

The  
Book  
Of  
Exodus  
A  
Study  
Of  
God's Deliverance

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## How to Study Your Bible

1. Begin in Prayer 1 Cor 2: 9-14
2. Read the Bible Neh. 8: 1-3
3. Study the Bible Neh. 8:8
4. Meditate upon it Deut. 6:6-9; Ps. 1
5. Pass the Bible on to others Heb. 5: 12

## How to Study Each Chapter

1. The Theme
2. The most important verse
3. The most prominent word
4. The teaching about Christ
5. The command to obey
6. The promise to claim
7. The new truth learned Psalm 119:18

Also every verse or passage has at least 3 applications

1. Past: this is the historical application
2. Present: This is a devotional or spiritual application
3. Future: This is a doctrinal or prophetic application

## Introduction

Let's begin with some background on the writer of Exodus, Moses. Moses is referred to as the great lawgiver and deliverer of Israel from Egyptian bondage.

There are a number of passages in the Old Testament that prove Moses is the author as follows, Ex. 17:4, 24:4,7, 34:27; Numbers 33:1-2; Deut. 31:9; Joshua 1:7-8, 8:31. Also there are several in the New Testament given by Jesus such as Mark 7:10, 10:4-5, 12:26; Luke 2:22-23,, 24:44; John 5:46-47, 7:19.

Third both tradition of Jews and Christians consider Moses as the author. Archeology also points to Moses. Moses writes in the first 5 books about the customs, conduct, geography, history, events, places and names that existed at that time.

Even Moses qualifications point to his being the author as follows.

- a. Moses had the education to write this book. In Acts 7:22 we are told that Moses had "all the wisdom of the Egyptians".
- b. Moses was well acquainted with the events of this book.
- c. He had the time to write the book, He walked in the desert for 40 years with Israel.
- d. He was the appointed man of God to deliver Israel from their slavery.

Moses wrote Exodus somewhere between 1446 and 1406 BC.

Moses life of 120 years is broken into three distinct 40 year periods

1. 40 years in Egyptian royalty- Acts 7:22-23
2. 40 years in the Midian desert Exodus 2:15
3. 40 years leading the people of Israel through the wilderness Deut. 8:2

We can even gain a close date using 1<sup>st</sup> Kings 6:1 as our starting point.

The 4<sup>th</sup> year of Solomon being on the throne was about 966BC. Now counting back Moses life would have these dates.

Moses in Egypt 1526-1486BC

Moses in Midian 1486-1446BC

Moses leading Israel 1446-1406BC

This book was written in particular to Israel as a record of it's history and laws, so they could live and worship God in the promised land.

Secondly it is written to everyone from every generation for example and warnings, 1<sup>st</sup> Cor. 10:11 and to teach us to have hope and be encouraged, Romans 15:4.

There are 3 purposes for this book.

First, there is the Historical purpose—to give a permanent record of their history.

- a. Concerning their God given purpose- Isaiah 43:10-13.
- b. That they were and are God's chosen people.
- c. That from them would come the promised seed the Saviour.
- d. That they would receive the Promised Land.

Second, there is the Doctrinal or Spiritual purpose.

- a. To teach everyone that God's great promise of the Promised Seed, did take place; a great nation was born of Abraham's seed.
- b. To teach of God's nature and His great doctrines of Love, Mercy, and Grace, Ex. 3:7-10, 6:5-9  
Election, predestination, foreordination, and foreknowledge, Ex. 6:6-9  
Power and Sovereignty Ex.1:1- 18:27  
Justice and Judgment, Ex. 7:8- 14:31, 17:8-16  
Faithfulness, Ex. 1:1-40:38  
Holiness Ex. 3:1-10  
Care, guidance, provision and protection EX. 1:1- 40:38
- c. To teach salvation solely by the blood of the Lamb, Ex. 12:1-13:16 compare with Hebrews 11:13-16, 24-29
- d. To teach the Law of God and to make a Covenant with Israel Ex. 19:1- 40:38
- e. To teach the need of a Mediator for man to God
- f. To teach the need to serve and worship god
- g. To teach that man needs a High Priest as Mediator

Third, the Christ centered purpose- To teach those things that point to Christ.

- a. The Deliverer- Deut. 18:15
- b. The Passover Lamb- John 1:29
- c. The need for the shed blood to cover man Hebrews 9:13-14, Romans 5:8-9
- d. The true Bread from heaven is Jesus

- e. The law and man's inability to keep it 1<sup>st</sup> John 2:1-2
- f. The High Priest<sup>0</sup> the true high priest is Jesus Hebrews 7:25-27
- g. The Tabernacle- that man can only enter God's presence His way, Hebrews 8:1-2

Here are a few extra notes

1. Exodus is the great record of Israel's departure from Egypt it is the greatest event in the Old Testament
2. It is the great book of continuation from being in Egypt in Gen. 50 to 400 years later headed to the promised land
3. A great record of Hebrew history
4. A great book of salvation
5. A great book of God's power and Sovereignty
6. The great book of hope and victory

We need to look at a little of Egypt's history. Egypt was and is the civilization that has fascinated people for hundreds of years. There was so much done in Egypt in the areas of culture, engineering, art, science, religion and even the calendar based on the sun came from them.

There have been 19 Dynasties of Egypt from about 4,000BC to the time of the Exodus.

Egypt was an integral part of the Old Testament story from Joseph through 400 years of bondage to Moses. Even the New Testament has Egypt as part of its story. The prophets spoke about Egypt in Isaiah 11:11, 19:12-16, 17, 27:12-13, 30:2-3, 31:1; 36:6, 9; Rev. 7:9-12.

Exodus is full of types and symbols; there are 36 in the first 18 chapters alone.

A type is a "foreshadowing" of things to come

A picture is a "lesson" we can see in the scriptures

A symbol is something physical that stands for something spiritual.

# Exodus 1

## Introduction

We find in this chapter God's people being oppressed by a people which had rejected God.

Israel was a people chosen and a nation created by God to fulfill at least a 5 fold purpose.

1. God wanted a people to love and serve Him, Gen. 17:7, Deut. 10:12, 6:5

2. God wanted a people who would be His voice to all people, Isaiah 43:10-11; Acts 13:26 and compare Gen. 12:3.

3. God wanted a people through whom He could send His Son to the world, Gen. 22:18; Gal. 3:16 compare to Gen. 3:15 and John 4:22.

4. God wanted a people through whom He could give His written Word to the world, Romans 9:4-5; Heb. 1:1; 2<sup>nd</sup> Peter 1: 19-21

5. God wanted a people through whom he could demonstrate the truth about life and salvation to the world, 1<sup>st</sup> Cor 15:50; 2<sup>nd</sup> Peter 3:10; 1<sup>st</sup> John 2:15—17; 1<sup>st</sup> Peter 1:23; 2<sup>nd</sup> Cor. 5:17; Eph. 2:8-9; Titus 3:5

*1-5: Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.*

Four hundred years earlier God had sent Jacob and his family down into Egypt in Gen. 46:1-27, why did He do this? Because Israel was not behaving like God's chosen people. Jacob and his children were losing their Godliness and purity.

1. There was moral decay within the family, Gen. 34: 1-31, 37:1-36, 38:1-30.

2. The family was becoming immersed in the worldliness of their environment. They were becoming more like the Canaanites. So God went about to save and preserve His people to fulfill His purpose for them, to do this He did 3 things.

1. He took one son and set him as a ruler in Egypt. This was Joseph who was 2<sup>nd</sup> only to Pharaoh in Gen. 41:37-44.
2. He caused the entire family to move away from the ungodly Canaanites, He did this by means of a famine in Gen. 41:56.
3. He placed them beside the Egyptians but not among them. He could do this because the Egyptians despised the Hebrews, Gen. 46:34. This would reduce the intermarriage and mingling of the peoples.

Every member of Jacobs's family went down with him.

Leah's 6 sons, their 25 sons and 2 grandsons- 33 people

Rachel's 2 sons, their 12 sons- 14

Bilhah's 2 sons, their 5 sons- 7

Zilpah's 2 sons; their 11 sons, 1 daughter, 2 grandsons equals 16 people.

For a total of 70, notice the wives were not mentioned as women were not considered in any counts unless they will play a part somewhere in Israel's history.

God preserved His chosen family of 70. God always delivers and saves His people, no matter how bad the circumstance. How terrible the sin, how severe the pain, how frightening the news.

God truly cares for those who are His, 2<sup>nd</sup> Sam. 22:2; Psalm 40:17, 116:8-9; Isaiah 41:10, 46:4; 1<sup>st</sup> Cor. 10: 13; 2<sup>nd</sup> Tim. 4:18 and Heb. 2:14-15.

Now too many the Lord sending Israel to Egypt seems the last place one would want them. Maybe in our minds but God does not think like we do, how many times is God's will for one's life missed because they think in terms of the world instead of what the Lord wants. God's way is always the best way, according to Psalm 18:30, 145:17; Jer. 42:3; Hosea 14:9.

Let's look at these men's names

Reuben—see the son----- Leah felt God had blessed her with a child this would cause Jacob to love her.

Simeon-hearing-----Leah believed God knew she was neglected

Levi—attached-----Leah believed Jacob would become attached to her.



Judah—praise-----Leah felt she owed God  
praise for what He had done.

Dan---Judging-----Bilhah- Rachel believed God  
had heard and given her a son

Naphtali---wrestling-----Bilhah, Rachel believed God  
caused her to prevail over Leah for Jacob’s attention.

Gad---a company of-----Zilpah, Leah believed he  
would bring good fortune

Asher—blessed ones or happy-----Zilpah, Leah felt people  
would call her blessed

Issachar—reward-----Leah believed God had  
given her wages or a good reward

Zebulon—dwelling-----Leah believed God had  
given her a good gift so Jacob would dwell more with her.

Dinah—vindication-----Leah believed God  
vindicated her love for Jacob

Joseph—adding-----Rachel believed God had  
removed her reproach.

Benjamin—son of the right hand-----Rachel named him as she  
died in Gen. 35:16-20, she called him Benonoi or son of sorrow, and it  
was Jacob who changed it to Benjamin.

*6-7: And Joseph died, and all his brethren, and all that  
generation. And the children of Israel were fruitful, and  
increased abundantly, and multiplied, and waxed  
exceeding mighty; and the land was filled with them.*

God was faithful in fulfilling His promise through the generations. He was creating that great nation of believers.

God had started this nation a long time before this with His chosen servant Abraham. It is to Him that a promise was made that if he would truly believe and follow God. God said he would make Abraham’s descendents into a great nation, this in Gen. 12:1-9.

So this great multiplying of Jacob’s descendents was God fulfilling His promise to Abraham, from Gen. 12:1-2

He remade the promise to Isaac in Gen. 26: 2-5

He also restated it to Jacob in Gen. 46:2-3

Now here is the fulfilling of that promise in verse 7.

Not only was this multiplying a fulfilled promise to Abraham. It was also a fulfillment of God's promise to man from the beginning.

To Adam in Gen. 1:28

To Noah in Gen. 8:17, 9:1, 7

To Abraham in Gen. 12:1-3, 17:2-6, 22:17

To Isaac in Gen. 26:4

To Jacob in Gen. 28:3, 14, 35:11, 48:4

What we need to take note of is

God's faithfulness in fulfilling His promises, He took 70 and turned them into more than 2 million, Numbers 1:46; Psalm 105:24; Deut. 26:5.

God is faithful to Abraham and He is just as faithful to us today, Gal. 3:16; Luke 2:11; John 3:16

He promised to forgive, Acts 3:19, 2<sup>nd</sup> Chron. 7:14; Is. 55:7; 1<sup>st</sup> John 1:9

He promised eternal life to true believers, John 5:24, 10:28-29; Phil. 1:6; 2<sup>nd</sup> Tim. 1:12, 4:18; 1<sup>st</sup> Peter 1:5; Jude 24-25.

He promised to be with us through everything, Matt. 28:20; Heb. 13:5-6; Psalm 27:5, 31:20, 32:7, 40:17, 46:1, 57:1; Is. 43:2

We have here our first type in the children of Israel they are a type of the people of God. The Christian believer is part of spiritual Israel. We are a new creation in Jesus, Gal. 6:15-16; Rom. 2:28-29.

*8-10: Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.*

We find here the beginning of oppression towards the Israelites. There were 3 reasons for this oppression taking place.

1. Ignorance: the new king did not know of Joseph or his God and why the Israelites were in Goshen. This Pharaoh was from the northern kingdom and was a true Egyptian unlike the Pharaoh Joseph served who was from the Hyksos tribe or shepherd kings. They came from the same region that Joseph had come from. The Hyksos kings ruled for

180 years and this new king put them and the shepherd Israelites in the same group in his mind.

When this Pharaoh came to the throne by overthrowing the Hyksis dynasty he did not know why the Israelites were on the border region all he saw was a multitude of non Egyptians.

2. Fear: this Pharaoh feared the Israelites being so many would side with an enemy of Egypt and overthrow him.

He feared them because they were so different in appearance, lifestyle and religion having but one God as opposed to a pantheon of god's. People fear and mistreat Christians because we are different from them or at least supposed to be, 1<sup>st</sup> Peter 4:12-14, 16; 1<sup>st</sup> Tim. 3:12, Matt. 24:9

3. Fear of loss: Pharaoh feared that these Israelites would leave and wreck his work force, and economy. To lose 2 million workers from a nation's economy would be devastating in labor and trade. It was Israel that provided the bulk of workers for the treasure cities and pyramids.

*11-14: Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.*

Pharaoh launched an oppression of persecution and total enslavement. He set task masters over Israel to force them to work 7 days a week to try and kill them off by over work. This would control the population, break their spirits and hopefully slow or stop children from being born.

The Israelites overcame this by being fruitful and multiplying in childbirth. Pharaoh's oppression had the opposite effects of curtailing

the number of Israelites they actually grew in numbers. Why? Because God promised to protect and grow Israel so that He could send His promised seed to Earth through them, Gen. 12:1-9.

Pharaoh responded with a more fierce persecution on Israel. They were forced to make bricks and then build whole cities to keep the relentless hatred going. They were also forced to plant, tend and harvest crops and dig irrigation canals at the same time.

We have our second type in Pharaoh who is a type of Satan. Pharaoh was prince of Egypt which is a type of the world and Satan is the prince of this world.

Pharaoh oppressed God's people; Satan oppresses God's people, 2 Cor. 4:4; Eph. 2:2.

Pharaoh held Egypt under his rule, Satan holds the people of the world under his rule, Luke 4:6; Col. 1:13

Pharaoh enslaved people; Satan also enslaves people to sin.

*15-22: And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that he made them houses.*

Pharaoh orders the killing of boy babies to control the population. God thwarted this with God fearing women.

1. He orders the mid-wives, the 2 leaders are mentioned here to kill every male born to an Israelite woman. It is estimated that there would have been 500 mid wives.
2. These women feared God more than they feared Pharaoh, so they did not arrive in time to kill the babies. They allowed another woman to help in the delivery.
3. When Pharaoh learned that boy babies were being born he of course became furious and summoned these 2 to explain how this could happen.

Now they did not outright lie, what they said was a true answer. The Israelite women by virtue of their hard work had short labors and easy deliveries and were done before the mid wife could arrive. On the other hand the sheltered and pampered Egyptian women endured long painful deliveries of their babies.

Pharaoh having no grounds to harm the mid wives sent them back to work. God had blessed them for their effort, giving to them homes and large families themselves.

These women had a strong testimony of fearing God more than man even in the face of imprisonment or death, who do we fear the most God or man, Matt. 10:28; 2<sup>nd</sup> Thess 1:6-9; Heb. 10:30-31

*22. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.*

Here is Pharaoh's third oppression a murderous law. Again it was a courageous mother who defied it, because she feared the Lord of heaven more than the Lord of Egypt. Pharaoh ordered all the boys to be drowned by the Egyptians in the Nile. He would do two things by this, first population control and second give offerings to the god of the Nile. Moses, mother took a bold stand to protect him. God used her to protect the one who would become the great deliverer. We can learn from this that in the face of terrible circumstances God will meet our need, Ps. 91:3; 2<sup>nd</sup> Peter 2:9; 1<sup>st</sup> Cor. 10:13; 2<sup>nd</sup> Tim. 4:18; Heb. 2:14-15.

There is a great lesson here to see that in every generation there are those who want to decide who can live and who can die. Here it is Pharaoh killing babies two and under, he was not the last as today we

see this evil portrayal in the brutal murder of unborn babies and now the growing emphasis on doing away with the old and feeble.

We as Christians must decide if we will be silent and allow it to take place or stand up for life? Josh. 1:7; Job 31: 15; Ps. 119:73, 139: 13-18; Eccl. 11:5; Jer. 1:4

# Exodus Two

## Introduction

From here through chapter 7 verse 7 we will be studying Moses the man. The first half of this chapter is about Moses, mother and her effort to keep him alive after Pharaoh gives the orders that all the boy babies be murdered. The second half is about those life changing events that occur when Moses turns 40.

*1: And there went a man of the house of Levi, and took to wife a daughter of Levi.*

Moses family was from the tribe of Levi. They were slaves working on the treasure cities like the rest of the Hebrews.

Moses mother had only one thing going for her she was a God fearing woman. Her name is Jochebed and she gives birth to the one God will use to deliver Israel from her bondage. She is a good example of believing and following God and this will lead to being used of God, 1<sup>st</sup> Cor. 1:26-29.

*2: And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.*

Sometime before this baby is born Pharaoh makes his decree to kill all the boy babies born thereafter.

Moses here is Jochebed's third child; the oldest is Miriam who was probably close to being a teen. Her second child is Aaron who we will find is 3 years old when Moses is born.

Moses was a beautiful baby boy and that meant if he is discovered he will be put to death.

For 3 months Jochebed does everything possible to hide him from patrolling soldiers and snooping neighbors. She was right to defy such a horrible law, again she is an example of obeying God over the state, Deut. 5:29; Acts 5:29.

There are two things to take from this verse for sure.

First, children are the gift of God, Ps. 127:3, Is. 8:18

Second, children must be taught the Word of God and the promises of God, Deut. 4:9, 6:7; Pr. 6:7; Is. 28:9; Eph. 6:4

*3-4: And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.*

Jochebed displays great wisdom and planning in her actions here. Knowing that every day Moses might cry and be heard by soldiers or some Hebrew looking to curry favor with the Egyptians she made a decision to do what would give her son the greatest opportunity to live.

First, she made an ark, just like Noah, Christ is our ark. Notice it was pitched inside and out, meaning it was a black coffin that would give life at the end!

Second, once Moses was inside, she closed the top and set it on the water where she knew it would drift into close proximity to where Egyptian royalty bathed. She placed her trust in God to move the basket at the right time to the right person.

Third, she then had Miriam stand watch to make sure Moses was retrieved and would be cared for.

Jochebed's faith was put to the test and she came through victorious and is in the hall of faith in Hebrews 11:23.

All of us need wisdom and faith when those things out of our control arise.

First, we need to lay wise plans and carry them out, Ro. 8:28, James 1:5

Second, we need to trust God to work out the situation for us, Ps. 34:22, 37: 3,5; Pr. 3:5-6; Is. 26: 3-4.

*5-8: And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she*



*may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.*

Jochebed saw God's sovereign plan for Moses work out just as designed!

First, Pharaoh's daughter discovers the ark, when she came to bathe. She no doubt saw it floating in the reeds and could hear a baby crying inside.

Second, Moses' plaintive cry touched her, and she took Moses knowing he was a Hebrew.

Third, Miriam steps up and with courage suggests that a Hebrew woman wet Nurse, Moses.

Fourth, Pharaoh's daughter agreed and has her go find one, of course it was Jochebed who she brought.

Moses, mother had prayed and trusted God and He answered, Ro. 16:27; Luke 1:37; Job 42:2; Ps. 115:3.

*9-10: And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.*

Jochebed had her faith rewarded two fold.

First, she became her son's wet nurse. When she came to the princess, she was hired without question. So she was going to be paid to do what she would have done anyway under normal circumstances. She would have the time to instill the knowledge of the one true God. She likely was allowed to maintain a relationship with Moses even after he was weaned.

Second, Jochebed saw God work this entire course of action out for His glory. Moses was kept alive and would receive valuable training during his 40 years in the palace.

Once Moses was weaned he is brought to the princess and she names him Moses which means, "I drew him out of the water".

Pharaoh had meant evil towards Israel but God took that and turned it to an immediate blessing and a future one also.

His attempt to keep Israel enslaved was defeated by his effort to see Moses raised up to be an heir of Egypt, Ps. 28:7, 40:17, 91:3; Jer. 1:8; 2<sup>nd</sup> Tim. 4:18.

This ark of bulrush is our next type. It is a type or picture of salvation, each time it is used, here and in Gen. 7:17 and 23. Jesus is our ark, our salvation from the penalty of sin, John. 3:18, 5:24, 10:9, and 17:15.

*11: And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.*

It is clear that Moses knew he was a Hebrew, we can see that visiting his people and seeing the suffering changes Moses permanently. We find his age in Acts 7:23 where Stephen says Moses was 40 years old when this incident takes place.

Had Moses ever visited the Hebrews before maybe but the Bible never says so there can be no definite answer. What we know is that at this 40 year juncture of his life he was “grown” or matured and had a sense of purpose. Moses “went out” that is he went with some purpose some motivation to help his fellow Hebrews.

Moses “looked” with deep feelings of emotion to their plight of hard labor, this looking broke his heart. He very well as prince had seen this from a distance how the workers were treated, this time he is down where they are and the image is much more compelling.

It is no different today when we see what is happening around us and allow compassion to take hold of us. Compassion if acted upon will compel us to reach out and help others who are less fortunate, Acts 20:35; Ro. 15:1; Gal. 6:2; Col. 3:12; Heb. 13:3.

*12: And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.*

Here’s the second life changing experience of Moses. Moses takes matters in his own hands and kills the Egyptian taskmaster.

Notice Moses made sure no one was looking before he acts. Then Moses acts in anger on impulse losing control of his emotions. His carnal nature reacted ahead of his spirit. This overreacting will bring Moses more trouble later which God will use to accomplish His wheel. Moses about 40 years ahead of God and trying to single-handedly deliver Israel, Romans 8:5-6, 13:14; Galatians 5:19-21 these passages deal with how the carnal nature expresses itself. Now in Col. 3:5; 1<sup>st</sup> Peter 2:11, 4:2 these tell us what to do with the carnal nature.

*13-15: And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.*

Here's a third experience as the next a Moses tries to settle an argument between two Hebrews. Moses stepped between them and asks why they are trying to kill each other. One of them lets him know that he knew what Moses had done to the Egyptian.

Moses reaped three consequences to his hasty carnal action.

First, his testimony was ruined in verse 14. His help was read checked it by both the end.

Second, his heart was filled with fear in verse 14. He just knew that if this one knew then everyone would know. Oh

Moses also knew that eventually this would get the pharaoh. His fear would be that for many times him for a long time compared to the few minutes of carnal action he took.

Third, Moses' action would separate him from family, friends, and position in verse 15. Moses had to leave Egypt not as a mighty deliver but as a man on the run from his past. Look here are at Hebrews 11:24-26 and what it says of Moses during this time.

Moses left the throne of Egypt and the title fight a row behind to be a Hebrew shepherd.

What we need to take from this is that secrecy and will change our lives.

First, everyone's our testimony, Hebrews 12:1; first Peter 3:15  
Second, it causes fear, shame, and embarrassment.  
Third, it can cause the loss of family, friends, possessions, and health, Proverbs 28:13; Hebrews 12: 14-17

*16 -22: Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon to day? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.*

Here is a fourth experience for Moses, a long run from the palace to the desert of Midian. Moses will spend 40 years at Midian it will be a time of training both mentally and spiritually. Moses is going to grow in five areas of his life

First, his character grew while living in such a hard desolate area that he chose (verse 15) to live in. It is possible that some Midianites had settled on the backside of Sinai.

Moses learned the geography he would later use to guide Israel to Mount Sinai.

He learned where the oases were located while moving the sheep between them.

He learned how to live on little in a harsh land.

He learned how people suffer in a harsh environment and how to deal with them.

Second, Moses character grew while defending the weak in vs. 15<sup>th</sup> and 20. Moses had a good sense of justice as he had already demonstrated.

Look here at the circumstances of this third time of standing up for what is right

A. Moses was new to the area verse 15

- B. Seven women come to water the family sheep at the well when Moses was resting.
- C. Men came along to take the water for their sheep and in not so polite a manner verse 17.
- D. Up jumps Moses in his Egyptian robes and possibly his sword and drives them off and then waters the sheep in verse 17.
- E. It would seem that this attack was a daily affair, Moses intervention allowed the women to return home early, verse 18.
- F. They tell their father that an Egyptian had rescued them. Moses by appearance and language is Egyptian but not his heart. This is why it is what's on the inside that counts!
- G. Reuel the father gave a mild rebuke to his girls for not inviting this deliverer in for a meal in verse 20.

Third, Moses had his character grow by committing to work and serve someone else in verse 21.

Reuel is the man's name it means "friend of god" later he will be referred to as Jethro this is his priestly title and means "preeminence." In the book of Numbers we find a personal nickname for him "Hobab" which means "beloved."

Reuel takes Moses in first as a hired hand and later as a son in law. This would be totally new to Moses as he has never served anyone at any time before. Now he will be doing both hard physical and mental work for someone else.

Fourth, Moses grew by being in a committed marriage in verse 21, to Reuel's oldest daughter. A godly marriage will teach a couple two things

First about sacrifice and self denial

Second, committing oneself to another no matter what arises whether it be trial, circumstances, difficulties, suffering a open in parentheses and mental or physical) shortcomings.

A person who is truly committed to marriage will confront every trial on problem and actionable, persisting and persevere in while learning what real love is.

Moses learn how to sacrifice for another no matter how difficult the situation.

Fifth, Moses grew by declaring his faith in the Promised Land. How do we know this, the cause of the name of his son in verse 22 Gershom which means “stranger or expulsion?”

Moses did this because he knew he was a stranger in a strange land. Moses was in Midian but he knew that it was not home. Egypt was not home because he was not an Egyptian; he knew that there was a better home waiting, Hebrews 11: 8-16, 12:22, 13:14, Romans 4: 13.

*23-25: And it came to pass in process of time, that the king of Egypt died: and 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. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.*

Here’s the last experience for Moses, the terrible plight of the children of Israel.

40 years have passed between verse 22 and here. The time has come for God to send a deliverer into Egypt for them.

First, Pharaoh has died, this is the one who wanted Moses arrested. Moses could now legally return without fear of arrest.

Second, the burdens of the Israelite’s are now at a breaking point. The idea here is that due to their increasing misery day in one voice were calling on God to deliver them from their oppression.

The Israelites had left their love of God and had begun to serve Egyptian gods because under Joseph they became soft and became more like the Egyptians. Over in Ezekiel 20:7-8 God makes it clear that their bondage was because they had forsaken God.

Their bonded channel has broken their rebellious spirits at least for now.

Third, God’s response is measured in four words found in vs. 24 – 25.

First, he “heard” the groaning of his children. One can rest assured that God hears the cry of help from those who are in need.

Second, God “remembered” the covenant he had made with Abraham, Isaac, and Jacob. This covenant has three main parts

- A. The promise of the promised descendants, a great nation from Genesis 12:2-3

- B. The promise of the promised seed or descendant that is the Saviour from Genesis of 12:3
- C. The promise of a promised land, that is Canaan found in Genesis 12:1 when Abraham was told to look as far as he could in every direction.
- D. God does not have a failing memory this word is more about bringing to action what he had said previously.

Third, God “looked” on Israel; he had compassion on them in verse 25

Fourth, God “had respect”, that is he was concerned, he knew their pain and suffering. They have now learned the meaning of Proverbs 13:15. They we’re now ready to leave their backslidden condition and return to the one true God.

God hears the cries of his people, Psalm 34: 6, 15, 61:2, 91:15; Isaiah 58:9, 65:24; Zach. 13: 9.

For Israel the Promised Land is the Mid-east for Christians the Promised Land is the New Jerusalem, 2<sup>nd</sup> Peter 3:10-13; Revelation 21:1-4.

Our third type is in Gershom, Moses oldest son. He was given this name because Moses was a sojourner.

We as Christians are Gershom’s as we are strangers in this world, Phil. 3:20. We have an eternal inheritance made by God for us, who are marching to heaven as Pilgrims on a journey who long for home, Hebrews 11:13; 1<sup>st</sup> Peter 2:11; 1<sup>st</sup> John 2:15; Psalm 119:19.

## *Exodus Three*

### Introduction

We find in the first part of this chapter, who God calls to serve him. The best thing to see this city is that is calling us to serve it is the great God of the universe.

The last half of the chapter deals with Moses and God dealing with his excuses. Most presents two arguments and got answers them.

*1-3: Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.*

Here we find the type of person that God calls.

40 years has changed Moses from disgraced prince to shepherd.

Moses now had these qualities

First he was a shepherd of sheep which would give him the heart to shepherd people, his job involved

- A. Feeding and watering the sheep
- B. Guiding the sheep
- C. Seeking in saving sheep that wandered off and became lost
- D. Protecting the sheet from predators
- E. Keeping the sheep away from goats

A shepherd needed a heart that was both tough and loving. The shepherd had to spend a great deal of time with his sheep. God's call does not come to a particular profession; it comes to a particular type of heart, one that will tackle a heroic task, Jeremiah 3:15, 23:4, Ezek. 34:23; 1st Peter 5:2

Second, Moses was now a hardworking man. Notice Moses was with his flock when God called, a job that called for long hours every day of the week.

Tending flocks often required the shepherd to be away from home for long stretches of time.



Moses was hardworking this is the type of person God calls. He does not call the slothful because they will not put in the time or finish the task, Proverbs 13:4, 15:19; 2<sup>nd</sup> Thess. 3:11 – 12.

Third, Moses was a man of faith; he believed God and the miracle he was seeing in verse two. God will not use a person who has no faith. The angel of the Lord appeared in this bush that burned but was not consumed. This was a theophany of the Lord Jesus Christ and His name is Jehovah.

The word “bush” here appears only one other time that is in Deuteronomy 33:16

The word “dwelt” is where we get the word “Shekinah” glory that is God’s Glory dwelling in the bush

What a wonderful fearful thought God was meeting with Moses. Moses needed to see the Glory of God before he could take on the great mission of delivering Israel. Remember it had been 400 years since God had spoken to any Hebrew in any fashion. Moses did not even know his name.

Fourth, Moses had become a man who would stop to find the meaning of something instead of rushing in.

What would have happened had he not stop to see. He would have missed the blessing of God, the deep experience he had with God and the call God was going to give him.

Far too many are no longer interested in stopping to seek the deep meaning of spiritual things. They’re too busy in the affairs of this life its pleasures and possessions, Jeremiah 29:13; Isaiah 55:6.

Mount Horeb and Mount Sinai are the same place in the southern part of the Sinai Peninsula.

The bush is a symbol of Israel not the six pointed star of Remphan on their flag today.

The bush was not consumed, just as in Israel has never been consumed; here are a few examples of Satan trying to destroy god’s bush.

Enslaved – Exodus 2-12

Harassed – Judges 4 – 5

Oppressed by Sennacherib–2<sup>nd</sup> Kings 19

Massacred by Nebuchadnezzar– Lamentations 1-4

Slaughtered by Rome – 70 ad  
Banished by England – 1020 ad  
Persecuted by Europe – 1096 ad “holy war”  
Exile by King Edward 1272 a D  
Stripped by France 1306 ad  
Burned by Germany 1348-1350  
Robbed by Spain – 141280  
Gassed by Hitler 1935 – 1945  
The bush still burns after 3000 years, 10,000 bloody attacks by 18  
different nations.

*4-6: And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.*

There is the call of God. We can learn from God’s call on Moses what is involved when God calls one to serve Him.

First, God calls those who are seeking Him. God called Moses when he stopped and sought the meaning of a bush that burned but was not consumed.

Those who seek to know the truth and meaning of things we’ll be met by God, Deuteronomy 4: 29; Proverbs 8: 17; Jeremiah 29:13; Luke 11: 9 –10

Second, God’s call was a personal call as He calls Moses by name. Moses response is what everyone’s response should be “here am I”, Psalm 4: 3; Isaiah 43:1

This was the response of Abraham in Genesis 22:1, Isaiah in Isaiah 6:8, Samuel in First Samuel 3:4 and Paul in Acts 9:6

Third, God’s call is a wholly call he told Moses to stop and remove his shoes because the ground was holy.

This is the first use of the word “holy” its first use is connected with, ground, a bush and a mountain. We will not find this word used with

God until Exodus 15. God's holiness is only hinted at in Genesis but in Exodus the word is used a great deal.

Moses was learning that to come into God's presence one needed to be prepared. Even so when we come into a building we call a church our lives and heart needs to be prepared. God is not your chum, or your grandpa, He is holy set apart from all around Him, Exodus 15: 11; Leviticus 11:44; Psalm 99:9; Isaiah 6:3; Revelations 15:4.

Fourth, God is the living true God the only one who can fulfill His promises.

God reminds Moses that He is the God of Moses forefathers. Notice God did not say was as God is and always will be. Note carefully Moses reaction compared to today's spiritual celebrities. Moses hides his face from the holiness of God.

Now the liberal writer who assumes that he is so much more intelligent than Moses who was there assumes Moses is having an hallucination or else it is a flying saucer or maybe someone in a nearby cave with the pa system.

Moses is beholding what is known as A "theophany" or a pre incarnate appearance of the Lord Jesus Christ.

*7-8: And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.*

We find here that God called Moses because of three specific things. First, God was concerned about His people suffering. This is the first time God states clearly that Israel is His chosen people. God heard the cry of anguish of the people and now they are ready to be delivered.

We can learn from this that God hears and sees our suffering as well, Psalm 40:17; Isaiah 43:2; 1st Peter 5:7. We should also want to see hear and be concerned for the suffering of His people were ever they may be in the world, Hebrews 13:3.

Second, God came down to deliver his people. This should give us assurance that God has the power to deliver us. God is our redeemer, Job 19:25; Isaiah 44:24. God readings us through His Son, it is Jesus who saves and delivers us, Romans 3:24; Galatians 3:13; 1<sup>st</sup> Peter 1:18.

Third, God wanted to give the land He promised to Abraham to his people.

It was currently occupied by the six tribes listed here and God was going to remove them and give it to that Israel.

The six tribes occupy the space of roughly 10,000 square miles the original promise in Genesis 15:18-21 would take in about 100,000 square miles. God describes the land as being a place of plenty.

*9-10: Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.*

God expected Moses to respond to the call, just as He does us. He wanted Moses to see the need that is the cry of the people and yield to their need for a deliverer.

Moses had tried in the flesh and failed now God would send him.

Too many fill pulpits for the wrong reasons, Matthew 7:15; 1<sup>st</sup> Timothy 4:1-2; 2<sup>nd</sup> Peter 2:1

Moses here in vs. 1 to 10 is a type of Jesus in his birth and life. The burning bush is a type and symbol of Israel again not the six sided star of Remphan!

*11-12: And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.*

Moses now proceeds to give five arguments against his being suited for the call to deliver Israel.

This is argument number one, he was not capable or qualified in his words “who am I”. Moses is thinking still in the flesh even though God said that He was going to do the work for Moses. It is necessary for anyone who would enter the ministry to realize their insignificance to do the work. So God gives Moses a promise in verse 12 I will be with you. So it will be God giving the inner strength and ability, confidence and faith, to lead, guide and work through Moses.

God gives the promise of a successful mission work, the people would be delivered and come here and worship at Sinai.

One would have thought this would have been enough for Moses but not so.

There's one thing to take from this, no person is innately qualified to serve God. When the call comes we should feel incapable, the willing to trust God to be faithful to us as He was to Moses.

*13-22: And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with*

*us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.*

Here is the second argument that the people would not know who God was or which god Moses represented.

They knew of Kneph, Khen, Athor, Osiris, Horus, Pasht, Thoth, Seb, Isis, Anubis, Sabik and the others of the Egyptian pantheon but who was the one Moses was talking about may have been lost in the years of bondage.

So Moses poses questions that he thinks they will ask such as what God, what's His name and can He really deliver.

The people many of whom had turned toward the gods of Egypt had totally forsaken God.

Nothing has changed we live in a world of unbelief were God is concerned.

God's reply was for Moses to tell the people ten things.

First, God's name "I am that I am" this has been changed by modernist because it is obvious God doesn't really know His name.

The very name "I am" is the only clear definition for God.

The University of Chicago calls him "god is the absolute" whatness of the unmoved mover.

Columbia University says God is the thing hood of the whatness Others

"I will be that I will be" this is from Moffett

"I am because I am"

I am the one being this is from the Greek Septuagint used by all modern translations

I am who I am this is from the Latin vulgate

I cause to be what comes to pass this is from the teacher Meek “I am” covers it all it is the Hebrew letters yad, hey, vau, he, it is known as a tetragrammation.

Second, Moses was to declare God’s identity as the Lord God of Abraham, Isaac, and Jacob this would remind the people of the promises.

Third, Moses was to declare God’s memorial that is His name which is to be remembered forever.

Fourth, Moses was to gather the Elders and tell them that God had heard their cry.

Fifth, Moses was to tell them their 400 years were up and it was time to go to the Promised Land.

Sixth, Moses was to tell them that he was God’s appointed servant and they were to listen to what Moses had to say about the Lord.

Seventh, Moses was to declare God’s instructions to the Elders. They were to go to Pharaoh and demand to be allowed to go and sacrifice to God.

Eight, Moses was to make it clear that Pharaoh would reject their request. God was preparing them so they would not be discouraged by the rejection.

Ninth, Moses was to tell them of God’s judgment that would fall and bring their freedom, Zechariah 12:7.

Tenth, Moses was to tell of God’s great power. They were too ask the Egyptians for all that they could give because of their treatment of Israel. God was going to correct all of the mistreatment they had gone through.

Here are some of God’s compound names using Jehovah

Jehovah Jireh – Genesis 22:14 God provides

Jehovah Rapha – Exodus 15:26 – God heals

Jehovah Nissi – Exodus 17:15 – God’s my banner

Jehovah shalom – Judges 6:24 –God my piece  
Jehovah Elyon – Psalm 7:17 –God’s most high  
Jehovah Elohim – Genesis 2 – God the creator  
Jehovah Adonai - Genesis 15: 2, 8 – God the sovereign



## *Exodus Four*

*1-9 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. And the LORD said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.*

We have now Moses third argument that is the people would not believe him. Moses real fear was personal rejection.

First, they would deny his call by God and His mission

Second, they would not believe the Lord had appeared to him

Third that his message of deliverance was not from God

The problem is that the server and is not to argue with the master but to obey the master. God's called ones are not to shrink back from the call to the ministry, certainly not the cause he fears rejection by the people.

Drawing people and arousing faith is God's work not the profit or minister.

Moses however is still fighting against the call of God still trying to find the right excuse to get out of the call to serve and continue living as he wanted.

Take note of God's reply he has the answer to all of our feeble excuses. In Moses case God will provide miracles and signs to prove that Moses was speaking for God. This sets the law of first use in affect because Israel will always need a sign or miracle to believe God is still with them. The Christian is not to seek asylum but live by faith. Jesus said only an evil an adulteress generation would want a sign.

God provides Moses three signs to prove his message.

First Moses staff turned to a snake when cast on the ground and back to a rod when picked up!

Note Moses had seen snakes while tending his sheep but his reaction is typical when the rod becomes a poisonous asp Moses jumps back away from it.

Everyone knows you grab a snake behind the head to keep it from curling in and bite you. So God puts the test to Moses faith and has him pick it up by the tail. Moses obeyed and a snake became a harmless rod again.

So why this sign of the snake because Egypt's symbol of power was the cobra. Pharaoh had one on his headdress. So Moses taking the serpent by the tail was a sign that God had power over Pharaoh, 1<sup>st</sup> Chronicle's 29: 12; 2<sup>nd</sup> Chronicle's 20:6; Revelation 19:6; Psalm 115: 3.

The second sign, Moses was to put his hand inside his robe and when he pulled out it was leprous. He then put it back and it came out whole again.

This is a sign for the people to know that that God had power over health, life and death. Leprosy was the most feared of all diseases in that time.

To see Moses hand go from whole to leprous in a few seconds time would make the people understand what great power God had,

Deuteronomy 7:15; Proverbs for: 20-22; Micah 6:13; 1<sup>st</sup> Corinthians 11:30-31.

The third sign Moses was to take water from the Nile and pour it on the ground and God would turn it into blood.

The Nile River was and is the life of Egypt; it provides the irrigation and drinking water for the nation.

God turning it the blood would show that He had power over the basic necessities of life.

He was the ultimate source and provision of life's needs.

He was both bread and water of life

That God not Pharaoh controlled the food and water in Egypt, Matthew 6:31, 33.

*10-12 And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.*

Moses gives a fourth argument as to why he is not the right man. This time he is not an eloquent enough speaker, he has no charisma.

Some think that he may have stuttered or had some other speech impediment, Exodus 6: 12, 30.

Maybe he was not fluent, not persuasive with words

Maybe he did not have a forceful delivery

Maybe he was not a smooth talker

Maybe he was not comfortable speaking before groups

He tries to make God understand that he was not even comfortable talking with God! So if he could not speak to God how could he speak to others.

God's reply to Moses and anyone using this excuse is this. Is it not God who gives the ability to speak to men? The answer of course is yes, then God says go and he will help you speak and teach you what to say, Luke 12:12; John 14:26, 16:13; 1<sup>st</sup> Corinthians 2:1, 13; 2<sup>nd</sup> Samuel 23:2; Ezekiel 3:17; Jeremiah 1:9.

One note to make here in the use of the name LORD and Lord for God. LORD, is Jehovah, this is God's name used by Israel Lord, is Adonai, which means a master or lord and is used for both God and man

The other most used name for God is EL, or, Elohim, this is His name in regards to all men everywhere as the God of creation and limitless power.

*13-17 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs.*

This is Moses 5<sup>th</sup> and last argument, he simply did not want to go, God should send someone else. This is a sad a heartbreaking picture of the man God has chosen.

What we see is a man out of excuses finally admitting the truth he just didn't want to go, so just send someone else.

So what was God's response to Moses argument of truth? He had righteous anger towards Moses and Moses was to say no more. Moses was to go and give Israel and Pharaoh the message that deliverance was coming. God gives Moses five statements to which Moses was not to reply!

First, God promises Moses a helper, Aaron his brother. Aaron is called a Levite as the first preparation of what would come later where the entire tribe of Levi would be priests.

Second, God told Moses that Aaron was already on his way.

Third Moses was to share with Aaron everything God had said to Moses.

Fourth, Aaron was to be the spokesman to Israel, Moses would speak to Aaron from God.

Fifth, Moses was to take his rod and use it to do the signs before Israel and Pharaoh.

It is serious business to reject God's call, Ezekiel 33:6; Matthew 28:19-22; 2<sup>nd</sup> Timothy 1:6, 8, 2:4, 4:1-2, 10.

We have three more types in this passage

First Moses staff this is a type of God's power over Pharaoh and Egypt

Second Moses leprous hand this is a type of God's power over health, disease, sin and death

30, Aaron was a picture of an ambassador or faithful spokesman.

*18-19 And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.*

Moses obeys the Lord and returns to his home to explain his need to return to Egypt to Jethro. There was business and family arrangements to deal with before he leaves.

We need to note that Moses deals with Jethro in a considerate manner and did not just disappear into the night. The call of God and one's life must come first however one must be considerate of our family's if the Lord causes to travel away from them, Matthew 10:37-38; Luke 9:23.

Moses does not boast of God's call he did not act all super spiritual, he was humbled by what had just occurred and remained so, Matthew 18:4; Romans 12:3; Philippians 2:3-4.

The second import note is that God is faithful to take care of His messengers, so the Lord reassures Moses that those who had wanted him dead were now dead themselves. When one surrenders to God's will and call the first fruit of that is that God will take care of them, John 15:16; Revelation 22:14

*20-23 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.*

Moses obedience to God's call included his family. Moses was not going for the week or the weekend no he was moving to Egypt and there to serve the Lord.

He pulled up everything he owned, along with his wife and two sons and the staff God had told him to use.

Now the Lord restates His instructions to Moses on what to do when he stands before Pharaoh.

Notice God gives Moses three specific things to do in Egypt

First go to Pharaoh and perform the miracles God had given him to do before Pharaoh as a sign to Pharaoh of God's power.

Second God lets Moses know what He will do to Pharaoh when Moses tells him to let God's people go.

We will find that Moses records God as hardening Pharaoh's heart 10 times before Pharaoh finally lets them go. We will also find that Pharaoh hardened his own heart 10 times.

There are three different words used in these passages dealing with Pharaoh, God and hardening of the heart.

The first means to be strong or tightened, it is the thought of being strongly against something in this case God and God is strongly against Pharaoh, Exodus 4: 21, 7:13, 22, 8:19, 9:12, 35, 10:20, 11: 10, 14:4.

The second is to be heavy or hard, the thought is of being dull or unresponsive to God's Spirit, Exodus 7:14; 8:15, 32; 9:7, 34; 10:1 compare this with 1st Samuel 6:6 God is resting heavy on Pharaoh The third means to be harsh, cruel or sharp, the thought is that of being obstinate, Exodus 7:3 where God proves Pharaoh is obstinate .

Pharaoh hardens his heart against God and His people during the first miracle, Exodus 7:10-13, especially 13.

Pharaoh hardened his heart more during the first five plagues. It is not until the sixth plague that mention is made of God hardening Pharaoh, Exodus 9:12. Notice carefully the order of events in verse 21. First would be the sign, then Pharaoh's heart is hardened, then God's justice in judgment would set in.

So Pharaoh's heart was hardened because it deserved to be, why?

Because Pharaoh had

Worshipped false gods and idols all of his life

Lived an ungodly life

Treated others unjustly

Rejected the pleas of God time and again

Alexander McLaren has a very accurate statement on this "god hardens no man's heart who is not first hardened it himself".

The plagues were intended as they were to soften, a cause of hardening.

Does not the gospel, if rejected harden, making conscience less susceptible?

The same fire softens wax and hardens clay.

Whosoever is not brought near is driven farther off by the influences which God brings to bear on us

Moses was to proclaim the word of God to Pharaoh.

First, Israel was God's son, His firstborn, this placed Israel in the closest relationship possible in the near east.

The eldest son received the following

A double portion of the family inheritance, Deuteronomy 21:17

The law of redemption had a special meaning to him, Exodus 13: 11-15

He was looked on as the father's successor

He was given preferential status, Genesis 43:33 authority Genesis 27:37 and responsibility Genesis 37:22

As his birthright, he had claims on the family blessing, Genesis 27:1-

4

Second, Pharaoh was to free Israel so that they could serve and live for God.

Third, if Pharaoh refused God would slay the firstborn son of Pharaoh.

*24-26 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go: then she said, A bloody husband thou art, because of the circumcision.*

Moses and family are on their way, when they come to this place and set about resting and spending the night.

It is at this point, weeks after Moses was at the burning bush that God is going to exact judgment against Moses for his disobedience.

The judgment was due to Moses not obeying the Abrahamic covenant in that he had not circumcised Gershom his firstborn son. It is conjectured that Moses did not do it because Zipporah was against having it done, however there is no clear language stating this so we will not falsely accuse her of it. For whatever reason, Moses did not fulfill it on the eighth day when he should have. Now Gershom is a grown man and his mother is now doing this which will take longer to heal and cause a further delay in facing Pharaoh.

There are three important facts about circumcision

First, it was a sign between God and man. It was to teach man to have no confidence in the flesh only in God

Second, it was a sign that a man trusted God, that he was a true believer.

Third, God stressed the importance of this sign setting the follower apart from the rest of the world.

So how could Moses lead the Israelites if he did not obey God?

How, could he teach them to obey the covenant if he refused to circumcise own son?

How can he teach them to love God unless he loved and obeyed God?



Notice Zipporah does the circumcision and then throws the skin at Moses feet while he was sleeping. From the way it is written one can see her anger and distaste for it.

Once this is done God recovers Gershom's health and he is ready to continue on to Egypt. It is here that Moses sends Zipporah back to Jethro to wait on him; we learn this from chapter 18:1-8.

We must take from this that God expects obedience and every area of our lives, Deuteronomy 8:5; Psalm 94:12; Proverbs 3:11-12; John 15:2; Hebrews 12:5-7.

*27-31 And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him. And Moses and Aaron went and gathered together all the elders of the children of Israel: And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.*

While Moses is heading from Midian God prepares and sends Aaron from Egypt to Mount Sinai it is here that they meet and join up to go face Pharaoh.

Notice Aaron's willing obedience in heading out and following God's direction without argument unlike his brother.

Once together they share their testimonies of what the Lord had told them and what they were to do, then it was off to call the Elders first. Once the Elders are gathered Moses does the miracles just as he was told and the word of God was given to them that their cry was heard and deliverance was coming to them.

When we obey, God fulfills His promise to us, so it is obedience first then fulfillment, 1<sup>st</sup> Kings 3:14; John 14:21, 15:10, 14.

We have here our next type or symbol found in circumcision for Christians it is not an act of the flesh but of the heart, Philippians 3:3; Colossians 2: 11; Romans 2: 25.

# *Exodus Five*

## Introduction

Freedom, liberty and justice for all are the theme of this chapter. There have always been those who have opposed God's will and seek to dominate the lives of others. Pharaoh is the type of these people.

*1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.*

Pharaoh on his throne holding court for dignitaries from around the kingdom, has allowed the Elders of Israel to come before him, at least he thinks it is going to be the elders. In before him comes Moses former prince of Egypt and Aaron a slave.

They have come with a message from God except they give their version which would seem easier to get Pharaoh to agree too. This is called compromise; they're only half delivering the word of God so as not to be offensive. This is going to cause all sorts of problems before it is over with just as compromise does today

*2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.*

Pharaoh is rightly upset, to hear too, does make such a demand as to when two million people go into the desert for any reason. No one told Pharaoh what to do, he told everyone what to do.

He gives the response that all lost men must give. I do not know your God and I will not do as He says, Eph. 4:18; Amos 3:10.

*3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.*

Notice they again state that the God of the Hebrews wants them to go and sacrifice to Him. If not, then judgment would fall not on Pharaoh but on Moses and Aaron and the Elders.

They have yet to give the real message from God, choosing instead to risk God's judgment on their own selves.

*4-5 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.*

Now Pharaoh shows his cruelty in that he accuses Moses and Aaron of causing a work stoppage on all of Pharaoh's public works to himself. They had better get back to work or else. The people of Israel were doing the vast majority of the work while reaping little of the benefits.

*6-8 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.*

Pharaoh now adds to the Hebrew burden, no longer will straw for the bricks be brought to them at the kilns. The ones making brick will have to go get the straw to make the brick and keep up the same number bricks as before.

This is how Satan works even today when a sinner hears the gospel, Satan steps up the pressure to keep the individual from obeying God's call on them.

*9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.*

Pharaoh tells the gang bosses to step up the production schedule so no one will have time to gather to hear God's word preached to them. He even calls the message from God vain or empty, meaningless, of no real value in the world of Egypt, 2<sup>nd</sup> Chronicle's 36:16; Proverbs 1:7, 5:12; Isaiah 30: 12-13.

*10-14 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. So the people were scattered abroad*

*throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?*

Pharaoh makes his decisions which becomes the law of the land and the bosses set about to carry them out.

The slave masters enforced the workload with a whip and sword. Since some of the slave masters were Jews it was Jews then whipping other Jews.

The women were the ones who most likely had the range about for the straw to bring to the brick makers. The taskmasters kept up the pressure so that they would look good before Pharaoh. They took out on the Israelite gang bosses the inability to keep up with demands that were too much to begin with.

There was misuse of power and authority from Pharaoh on down to the lowest straw boss. God is not in favor of anyone misusing their authority or power unjustly, Nehemiah 5:7; Eccl. 5:8; Proverbs 14:31; Isaiah 10:1; Ezek. 28:2, 6-8.

*15-19 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task.*

The Israelite bosses go to Pharaoh to appeal to him for justice. Pharaoh will answer them to fold; first he accuses them of being lazy and having no need to worship. We see today so many people living

there lives with no need to worship God as he says to, choosing instead Pharaoh's way.

Second he now tells them they have to make bricks without straw and cannot fall short in the total for the day.

In 1908 the archaeologist Kyle discovered in Pithom many buildings with many layers of bricks with chopped straw, then middle layers of bricks with straw plucked by the root and the top layers without any straw at all.

The Israelites react just as Pharaoh had wanted, they lost hope and their desire to be free was crushed down. All they can see now was more abuse and harder labor mixed with violence. To them Moses had now made matters worse by his bold stance against the all powerful Pharaoh. Moses had words Pharaoh had whips and swords.

*20-23 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.*

The foremen are headed back to the workers when they meet Moses and Aaron. Their words to him must have been a shock and hurtful to hear as Moses had come to see they have liberty.

Moses did what he could do and that was go talk to God about the situation. Why, is the heart cry of all those who suffer regardless of circumstance.

God had promised deliverance and instead Pharaoh had increased the suffering. Moses accused God of failing in his promises, when in reality Moses had failed to deliver the uncompromised word of God to Pharaoh.

First Moses humanity is very evident as he is touched by the peoples suffering.

Second, he did the right thing he went to God to find an answer for the people, Psalm 34:6, 61:1-3, 91:15; Deuteronomy 4:30-31.

How many missionaries, church planners, have looked at their fields of people and wondered why there is no harvest of souls. For example at Adinirum Judson labored for more than seven years before he saw his first convert. Hudson Tyler was 10 years before his work saw fruit in China.

# Exodus Six

## Introduction

Moses is struggling, as Pharaoh has rejected God and Moses takes it personally. The people who are now making brick with little to no straw are turning on him because of their increased burden and even less freedom. Moses has chosen the only right path that is get along with God and seeks His face in his answer. God now gives Moses a great message of encouragement in this chapter and into verse seven of chapter seven.

*1-5 Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And God spake unto Moses, and said unto him, I am the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.*

God is now speaking powerful words of encouragement and promised to his server Moses. The lord encourages Moses in this passage and four ways

First, God promises to raise His mighty hand against Pharaoh to force him to set the Hebrews free. What the Lord is doing is reaffirming the burning bush message to Moses. All of God's men need to have a reassuring message given to us.

We can take comfort today that just as God assured Moses of Israel's delivery we too can find deliverance in the Lord, 2<sup>nd</sup> Timothy 4: 18; 2<sup>nd</sup> Peter 2:9; 2<sup>nd</sup> Samuel 22:2; Jeremiah 1:8.

Second, the Lord reassures who he is to Moses by restating His name. The Lord reminds Moses that he had been known to the patriarchs as El Shaddai or God almighty not as Jehovah the deliverer as they had never seen him deliver anyone from persecution.



The name Jehovah is used 162 times in Genesis as an address toward or about God, now they were going to experience what that name means. God uses this name four times in the opening of this message to Moses in verses two, six, seven, eight. God will redeem his people from trouble and enslavement, Psalm 28:7, 130: 7-8, 40:17; 1<sup>st</sup> Corinthians 10:13.

Third, God reveals his covenant with Moses and his promise of the Promised Land for his people Israel not the church.

Fourth, God shares his compassion for the suffering of his people. He heard their cries and remembered His promise with them.

*6-9 Wherefore say unto the children of Israel, I am the LORD, 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 a stretched out 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 the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD. And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.*

God gives some personal encouragement to His people. He sent Moses with a message of hope based on five facts.

First, God is of the Lord, the great redeemer, the fulfiller of promises

Second, the Lord would deliver His people

From their burdens

From their slavery

With power and mighty acts of judgments

2<sup>nd</sup> Samuel 22:2; Jeremiah 1: 8; 2<sup>nd</sup> Corinthians 1: 10.

Third, the Lord will adopt His people

He would take them as His own

He would be their God

Deuteronomy 14:2; Isaiah 63:16; Romans 8:16; 2<sup>nd</sup> Corinthians 6:17-18

The lord would lead them to their promised land  
I will bring you to the land  
I will give you the land, Heb is 11: 8 – 10, 13:16  
Fifth, God restates to Moses and the people who he is Jehovah the redeemer.

Moses takes the message to the people but they would not listen. Their lives were so beaten down by their labors and persecution that to think of freedom was just too much to grasp onto. God was able and ready to reach out to them and He will as we shall see. He is just as ready to reach out to those who will call upon Him even today, Psalm 34:19-20, 50:15; 2<sup>nd</sup> Corinthians 12:9

*10-12 And the LORD spake unto Moses, saying, Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?*

Moses is again told to go to Pharaoh and deliver God's message. Moses reminds God of Pharaoh's reaction to the first message and that now Israel wasn't listening either.

Moses questions God when he should have just obeyed and left the rest up to God. Moses again says he has a handicap and is incapable of delivering the message.

God's preachers are to deliver the message even in their personal imitations. Most often the Lord will take our weakness and turn it into His strength. Those called to preach are to do so because of who it is that called and who is doing the sending, John 20:21; 1<sup>st</sup> Corinthians 1:27-29, 2: 1-5; 1<sup>st</sup> Timothy 1:12

*13-27 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt. These be the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a*

*Canaanitish woman: these are the families of Simeon. And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years. The sons of Gershon; Libni, and Shimi, according to their families. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years. And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations. And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years. And the sons of Izhar; Korah, and Nepheg, and Zichri. And the sons of Uzziel; Mishael, and Elzaphan, and Zithri. And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar. And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites. And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites according to their families. These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies. These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.*

God lays out the family tree leading to Moses and Aaron. Notice that God only gives three sons of Jacob and their sons. The Lord stops with Levi because from him would come these two men of Israel who were going to lead the nation out of Egypt. These three all had moral failures that God's grace overcame

Reuben committed incest with Bilhah

Simeon and Levi allowed revenge to drive them to murder all the men Shechem.

Just as with them, Moses was not chosen because of his family ancestors; but because he found grace in God's eyes just as Noah had.

The tribe of Levi is given in some detail because they were going to become the priest for the nation of Israel and they would be the ones tending to all the parts of the tabernacle.

*28-30 And it came to pass on the day when the LORD spake unto Moses in the land of Egypt, That the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee. And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?*

God's call the Moses is so important that he restates it here. Moses is to go to Pharaoh and give the message to let Israel go when Pharaoh refuses he will be adding to his own coming judgment. Moses only needed to deliver the message even with his speech problem God will get the message across to Pharaoh.

# *Exodus Seven*

## Introduction

We continue Moses conversation with the Lord over the people and Pharaoh. God loves the world and the people and wanted none to perish, that He knew that the Egyptian hearts were hard against Him. This would leave Him no choice but to execute judgment on them in hopes they would realize who Jehovah is and choose to worship Him unfortunately they chose not to and they paid for it.

*1-5 And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.*

The Lord has listened to Moses and now he gives Moses five assurances.

First, Moses was to be God's messenger he was to be as God to Pharaoh. That is Moses would have the power and authority of God himself in dealing with Pharaoh!

Second, Moses is reminded that he was not standing before Pharaoh on his own; he has his Brother Aaron with him. This was surely encouragement Moses. It is what having a church family is about having others to stand with us.

Third, God now gives Moses a fact that he needs to keep in his mind. God was going to force Pharaoh to make decisions that would reveal Pharaoh's true nature. This gives the Lord the opportunity to show the world His great power over men and the earth.

Fourth, God restates this for emphasis; Pharaoh will not listen to Moses. God was going to pour his judgment on Egypt. This is a

great picture of what is coming in the future as God pours His judgment on the world so Israel will be forever free.

Fifth, God reminds Moses that his purpose was to show Egypt that God is the great redeemer and deliverer of Israel!

*6-7 And Moses and Aaron did as the LORD commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.*

Moses and Aaron obey God and they are not young men as Moses is 80 and Aaron is 83. This lets us know that age is no barrier to giving the Lord's message to others, Isaiah 46:4. These two men are bringing a message that God meets the needs of his servants, Hosea 6:1; 2<sup>nd</sup> Corinthians 12: 9.

From verse eight here in chapter seven to chapter 11 verse ten we will see the battle the gods. Jehovah, God of Israel takes on 10 of Egypt's pantheon of gods and proves all of them to be false. Before we get into each of these battles let's take a general look at the situation.

First, all the plagues were severe had they not had short durations Egypt would have been totally devastated. God in His great mercy gave repeated opportunities for Pharaoh and Egypt to turn from their sins to Him.

Second, the severity of the plagues was increased in succession any one of them alone left unchecked would have been catastrophic.

Third, there was the purpose of the plagues as stated in scripture  
A, the Lord God of heaven is the only true God the sovereign Lord of the universe, Exodus 7:5, 9:14-15, 10: 2, 18:11

B, the plagues demonstrate the Lord's omnipotence for the world to see, Deuteronomy 4:33-34

C, the plagues will forced Pharaoh to obey the Lord and let Israel go, Exodus 18: 10

D, God uses the plagues to judge Egypt for her sins, John 5:22-29

E, each plague is against an Egyptian false god as follows

One. The Nile River –Hapi the god of water

Two. Frogs– Heket the frog headed god, Hekt frog headed fertility goddess

Three, Lice –Seb the god of the earth supposed protect against natural disasters

Four, Flies or scarabs –Khephera, the beetle god also known as Beelzebub lord of flies.

Five Livestock –Hathor and Apis the bull god also fertility gods of animals

Six. Boils –Typhon the evil eye god of plagues

Seven. Hail –Isis the water god and Osiris the fire god also Shue the god of the air.

Eight. Locust –Seraphis the insect god

Nine. Darkness –Ra the sun god

10. Death –Ptah the god of life

10 plagues divided into three sets of triplets with a 10<sup>th</sup> the final blow  
The first three are loathsome, the second three are painful, the last three are plagues of nature.

The first, fourth and seventh plagues open with in the morning. The plagues work in two ways external to internal and mediate to immediate

It will take 10 months for all 10 plagues starting with the Nile in June the seventh plague is in the following February and the 10<sup>th</sup> is in the following April with Passover.

F. there are other scriptures that tell us about these plagues, Deuteronomy 4:34-35; Psalm 78:42-51; 105: 5, 28-36, 136:1,10 Jeremiah 32:17, 20.

G. There is coming in time in the future called the great tribulation that the Lord again will pour out worldwide plagues as recorded in Revelation 8-9, 15-16.

*8-9 And the LORD spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.*

God gives Moses specific instructions to follow when going before Pharaoh. So specific even Pharaoh's words were given that would give Moses the cue to have Aaron perform the first miracle sign to use on

Pharaoh. It would be Aaron's rod that would become a snake not a crocodile as modern scholars try and make it.

We see in these two verses two credentials for god's messenger.

First the messenger knows God, Isaiah 43: 10; Jeremiah 9:24; John 8: 31; 2<sup>nd</sup> Timothy 1:12.

Second the messenger knows God's word, Romans 1:16; 1<sup>st</sup> Thess 2:4; 2<sup>nd</sup> Timothy 2:15; Hebrews 4: 12; Job 23:12; Psalm 119: 9, 11; Jeremiah 15:16.

*10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.*

Moses and Aaron go to Pharaoh and do this time as they were instructed. This is another credential of God's servant, that is obedience to the Lord's will and words, Matthew 28:19-20; Mark 16:15; 1<sup>st</sup> Peter 3:15; Titus 2:15.

The pattern of obedience is found throughout the scriptures

Noah in Genesis 6:22

Joshua in Joshua 11:15

Hezekiah in 2<sup>nd</sup> Kings 18:6

Paul in Acts 26:19

The greatest of all Jesus Christ, in John 14:31; Hebrews 5:8

We are to be just as obedient

*11-13 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.*

God's power was demonstrated before everyone at Pharaoh's court.

Notice carefully the Lord starts with just a demonstration of His power with no judgment involved.

Pharaoh calls his spiritual elite to try and prove Moses was just as big a fake as these men and that God had no real power

Wise men, these were educated politicians of that day

Sorcerer's, these were practitioners of witchcraft the occult casting of spells on people



Magicians, these perform feats of magic to fool the people. Paul names the two chief of these men in 2<sup>nd</sup> Timothy 3: 8 as Jannes and Jambres, here he calls them false teachers.

So how did they do this, well they were controlled by demons who can imitate some of what God does as Jesus, himself says in Matthew 24:24? This was just a beginning of the true battle between God and Satan for the control of Israel!

God's power was supreme as Aaron's rod swallowed up the rods of the magicians. Two things to know, first the snake was a symbol of power in Egypt; Pharaoh had a cobra on his head piece. Second Pharaoh now knew that Moses was sent by God. Sadly Pharaoh rejects this message from God and the second layer of concrete goes on his heart.

We have in this passage to more types or symbols.

First the 10 plagues this is a picture of God's judgment upon any and all who reject Him, Heb is 9:27; 2<sup>nd</sup> Peter 2:9

The second the magicians, they are a picture of false messengers. They deceive people by claiming to be God's messengers, 2<sup>nd</sup> Corinthians 11: 13-15

By perverting the meaning of God's word, Galatians 1:6 -10

By seducing people to reject God's truth, 2<sup>nd</sup> Timothy 4:3-4

By denying the Lord who died for them, 2<sup>nd</sup> Peter 2:1; 1<sup>st</sup> John 4:1-3.

*14 And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.*

God's judgment is now ready to fall; from here to the end of the chapter is the first of the 10 plagues. The water of Egypt will now turn to blood.

Pharaoh's heart is now even harder against God and has again refused to let Israel go. He refused to repent, he was stiff necked, obstinate, and hard of heart toward God, Proverbs 28:14, 29:1; Malachi 2:2; Romans 2: 4-6.

*15-16 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent*

*shalt thou take in thine hand. And thou shalt say unto him,  
The LORD God of the Hebrews hath sent me unto thee,  
saying, Let my people go, that they may serve me in the  
wilderness: and, behold, hitherto thou wouldest not hear.*

God does not send Moses to Pharaoh's court but to the place on the Nile where Pharaoh comes to relax and bathe or worship the god of the Nile, Hapi.

This time it is to be Moses' rod not Aaron's, it is God's symbol of power. Again Moses is to tell Pharaoh to let Israel go. Moses was to charge Pharaoh with rebelling against God's will for Israel!

*17 Thus saith the LORD, In this thou shalt know that I am  
the LORD: behold, I will smite with the rod that is in mine  
hand upon the waters which are in the river, and they shall  
be turned to blood.*

This judgment was to show Pharaoh that Jehovah is the true living God of redemption and deliverance. Pharaoh was considered to be a living god and so he will be shown to be false like all of the world's false gods will be revealed in God's power, Psalm 42:1-3; 1<sup>st</sup> Thess. 1:9; Heb. 10: 31.

The earth is full of the remains of those who thought themselves able to fill the role of god in people's lives. Men, such as Pharaoh, Nimrod, Nebuchadnezzar, Herod, Alexander, Nero, Hitler, Voltaire and countless others.

*18-19 And the fish that is in the river shall die, and the river  
shall stink; and the Egyptians shall loathe to drink of the  
water of the river. And the LORD spake unto Moses, Say  
unto Aaron, Take thy rod, and stretch out thine hand upon  
the waters of Egypt, upon their streams, upon their rivers,  
and upon their ponds, and upon all their pools of water,  
that they may become blood; and that there may be blood  
throughout all the land of Egypt, both in vessels of wood,  
and in vessels of stone.*

The warning and description of the judgment is given in some detail. The water the Nile was vital to Egypt's daily life; it provided water to drink and food to eat.

Modern scholars say this was just red sediment from Ethiopia and heavy algae that depleted the oxygen so the fish died. They refuse to allow God to be God and capable of doing what he says he will do. They always tried to explain away what they refuse to believe.

If it had just been the Nile maybe their theory would work but it was also every well, lake, and stream, were ever there was water even in their water pots already filled all of it turned to blood.

*20-21 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.*

Moses and Aaron carry out God's order to strike the water there in full view of Pharaoh and his court. Immediately the water turned to blood the fish started popping to the surface dead and the smell of death began to permeate the air.

What could Pharaoh now do to stop what would already turn to widespread panic in the land.

The first of Egypt's gods is defeated as Hapi no doubt was prayed to yet could not stop nor change the blood back to water and the god Pharaoh cannot either.

Just as surely as this judgment fell on agent there is coming far worse on the whole world in the not so distant future, Matthew 25:31-33,; 2<sup>nd</sup> Peter 2:9, 3:7; Deut 14-15.

*22-25 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said. And Pharaoh turned and went into his house, neither did he set his heart to this also. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. And seven days were fulfilled, after that the LORD had smitten the river.*

The magicians grab some containers of water not yet turned and throw in some red dust to make Pharaoh think they had done as Moses. Turning a pot of water red with clay dust is not like turning all the water in Egypt to blood for one week.

The magicians worked under the power of Satan who is the master deceiver and who can duplicate God to a point. Had these men been working for Jehovah they would have turned the Nile back to water! They could not as Satan can only imitate not initiate, so to his men who masquerade as angels of light, 2<sup>nd</sup> Corinthians 4: 3-4, 11:13-15.

The result Pharaoh becomes even more hardened against the Lord using the false magicians as his excuse to keep from accepting the truth. Just as today those deceived by the false teachers and preachers use them as an excuse for their lack of discernment.

The Egyptians now work like slaves trying to dig Wells to find water that wasn't blood. There's a lesson here for us to guard against our hearts becoming hard against God, Ezekiel 18:31; Isaiah 55: 7

## *Exodus Eight*

### Introduction

This chapter opens with a second visit to Pharaoh by Moses to demand Israel's release. Pharaoh the human god of Egypt responds exactly as the God of heaven knew he would so the Lord is the second stronger judgment on the people and takes on both, Ptha the frog headed god and Hekt the frog headed goddess of fertility. Then follows the third plague of lice and gnats, to prove to Pharaoh that God controls all things even the dust.

*1 And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.*

Moses is sent again to Pharaoh to demand the release of Israel to go and worship in Sinai.

If Pharaoh refuses then plagues will continue one upon another until Pharaoh yields or all of Egypt is wasted.

God wants people to be free and Satan wants them in bondage only one will win in the end.

*2-4 And if thou refuse to let them go, behold, I will smite all thy borders with frogs: And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.*

Here's the warning of what will happen next there will be a plague of frogs that will cover the land.

Now the decision rests in Pharaoh's hands once he is warned of impending judgment he must decide to repent and follow god or reject the warning and thus harden his heart.

The frogs would be in everything on everything and everywhere one would walk, the problem with this is the frogs are worshiped by the Egyptians with a frog headed god named Hekt a fertility goddess. In Thebes were Temples built to worship this false god. To step on one

would be sacrilege. To kill one in any way shape or form would have been most tasteful.

Egyptians were clean freaks bathing up to four times a day. Priests were completely shaven of hair so though they worship the fertility god they couldn't stand them jumping on them.

*5-6 And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.*

When Moses gives this dreadful warning to Pharaoh he did what God already knew he would do he rejected the warning and judgment is executed.

Multiplied millions of frogs of all sorts suddenly are everywhere and on everyone clinging to their clothes in their food you couldn't just sit or lay down. Since you cannot kill your god hopping around it just makes life miserable.

This is what all of man's false gods have done, enslaved people and wrecked their lives as they try to not offend their god of choice.

*7-8 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt. Then Pharaoh called for Moses and Aaron, and said, Entreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.*

Up pop the devils minions and they manage to imitate Moses and Aaron right there in front of Pharaoh but not all over the land. Pharaoh calls for his nemesis Moses to plead for him to remove the frogs; if it happens he will let the people go.

It seems on the surface that Pharaoh has made a decision to repent and obey God but as in most cases appearances can be deceiving. Pharaoh has had a foxhole moment, he was in dire straits and begging to get out of it.

*9-11 And Moses said unto Pharaoh, Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? And he said, To morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the LORD our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.*

Pharaoh has seen the power of God and now knows that he is more powerful than two of Egypt's gods. The judgment was to do this and bring Pharaoh to repentance. Yet Pharaoh as distressed as he is wants to put off things until tomorrow

There's no difference between Pharaoh's decision and countless people every day who were confronted by the gospel and decide tomorrow would be a better day.

The phrase Glory over me is Moses Yielding to Pharaoh the right to choose the time to end the plagues!

*12-14 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh. And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps: and the land stank.*

Moses and Aaron go out from Pharaoh and rejoice and ask God to stay the judgment of frogs because Pharaoh is going to surrender to God and let the people go.

Now from Moses point of view this is valid however God sees everything and knows the battle is not over.

The next morning the people wake up to millions of dead frogs. The frogs have to be shoveled into heaps all over Egypt and they after a few hours in the sun begin to stink the country up.

This is what sin does it just piles up and stinks people up before the Lord. One lesson to take from this is that Christians should always be interceding on behalf of the lost.

*15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.*

Once the frogs are cleaned up and Pharaoh has a few days to refresh himself his own nature kicks in and up pops the devil and he adds another layer of rock to his heart. He makes another fateful decision to not obey the Lord after promising to do just that.

Pharaoh has abused God's mercy as the fox hole situation has now gone away. He would not surrender to follow the Hebrew God as there were still plenty of other gods in Egypt to follow.

You see too many allow the devil to put in their mind that the cost to follow Jesus is just too much and serving the world's gods are much easier bringing fun to life, 2<sup>nd</sup> Timothy 4: 10; 1<sup>st</sup> John 2: 19; Luke 8: 13, 24-26.

*16-18 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.*

We see that God controls even the smallest particles, herein is the barely visible grain of sand.

Once again Moses and Aaron have been told to bring the next plague this time without confronting Pharaoh.

Pharaoh however should have already known the judgment would come again once he refused to obey the Lord.

The sand all over Egypt becomes a living sea of lice. Some say it was gnats, some mosquitoes, some fleas or gad flies however it is safe to say that the Lord is correct in saying what he means. Lice are the size of a grain of sand and they create a wearisome itch and attach to most everything. Their life cycle is one female lays 100 eggs and six days



later they hatch at about a 50 /50 split, nine days later those 50 females will lay 100 eggs each, so they multiply at a fantastic rate.

The land is swarming with lice and the magicians this time cannot even mimic this one. They declare to Pharaoh that this was truly a work of one of the gods.

They are not lifting up Jehovah as those without the spirit cannot really praise the one true God.

The false god Seb the god of the earth has proven unable to stop what Jehovah has started, his priest though scraped daily of lice cannot go into the temple of Seb because as they are scraped clean they are reinfested.

There are two lessons to learn here

First, no man knows when judgment will fall on the earth, Matthew 24:35-36

Second, false messengers cannot stop the judgment of God or deliver anyone out of it, Job 10: 7; 2<sup>nd</sup> Peter 3:7; Jude 14 – 15.

*19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.*

Even the false magicians can see that; what is happening goes far beyond the ordinary to the supernatural.

One goal of this plague was to arouse the people to see that there was a true God and that He was all powerful.

Their false god Seb that was supposed to protect them from just such calamities was obviously powerless to protect them. They all too well could see that the God, Moses served had the true power to control everything even down to the dust.

Once again pharaoh chooses to reject the word of god and his heart becomes even more resistant.

How many today have heard the message to repent time and again but refused. How many have been chastised of God but refused to heed and turn from their ways back to the Lord, Psalm 81: 11-13.

*20 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.*

Since Pharaoh has refused to heed the warning Moses and Aaron are once again sent to the Nile River to await Pharaoh and his entourage. The most powerful man in the world at this time is facing two shepherds with staffs.

The message is the same; let my people go so they may serve Jehovah God. It is like a stuck record, the message just keeps repeating itself until the one listening does something. So it is with the Lord the message doesn't change only the pressure for action is increased.

*21 Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.*

A new warning of a new and more intense plague this time it is going to be flies. Egyptians worshipped Khephri the lord of flies; in the New Testament he is called Beelzebub. The other name is Hathor the wife of Osiris. Whatever the name this god was powerless to do anything about the plague.

The reasoning for this plague is made clear.

Pharaoh had rejected God and his word.

The plague would be that of the scarab beetle worshiped and revered, now they will be everywhere. So thick, they would darken the sky and blacken the ground so that you could not walk without stepping on your god and crushing it.

*22-23 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth. And I will put a division between my people and thy people: to morrow shall this sign be.*

Now the real demonstration here is that from here on the land of Goshen will be spared the judgment on the rest of Egypt. This must have been a site to see with these insects everywhere but in Goshen.

God always protects His people from the enemy. Israel through the centuries has repeatedly been on the verge of being wiped out and the Lord steps in and protects them.

Christians have a great promise that when God brings final judgment on the earth they will be delivered from it.

Other instances of strange phenomena taking place here is a few samples

First, piles of eels in Coalburg, Alabama 1892

Second, fish like objects were found in Allshabad, India 1832

Third, 15 pound lumps of butter like substances found in a California backyard in 1945

Fourth, small balls of some type of substance found in Europe and in England in 1966

Fifth, amber like resin 2 inches thick covering 600 square feet in Russia

*24 And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.*

The Lord is faithful in executing what He promises and so here come the flies by the billions wrecking havoc on the people, businesses and government of Egypt.

*25-27 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.*

The response was quick in coming from Pharaoh for Moses to come to him. Pharaoh wants the plague over with but instead of repentance,

he wants a compromise. How many today instead of repentance want to strike a bargain or compromise with God.

Pharaoh says you can sacrifice to Jehovah but only in Goshen.

Moses gives a legitimate reason why they should be let go besides God's command and that this compromise was not good for Israel. Israel would be sacrificing the very animals that the Egyptians worship. This would cause revolt among the people so Moses says thanks but no thanks.

There is a number of compromises Pharaoh was going to make as follows

Go serve but stay in the land here, compare with James 4:1- 4; John 17:9, 14

Leave the world but not too far keep in touch

Go but leave the children they don't realize what to do why spoil it for them

Go but keep your roots in the world such as real estate, stocks, cetera.

*28-29 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: entreat for me. And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.*

Pharaoh relents to let them go all the while he is fighting off those flying pests. Israel can go but they're not to try and escape.

Moses agrees to intercede to God to end the plague the next day, however he leaves a warning with Pharaoh that there is to be no deceit on Pharaoh's part.

The Lord is always willing to hear the cry of one who repents and will forgive them, however the Lord takes deep of offense at those who would back out once the pressures lifted.

*30-31 And Moses went out from Pharaoh, and entreated the LORD. And the LORD did according to the word of Moses;*

*and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.*

Moses prays and just as suddenly as the masses of flies appeared they are gone, not one was left in all of Egypt.

God answers the prayers of the righteous who cry for deliverance. Here are a few examples

First, Hannah cried out for a child and God heard her in 1st Samuel 1:27

Second Samuel cried out in 1st Samuel 7:9-10

Third Solomon cried out in 1st Kings 9:3

Fourth Elijah cried out in 1st Kings 18:37-38

Also Hezekiah, Jehosaphat, Ezra, the early church in Acts 4: 31.

*32 And Pharaoh hardened his heart at this time also, neither would he let the people go.*

Pharaoh's repentant heart lasted just long enough to see the flies gone. He goes right back to his old ways, you see he made a promise and a profession to God but he has never had a possession of God's righteousness.

He was warned about acting falsely toward God and now whatever comes upon him in his kingdom will be his fault. Turning back to the world and pleasure is a very dangerous game to play with God, Ezra 8: 22; Jeremiah 1:16; 2nd Peter 2:20-21.

# *Exodus Nine*

## Introduction

We continue now with Jehovah's battle against Egypt's false gods. Each new plague is more severe and affects more of Egypt's commerce, government and everyday life. With each one comes the demand to let Israel go or suffer. However each plague has mercy in it as they are stayed before total destruction comes.

With each one Pharaoh reveals the hatred he has for Jehovah and his role as his heart becomes colder and more concrete like.

*1 Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.*

Once again Moses is told to go before Pharaoh and demand the release of Israel to go and worship Him. Pharaoh had a brief moment where he cried for deliverance from the last plague. Soon as it was over he went right back to his sinful ways and would not free Israel. Moses is to tell Pharaoh that the Lord God of Israel demands His people be set free to serve Him.

*2-3 For if thou refuse to let them go, and wilt hold them still, Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.*

The warning is given to Pharaoh that if he refuses God's demand there would be a severe judgment delivered on Egypt's animals.

This plague is called a "Murrain" and may have been something akin to anthrax. It would affect every type of cattle that was kept in Egypt, cows, donkeys, camels, sheep, goats, horses and etc. This would be devastating to the Egyptian economy. Pharaoh is making decisions that are wrecking havoc on his people of which he and his hardheartedness has no regard whatsoever.

We as Christians need to heed God's warnings in His Word or else face His judgment. And those who think not need to read Ezekiel 33:9; 1<sup>st</sup> Peter 1:17.

*4-5 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel. And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.*

This plague is to show the Egyptians who the true and living God was. They worshiped idols who took on forms of human/ animal mixes such as

Bull, god's named Apis, Mnevis, Ptah and Bakis

The cow god, Hathor

Ram god, Khun

Calf faced god, Ra

The jackal faced god Anubis

The Lord will set as one of the 10 commandments about not worshiping false images in chapter 20 verse 4.

This plague will rebuke these and ridicule their worship. No god that looks like an animal controls the animal world only Jehovah the one who created them in the first place we can see this and the fact that not one animal of the Israelites was harmed.

*6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.*

When the Day of Judgment arrives the cattle of Egypt is stricken and begin to die that were in the fields. Those Egyptians who grasped the severity of this plague put their cattle up. Those who rejected the warning lost all of theirs. But not one Hebrew cattle even became the slightest bit ill.

God's judgment was sure then and is just as sure now on those who will reject His warnings, Isaiah 19:1; Matthew 24:44; Jude 14-15.

*7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.*

Here is Pharaoh's response to the plague. He sends a delegation to see if it's true that no Hebrew animal suffered and if not he would most likely step in and take them for the "good" of the country.

Pharaoh seeing that Jehovah was the God with true power over the animals should have repented and obeyed the Lord. Instead he hardened his heart against God refusing to give up his idolatry, greed, and power. Hard hearts will bring the judgment of God, Psalm 95:8-11; Proverbs 29:1; Romans 2:5.

*8-10 And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.*

This time Moses does not confront Pharaoh directly. Instead the Lord has take ashes from a brick kiln and throws them in the air in front of Pharaoh.

The kilns were another of Pharaohs tools of oppression and torture of the Hebrews and as before Jehovah turns it against Pharaoh and Egypt.

Once the dust is in the air all Egyptians begin to develop boils from their heads to their feet. If you have ever had a boil then you know that it is extremely painful, and now to have those all over your body would be insufferable.

When people reject the word of God what follows on God's part cannot be stopped, Ezk. 18:21; Luke 13:3. People need to repent of their sins or face the consequences, Jeremiah 17:10; 2<sup>nd</sup> Peter 2: 9.

The Boil is caused by bacteria with swelling of the skin, pink bumps, and fever.

Let's summarize Egypt's condition up to now, left over dried blood, dead fish rotting on the banks, piles of rotting frogs, people and animals covered in fly bytes, cattle dead all over the fields and now boils with blisters on all Egyptians. Well it sounds like a place one



would not want to go to. Egypt's economy is in ruins except for Goshen.

*11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.*

Notice now the magi are in a bad way and are powerless to do anything for anyone. Judgment here is for two reasons first to prove that God alone has power over the body and health. Science and technology may help in the health of the body but positive thinking does not control body and health

Religion and priest do not control body and health

Sorcery and the occult do not control the body and health

Physicians and nurses do not control body and health

The Lord is sovereign over both, he alone controls what happens to one's body and health.

Secondly, this plague proves that men cannot stand against God as He can stop them anytime He wills, note verse 11 part A.

They claim to serve the gods who protected the health of the body, yet the gods failed even their own priest as all false gods do.

*12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.*

The response to this judgment was, Pharaoh continuing to rejecting refuse God's gracious invitation to surrender and obey. Pharaoh was not willing to repent despite the suffering of so many.

He would not believe that God was sovereign control of everything

He would not believe that there was only one true God, one Lord of all and that was Jehovah.

Many today are just like fatal, hard, stubborn, and rock like.

Circumstances have come into their lives to point them to God or back to God and yet they deny what's happening and ignore the warnings.

*13 -14 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him,*

*Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people;*

This is now the seventh time God has sent Moses to Pharaoh. Pharaoh has rejected the first six times; the good thing to see is how long suffering God is in not wanting Pharaoh to die.

The message is the same at first, let Israel go completely free to serve Jehovah. Now God adds a frightening warning to it, if Pharaoh refuses to repent and obey God then He will bring the full force of judgment on Pharaoh. Compare this with the intensity of judgment in Revelation chapter 16. No man, priest or false god would be able to help Pharaoh and the destruction wrought by God.

The phrase “upon thine heart” is explained in 2<sup>nd</sup> Chronicle 6:28-30 and stated simply God is going to pour it on until Pharaoh has to take to heart that God means what he says. By the time chapter 12 verse 29 rolls around Pharaoh has finally got the message.

*14b-16 that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth.*

There are two purposes given here for this judgment.

First, to prove that Jehovah has no equal (14-15). There is none like God and the Earth, He had taken the previous plague and show that no manmade god can do anything to stop Him.

God alone is sovereign and could have wiped Egypt out but He is long suffering. God controls the heavens, earth, animals, reptiles, man, life and death, and the universe.

Second, the purpose was to prove to Pharaoh that God controls men and governments. God raised Pharaoh up to the throne, and now God was making a public example of him before the world. God’s name is to be declared throughout the ages it has been.

Here are a few examples

Jethro in chapter 18 verse 11

Paul in Romans 9: 17

Preachers for 2,000 years have declared God and His power, Psalm 83:18; Deuteronomy 4:39.

*17-21 As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: And he that regarded not the word of the LORD left his servants and his cattle in the field.*

The cause of this judgment is found in the hearts of the Egyptians such as they hated the God of Israel. They lifted themselves up against the people of God. Notice here some 4000 years ago that God says Israel is his people, this is nearly 3000 years before there was ever a Muslim alive anywhere on earth.

It has been proven time and again that any leader or nation that exalts them selves against Israel is actually going against the Lord. Any who have been foolhardy enough to oppress God's people Israel is in its essence oppressing God. Anyone who has or is abusing Israel is abusing God.

Just as judgment fell on Pharaoh and Egypt for their actions against Israel has fallen on every nation since then and His cup of wrath is filling up against those who are doing so today.

This judgment was to be the most life threatening and fiercest yet. Some think with the burning hail that anything outside would not survive.

Even so judgment is pronounced, God inserts mercy by forewarning the Egyptians that whatever they put up of their cattle would survive.

The Egyptians had no doubt brutalized and murdered thousands of Israelites yet God extends mercy to them.

The good news is that though Pharaoh refused to believe a large number of Egyptians did and was spared. These may well be part of the mixed multitude that will leave with Israel in chapter 12 1<sup>st</sup> 38. Sadly most did not believe God's word of coming judgment and they suffer the consequences.

*22-26 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail.*

The next morning just as God said Moses lifts his rod toward the sky and the judgment begins just as the Lord said.

Horrible thunder rolling in, in continuous succession and hail so thick it was like a rain downpour. Lightning flashing in all directions lighting up the cloud darkened sky.

Hailstones in the 10 to 17 pound category are falling like rain on any given day. Some may have been up to 100 pounds and everything in between. These sizes have been recorded since then but nothing of this size and scope (all of Egypt) or duration has ever been recorded since. Only the hail in the book of Revelation will match the storm.

The only place not having hail fall pile up as snow is Goshen we're not one stone falls or lightning strikes has occurred. This stuff takes out crops, animals, buildings and people without distinction.

*27-28 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked. Entreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.*

It doesn't take long for Pharaoh to call for Moses and Aaron to come to him. Pharaoh says I have sinned "this time" excusing all of his previous sins as nonexistent.

He confesses that not only he but all Egyptians had sinned and deserved judgment. Pharaoh pleads for Moses to pray to God and stop this hail, instead of actually praying for God to forgive him. Pharaoh is blubbering that if you just stop this madness I will let Israel go. Moses assures Pharaoh it will stop once he leaves the city.

The question is was Pharaoh really repentant? It should be noted that not everyone who makes a profession is sincere and especially those who do so in moments of crises, Ezek. 33:31; Matthew 7:21; Titus 1:16.

*29-32 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's. But as for thee and thy servants, I know that ye will not yet fear the LORD God. And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled. But the wheat and the rie were not smitten: for they were not grown up.*

Three more Egyptian gods go down to defeat as the Lord shows who really is a control of the water, fire, an air. It was not Isis god of water queen of Egyptian heaven.

It was not Siris the god of fire and lightning

It was not Shu the god of the air

These were helpless before Jehovah, man unfortunately still worships the air, and water and so through the gods environmentalism, global warming, Greenpeace, etc., Proverbs 21:1; Psalm 50:10, 89:11.

The second reason for this judgment was to show how merciful Jehovah was; even knowing Pharaoh was not sincere in verse 30. He was merciful in that He did not destroy all of Egypt's food crops, 31-32.

*33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.*

Moses leaves Pharaoh and goes out to a place where he is alone with God. Here he raises his hand which is a gesture of pleading and intercession for the people of Egypt. God hears Moses and stops the judgment, this is a good picture of what we are to be doing for those around us who are lost, Deuteronomy 9:25 and of course another great example is Abraham's intercession for Sodom in Genesis 18:23-32.

*34-35 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.*

Once the plague is over Pharaoh again hardens his heart even more against Jehovah. Pharaoh looks at the labor force and what it would cost to lose two million free workers. Egypt is already devastated by the plagues to add the losses of the slaves Pharaoh deems just too much. So Pharaoh and his advisers convince themselves that nothing else will happen since these were just natural catastrophes and likely will not occur again.

Right now in America we just finished a year that had more "natural catastrophes" than ever in terms of magnitude of destruction and financial costs, yet our leaders like Pharaoh refuse to see the hand of God in them and are moving along as though nothing else will happen. The result of Pharaoh's faulty thinking was a hardened heart and continued rejection of God, Israel 8:22; Jeremiah 1:16, 15:6, 2: 13, 5:19.

# *Exodus Ten*

## Introduction

This chapter contains the eighth and ninth plagues against Pharaoh and Egypt. The eighth is locust destroying what crops are left and the ninth is utter darkness over all of Egypt except the area of Goshen. We continue to see that though God brings judgment he tempers it with mercy.

*1-2 And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might show these my signs before him: And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD.*

The lord is sending these plagues one upon another not just to free Israel but to show His power.

He demonstrates His power to judge sin and evil and he wanted it remembered through the generations. Egyptians were hardhearted sinners because they chose to be

Savage, and ruthless people who enslaved others

Brutal, merciless abusers of men

Prideful, self sufficient people who rejected the true God

Idolatrous, worshipers of a pantheon of god's made into birds, animals and creeping things

As much as Egypt deserved the judgment they were receiving there is the larger picture of the fact that the world needed to know that God judges sin and evil, Psalm 14:1-4; Romans 1:18, 2:8.

Second the Lord wanted Moses and those who followed him to teach succeeding generations that sin and evil will be judged in God's time.

The third reason here is that God wanted the world to know that He is Jehovah the great redeemer, Psalm 37: 39; Hebrews 7:25.

*3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.*

Moses and Aaron put a direct question to Pharaoh from God. Pharaoh had said he was wrong and would obey God but quickly returned to his hardhearted ways once the plague was passed.

Pharaoh is a picture of a man's heart full of pride, carnality, adultery, greed, and self centeredness. As much as men try to deny this, it is still true, Psalm 10: 2, 73:6, 119:21; Proverbs 6:16-19, 11:2, 16:18, 17:19, 21:4, 1st John 2: 15-16

*4-6 Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast: And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.*

Here's a warning of the next more serious plague and also an opportunity for Pharaoh to repent. Pharaoh and Egypt have 24 hours to repent before the judgment falls. Moses delivers a description of the extent of damage the locust will bring. They would cover the earth or all of the ground; they would devour every bit of vegetation not already destroyed.

Every Egyptian home would be filled without exception. Ever since this plague, men have feared the onslaught of locust and these insects have become a symbol of the judgment of God.

*7-11 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed? And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: but who are they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD. And he said unto them, Let the LORD be so with you, as I will let*



*you go, and your little ones: look to it; for evil is before you. Not so: go now ye that are men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.*

Pharaoh's advisers encourage him to obey God and let Israel go while some of Egypt still existed. Pharaoh calls for Moses and Aaron and offers a compromise of just the men.

The advisers are not really interested in Israel they are just trying to protect their own interest from someone they feared which was Moses notice they are not afraid of God.

Moses answer to Pharaoh is everyone including the cattle because there will be sacrifice and a feast. Pharaoh says no just the men, as he will never let the others go. Pharaoh has Moses and Aaron roughly removed. We can learn from this that the devil always wants God's people to compromise and that we like Moses are not to ever compromise not even a little, Psalm 119:2; Proverbs 3:5; Romans 12:1-2. Pharaoh has Moses roughly removed from his presence and so doing brings judgment again on all of his people.

*12-15 And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.*

God gives the order and up goes Moses hands and the wind begins to blow for 24 hours just as God said and out of the east comes hordes of

locust cover the land except Goshen. The locusts are so thick that they cover the sun like a black cloud.

The locusts in that region are larger than ours and one swarm can strip 100 acres in less than 30 minutes. Swarms have been recorded that have put out fires that were started to drive them off.

When the locusts are done with an area there is no vegetation left on the ground or trees. The same would hold to whatever grain, fruit, vegetables and plants in the homes of the Egyptians.

Notice also that the creatures used have progressed from minute lice to now extremely large locust and during the tribulation they will be so large as to have 7 to 8 foot wing spans.

Today many have come to believe that the Lord will never bring this type of judgment on the Earth but that is just not so and not believing the bible will not stop the hand of God, Romans 1:18, 28 – 32; Galatians 5: 19-21.

*16-17 Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this death only.*

Pharaoh in his desperation to stop the total destruction of Egypt calls for Moses and confesses he had sinned against God. Notice Pharaoh's words in that he says just this one time I am sorry to have rejected the words of God now could you intercede and stop the plague. Notice he does not say you are all free to go in peace and worship your God. Pharaoh makes a profession but again stops short of repenting and he will learn that it is a dangerous thing to fall into the hands of an angry God!

*18-19 And he went out from Pharaoh, and entreated the LORD. And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.*

Moses takes Pharaoh at his word which is all any minister can do and goes out to intercede for Pharaoh. God changes the wind from east to

west and away goes the locust into the Red not Reed Sea as modern liberal scholars try to make out. Pharaoh has been delivered from the first death, physical but not from the second death, hell.

*20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.*

Pharaoh turns back to his hard heartedness and God acts upon that in letting Pharaoh's heart run its course. God lets the law of human nature take its effect. He allows Pharaoh's rejection to harden his heart even more. This does not mean that Pharaoh was doomed by God to hell. God did not interfere with Pharaoh's soul or destroy his ability to choose to obey God nor did God keep Pharaoh from living a righteous life.

We move now to the ninth plague that of total darkness of Egypt.

*21-22 And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:*

Once again there's no warning given to Pharaoh however one may assume that by now he had to know another one was going to come about since he had not let Israel go. Pharaoh may well have had the mindset that he could just outlast Jehovah that is Jehovah and Moses would eventually tire of trying and quit plaguing Egypt.

So without warning and to prove to Pharaoh that he would not stop the Lord gives Moses orders to stretch out his hand toward the sky and so doing the daylight vanished into a darkness so thick it could be felt.

For three days and nights there was no light of any kind no sun, stars, moon, lamps, stove's nothing. They could do nothing but lay in their beds for fear.

*23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.*

Except in Goshen where the sun rose and the star shown at night and live continued as usual!

This took out Ra the sun god and proved who really had the power over the sun and stars. I'm sure the Egyptians were praying to the false god at first and then cursing their god for this happening. Pharaoh surely had not missed the point, Deuteronomy 4:39; Psalm 83:18, 135:6.

*24-26 And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.*

Pharaoh calls for Moses and attempts to negotiate another compromise, so that the darkness could be removed. It is well to note Pharaoh's heart has not changed at all. He is playing a game with God to bring relief to Egypt. The economy what is left of it has suffered another blow with nothing being done as far as business for three days. Let alone the facts that no one has eaten or had anything to drink for three days and nights. So Pharaoh offers to let the people go but not the cattle, he would keep them as hostages and probably while Israel is gone the animals will be used to feed Egypt and work the fields, cetera.

Moses will have none of it; he has grown a strong spiritual backbone over the course of these plagues and now tells Pharaoh everything goes with them so they can properly worship the Lord. God does not compromise with men His standards remain the same if He were to do so then He would be as imperfect as men are, Numbers 23:19-20; Psalm 33:11, 119:89-91; Malachi 3:6.

*27-29 But the LORD hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more.*

Finally Pharaoh's true heart intentions are revealed. Pharaoh had rejected the Lord nine times and now God is rejecting him and caused Pharaoh to reveal his true nature.

He throws Moses out in a fit of rage and threatens to kill Moses if he so much as sees him anywhere.

People are known to do some unreasonable things even to approaching insanity. Nothing is more insane than rejecting God, denying Him and developing a hard heart towards Him and refusing the warning of God's wrath, Psalm 81:11-13; Proverbs 1:24-28; 1st Thess. 4: 7-8.

# *Exodus Eleven*

## Introduction

Egypt is in the midst of two major crises, the first is economic as every part of Egypt's economy has been nearly wiped out. The second is the removal of two million free laborers from the workforce. If Israel leaves how could Egypt rebuild its economy? Egypt has two things working against them of their own making; they have put their trust in a man who says he is a god and in gods of stone. Second they believe that they are such a superior group of people that they could outdo God. These two things have led to their downfall and the downfall of kingdoms since then all the way until now to the great idol worshipping superior minded American elitist.

*1-3 And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.*

Moses is told to announce one more plague this one will be the fatal blow, the killer wound to Egypt. So serious a blow will be dealt that Pharaoh would not attempt a compromise but throw all of Israel out of the country. Moses is told to go tell the Israelites to ask of the Egyptians for retribution or pay for the misery caused to them during their 400 years of slavery.

We see from verse three that the Lord moved the Egyptians to give everything Israel could carry just to get rid of them. Many Egyptians gave because they now held Moses and great esteem and the mention of his name caused them to empty their purses.

There are two good lessons to learn here.

First there is a day when justice has to be executed. A day when mercy and salvation is closed to men. That day had now come for Egypt and Pharaoh, Jeremiah 11: 11; Amos 9:2; Hebrews 2: 3.

Second, there is a day that comes when God executes justice to believers a day when they will be rewarded for their service here on Earth, Matthew 25:23; 2<sup>nd</sup> Corinthians 4:17; Eph. 6: 8; Revelation 21:4.

*4-6 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.*

These words were spoken during Moses leaving Pharaoh's presence back at the end of chapter 10. The Lord had prepared Moses for Pharaoh's reaction prior to his going to meet him. Notice the warning and this time there is no mercy mentioned.

First, God would execute judgment at midnight. Verse 4 is an emphatic statement of when the judgment will fall.

Second starting at 12 01 PM the Egyptians would face a night of unspeakable horror and death. All the firstborn of men and cattle would drop dead of a stopped heart! No status in life would be exempt not even the Israelites as we will see!

Mordecai Gilula, writing in the book "Smiting of the firstborn an Egyptian myth" said

"In the pre mosaic. Text there is a reference to "that day of slaying the firstborn"

Likewise the pre- mosaic coffin texts refer to "that night of slaying the firstborn, while another text ads "that night, that day of slaying the firstborn".

In the coffin texts Egyptian word for "firstborn" is "WR" which means "great or eldest".

God has warned of judgment of which there is no escape, Ezek. 33:9; Romans 1:18-20, 28-32.

*7-8 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. 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 Pharaoh in a great anger.*

God this three purposes for this last fearsome plague!  
First to prove that god is the true God, He who protects His people, so great is He that not even the dogs will bark. God's people will spend a very tranquil time during the judgment.  
Second, to stir Egypt a picture type of the world to know that there is a difference between believers and nonbelievers.  
Third, to force Egypt to finally let Israel go God said He would free them and this is what it takes.

Note Moses least Pharaoh in a rage! Pharaoh's stubborn pride and sinfulness will leave by daybreak thousands of dead all over Egypt. There's a difference between Egypt (type of unbelievers) and Israel (type of believer) in the Lord's, presence and here, protection and safety, and the promise of heaven over hell, Psalm 119:63; Proverbs 13:20; 2<sup>nd</sup> Cor. 6:17-18; 2<sup>nd</sup> Peter 3: 10 – 14

*9-10 And the LORD said unto Moses, Pharaoh shall 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 the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.*

Here comes the last and Ellis of the plagues. This culmination comes about because Pharaoh and Egypt refuse to repent and believe God.

Many hear God's word just as Egypt and will not listen refusing to hear and repent, denying and some even curse Him! 1<sup>st</sup> Samuel 8:7; Psalm 81: 11-13; Jeremiah 6:10; John 12: 48

Secondly this last plague as the others was to let the known world know the power of the living God over everything. That all of Egypt's gods were false and powerless to help them.



Third is the fact that God's servants were faithful (10) Moses and Aaron did exactly what God and instructed them to do, Hebrews 3:5; 1st Corinthians 4:2; Joshua 11:15.

Fourth is the fact that the Lord's judgment was justified. Pharaoh had an evil heart and rejected God's warning repeatedly. God's power to save and judge will be demonstrated before every person, Matthew 25: 31-33; Jude 14-15 also Roman's 6:23; 1<sup>st</sup> Tim 2:4.

# *Exodus Twelve*

## Introduction

From here to chapter 13 verse 16 we have the deliverance of Israel by divine power and the first celebration of Passover.

Imagine that night before Israel leaves Egypt. It is a dark night that had the Israelites indoors feasting when the cries of lament begin erupt all over Egypt as a death angel moves among the Egyptians ending the life of the firstborn of every house that does not have the blood applied. This night's events would be retold every year from generation to generation.

This deliverance of Israel is a type of the deliverance of an individual today who accepts Jesus as Saviour. The bible tells us in detail about the Passover and what it means in chapter 12:12-13, 23, 27. The Passover means to Israel what the cross means to Christians today.

The blood of the lamb caused God's judgment the pass over  
The blood of the lamb led to a new and glorious life of liberty and freedom just as the blood of Christ does for us today.  
There is a close tie between Passover and the Cross. As we see in Isaiah 53:4-7 and Jesus' words in Matthew 26: 28 John the Baptist said it in John 1:29, 36, Paul said it in 1st Cor. 5:7-8 Peter in 1st Peter 1:18-19 and Hebrews in Heb 9:28 and in the book of Revelation 5: 8 – 10, 15:3.

Passover is about judgment and deliverance, 2<sup>nd</sup> Timothy 4:18; 2<sup>nd</sup> Peter 2: 9.

Passover becomes Israel's Independence Day

Passover is tied to the feast of unleavened bread, Israel was to remove all leaven from the homes that night and only unleavened bread and to only take that with them as they leave Egypt.

Passover encompasses three celebrations that emphasize an important truth, that it was God alone who delivered Egypt.

Passover focused on the great redemption of God.

Unleavened bread the necessity to flee the slavery of Egypt

Dedication of the firstborn the necessity of giving the first born to God and this to teach them that God is the Saviour and deliverer of all.

*1-2 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you.*

This event will forever change Israel's calendar as this starts a new beginning for Israel, a new way of life. God wanted this remembered for all generations. Passover would mark the new first month of the Jewish year the month "Abib" which means "young head of grain" and new life in the spring. This month is from our mid March to mid April.

Just as this event was a new beginning marking the end of the old (the Babylonian calendar) to the new. It is a type of the old life of a person at salvation and beginning of a new life in Christ, 2<sup>nd</sup> Corinthians 5: 17; Col. 3:9-10.

*3-4 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.*

The Lord spells out who was to partake of the Passover. First the general call to a whole "congregation" that is every Israelite this is the first use of this word. It is used over 100 times to refer to the Lord's people gather to worship and hear the word of the Lord! The New Testament uses the word assembly or church and is the same idea.

Second it is each household that is to take the lamb of the first year on the 10<sup>th</sup> day of the month. When Israel went into Egypt it was a family and as they leave it as a nation but the Lord still emphasizes the family. It has been said that "no nation is stronger than the family's of that nation". The family has been under attack for years now!

God is His wisdom takes every circumstance into consideration. If a family is not large enough to consume the entire lamb they were to join with a neighbor family. There's one important note that is this does not say the lamb is too small for a family but that the family can

be too small for the lamb. Everyone was to take of the lamb in the family, Deuteronomy 4: 9, 6-7, 31:12-13.

*5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:*

The Lord gives to Moses and Israel what would be an acceptable lamb to be used for Passover.

One year old that is in its prime

Without blemish or defect, perfect

Could be from the sheep or goats

These would be their criteria from this point on, Leviticus 22:21.

The only problem with taking a lamb was that it could not make one perfect before God forever, Hebrews 9:9

The only way to be right before the Lord is through the Lamb of God, Jesus. All these physical lambs look forward to that day when the final Lamb would come.

Notice the comparison

The lamb was to be one year old – Jesus gave his life while he was in his strength

The lamb was to be without blemish – Jesus was examined and found to be without blemish, 2<sup>nd</sup> Corinthians 5:21; Heb. 4: 15; 1st Peter 1:19, 2: 22.

*6-11 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and the flour of unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.*

Next the Lord gives the instructions on how to sacrifice the Lamb it was to be killed at a particular time on the specified day. That is at 6:00 PM on the 14th day of the month of Abib, also known as Nisan.

Two symbols here

First the lamb had to die, just as Jesus had to die! The penalty of death for sin required the shedding of blood, Romans 6:23; Ezk. 18:40. The only way to pay this penalty was for the sinless, and perfect to die for the imperfect, Isaiah 53:5, 7; Galatians 3:13; Heb 2: 9, 28.

Second the lamb had to die at a specific time, Jesus coming here and his death both were set by God, Gal. 4: 4-5; Acts 2: 23.

After the lamb was slaughtered its blood was to be collected and placed on the lintel and posts of the door of the home. Those who believed God would do this those; who did not would not, Leviticus 17:11.

This is a picture of the blood of Christ covering one who accepts him as Saviour, Romans 5:9; Galatians 1:4; Hebrews 9:22, 28; 1<sup>st</sup> John 1: 7

This placing of the blood on the outside door frame would stand as a public profession of that family's belief in God's word. The blood in the middle is higher than the other two.

This should stand as a challenge to us to be a living witness of Jesus being alive in us! 1stPeter 3:15

The Israelites were to roast the lamb whole and then eat it along with unleavened bread and bitter herbs. Psalm 34:20; John 19:36

Three symbols are seen here first everyone must take of the lamb or for us Christ death

Second the bread was to symbolize Christ righteousness, John 6:50-58

Third the bitter herbs were to be a symbol reminding Israel of the years of slavery and bondage in Egypt. For us it is a picture of our bondage to sin!

To be redeemed

One must have a lamb

One must receive "the" lamb verse 4

One must appropriate "your" lamb verse five

The entire lamb was to be roasted which is a picture of judgment of fire for sinners, Matthew 27:46; Zech. 9:11, it was not to be raw or boiled. To prepare the lamb any other way would not be acceptable to God!

People must accept Christ exactly as presented in the bible by the Father. There is no other means of salvation, Isaiah 53: 10; John 10: 11. Notice it is not performed by priests but by the individual family.

There was the nothing left of the food come daylight. Whatever was not consumed was to be burnt.

This pictures the fact that all of Christ must be accepted from His virgin birth to His visible return.

They were to eat this meal dressed and ready to travel out of Egypt. There was not to be any lingering in Egypt.

Christians are to take Christ and separate from the world and live in our new life, Matthew 24:44, 25:13; 2<sup>nd</sup> Cor. 6:2

Shoes –Eph. 6:15

Staff – Jacob, in Genesis 32: 10

Haste– Isaiah 28:16

*12-13 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. 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 the plague shall not be upon you to destroy you, when I smite the land of Egypt.*

We find then that there had to be a substitute to avoid the judgment of God which was going to fall on man, and animals and the false gods (Numbers 33: 4). Several important lessons are here for us today in the scriptures.

First the one who refuses to trust Jesus Christ will face the judgment of God, not his love! John 3: 19, 8:24; Romans 2:16

Second it was faith in the atoning of the lambs blood that saved them and is faith in the atoning blood of Jesus that saves us, Romans 5: 8-9; Heb. 9:14, 11:28; Revelation 1: 5

Third the blood of the lamb was a symbol of one life for another. This is what Jesus did on the cross, our life for His! Heb. 9: 12 – 14, 22; 1st Peter 1:18-19; Revelation 5:9-10.

Fourth the Lamb of God alone takes away the sin of the world! Israel would have a Passover lamb yearly. Jesus was God's final lamb, John 1:29, 35-36; Isaiah 53: 7.

Verses 14 to 20 deals with what will become the feast of "unleavened bread" it is a picture or symbol of removing oneself from the presence of evil!

*14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.*

The Lord instructs Moses to tell the people that the day of their leaving Egypt was to be remembered forever through the feast of unleavened bread.

Three facts about this feast

First this feast was started by the Lord

Second this feast was to be a continuation from the Passover yet separate unto itself. The names used interchange between them throughout scripture.

Those who are truly born again have a new life as such we are to live holy and righteous, Romans 6: 3-4, 6, 12-13; 2nd Peter 3:10-14.

Christians are to live a life of studying the pure, unleavened word of God, 2<sup>nd</sup> Tim. 3: 15, 3:16, Psalm 119:9, 11; Isaiah 34:16.

*15-16 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.*

This feast was to be governed by the Lord's instructions for it.

First it was to last for seven days during which there was to be no leaven of any sort used or found in the home.

This so that Israel could spend their time thinking of their flight from Egypt which is a type of the world.

Leaven in the bible is always a type of evil or sin, Matthew 16:6; Galatians 5:9; 1st Peter 2:11; Job 11:4.

Second the importance of this feast can be seen in the punishment for those who would not obey the Lord! Those who disobey would be “cut off”. Now to be cut off in the scripture at the least would be the removal of person from the community like a leper, at the extreme it is being executed as seen in Exodus 31:14; Leviticus 20:2-3.

We can see from this just how important repentance is. To not repent and turn to Christ leaves one cut off from God, Proverbs 11:19; Ezek. 18:4.

Third this feast began and ended with the Sabbath of rest.

Fourth we should celebrate the Lord’s Supper according to 1<sup>st</sup> Cor. 11:23-25.

*17-19 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses:*

The Lord gives us two reasons for celebrating this feast.

First, to celebrate the Lord delivering Israel from Egypt. Just so we to as Christians will be delivered from this present evil world and enjoy a seven year marriage supper!

Second it was celebrating the eating of unleavened bread; this took in two great events. The quick flight to a new life, the necessity to be ready to leave immediately for the Promised Land, Matthew 24:44, 25:10, 13; 1<sup>st</sup> Thess. 5:3.

The unleavened bread was about removing what was evil or sinful from the home.



*19b-20 for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.*

The Lord leaves no doubt as to how important He sees the feast of unleavened bread and.

Anyone Jew or gentile who consumed leavened bread during the feast was to be cut off. The Jews took the physical part seriously and took great pain in removing every speck or crumb of leavened bread from the house.

Yet they miss the more important spiritual part concerning removing sinful worldly practices from their lives!

When Israel leaves Egypt a large mixed multitude is going to leave with them and the Lord expects them to obey His word and if not they are to be cut off. We today are not to assimilate the world into our Christian lives, yet thousands of churches are doing just that by making church fit into the world! 1<sup>st</sup> Thess. 5:22; 1st Corinthians 10:

6

*21-28 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the*

*children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.*

The time has come and Moses instructs the Elders to have the families take their lamb and sacrifice it. We find first of all two new instructions in verse 22. One the head of each family was to have a branch of Hyssop in their procession as they sacrificed the lamb. This branch was to be used to take the blood from the lamb and “strike” it on the lintel and then the posts, Mark 14:65. Some modern bibles have threshold for a basin so they step on the blood every time they do it.

Hyssop was a small bushy plant with leaves that could absorb liquid easily. It is referred to 12 times in the bible 10 in the Old Testament and two in the New Testament. First it was used to offer Jesus the vinegar wine of the roman soldiers in John 19:29 and again it is mentioned in Hebrews 9:19-20.

Second the instruction was that no one was to go out after dark. They were stay under the protection of the blood. To leave the safety of the blood would put one in the world (Egypt) without God’s protection. Secondly that if one were out in the world they would miss the call to leave Egypt for the Promised Land!

Just a note to say that when someone makes a profession of faith and then retreats to the world they will most likely miss the Lord’s call to come up hither! Isaiah 26: 20-21; 1st Peter 3:18; 1<sup>st</sup> John 1:7. We must separate from the world, 2<sup>nd</sup> Corinthians 6:14, 17-18; 1st John 2:15 - 16.

The people were to accept the message of judgment and deliverance in verse 23.

God was going to judge the Egyptians this one last overwhelming judgment.

The Lord God in heaven would pass over the homes protected by the blood. Then as now the only means of salvation from judgment is by the blood of the lamb.

There are two clear facts about this teaching first the Passover lamb was a type of the true Lamb of God, Jesus, provided by the Father for the sins of all men.

In the Day of Judgment God will not ask what church or denomination we belong to, how moral we were how many good works we did or how often we attended church. He will only look for the blood, 1<sup>st</sup> Corinthians 5:7; Hebrews 9:12-14; Revelation 1:5.

Third the Passover was to be observed as a lasting ordinance even continuing after they enter the promised land, verses 24-25.

Fourth, God's people were to tell the meaning of the Passover to their children, vs. 26-27

They were to explain the Passover sacrifice as we see in verse 27. They were to explain how the Lord judged Egypt but passed over the Israelites homes covered by the blood.

We need to start our children early learning of our great Passover lamb Jesus Christ. Children need to learn about the cross, the shedding of blood, redemption, repentance from sin, and etcetera, Deuteronomy 4: 9, 6:6-7; Proverbs 22:6; John 21:15.

But there were two essentials for the people to do we see this in vs. 27 and 28. First they were to bow their heads and worship God and the last part of verse 27. They heard the message, accepted it performed the sacrifice and then worship the Lord in solemnness. In verse 28 it says that the Israelites as a nation obeyed the Lord.

We too have been told how to be saved, through the blood of Christ. We must reverence him, bow and worship him.

We must hide behind the blood and obey the Son, Galatians 1:4; 1<sup>st</sup> Corinthians 5:7; Romans 5:6.

Just an added note, jumping around like a bunch of crazed maniacs at a rock concert is not true worship of the Lord. It is more the worship of idol's if one does some study on how idol worship is done. Just for instance look at the voodoo rituals of Haiti and how they resemble some modern worship services!

*29 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.*

Just as he had warned, at 12 midnight sharp the death angel begins his sweep through Egypt and the firstborn start falling dead like flies. This horror of death came because Egypt had continued to reject God and His warnings. They had committed repeated atrocities against the Israelites. They had continued to worship of false Gods. So three strikes and they're out. The total death toll is given in Numbers 3 verse 43 by proxy as 22,273. The Levite's taking the place of the firstborn of Egypt.

Egypt is always a type of the world and its corrupt systems. What happened here stands as a warning even today that judgment is coming, this time it will be global and instead of thousands it will be billions, Acts 17:31; Revelation 20: 11 – 15

*30-33 And Pharaoh 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, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.*

The judgment on Egypt and Pharaoh achieved what the Lord sent it for.

First, the Egyptians cried out and wept bitterly over their dead just as the Israelites had under their cruel hands for the past hundreds of years.

Second, between 12:00 AM and 6:00 AM Pharaoh calls for Moses and Aaron and let's all of Israel go with no compromise. Pharaoh is now

begging Moses to ask the Lord to bless Egypt. This man who thought he was a god was now begging for something from the one true God!

Third, Pharaoh and Egypt begged Israel to leave as soon as possible, why? They feared holding Israel would cause Israel's God to wipe them all out. God's judgment then was real and the future judgment will be just as real, Matthew 24:30; Romans 2:2.

*34-41 And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians. And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.*

Israel now obeys the Lord's directive and after collecting millions in back pay they then leave slavery behind and set out to go worship the Lord!

The only food they leave with is the unleavened bread still in the kneading troughs carried by the women on their backs. This is a picture of God's people leaving behind all evil.

We find the greatest freedom march ever described in vs. 37-39. At Israel's release there are over 625,550 men of age 20 and over

(Numbers 1:3). When you add the aged men, women in all the children 12 and under one must acknowledge that a least two million Israelites left Egypt that morning.

Along with the Israelites went a mixed a multitude made up of Egyptians, slaves from other countries and those who had married Israelite men and women. This group will cause trouble for Moses along the journey as we will read of in the book of Numbers. They left behind anything and everything that was a reminder of the 400 plus years of slavery.

The Israelites were to remember the night before and this day forever as the time the Lord delivered with great power. People are to be free to seek out the Lord, no one or no government has the right to bar someone from this.

*42-51 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations. And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.*

Here the Lord gives Moses additional instructions on the Passover. The Lord made it clear that there is to be a separation practiced concerning this great feast. Only those who clearly belong to the Lord could partake of it as follows.

No stranger could eat it, now “strangers” is a word for non Israelites as found in verse 43.

Slaves who were circumcised could take part in it.

Temporary residents in Canaan could not nor anyone who was a hired worker.

Passover was to be done in the home and not outside like a picnic. The land could not have a broken Bona before or during Passover.

Passover was to be done by every Israelite.

Passover could only be eaten by other nationalities only if they were circumcised.

Passover was not to be given to any man who was not circumcised.

These laws were to apply to everyone.

Obedience to these laws was a must and Israel obeyed the Lord. For us today we can learn from these; first that separating from the world is not an option, Psalm 119:118; Isaiah 52:11; Romans 12:2; 2<sup>nd</sup> Corinthians 6:17-18; 1st John 2:15-16.

Secondly obedience is also not an option, Deuteronomy 5:29; Joshua 1:8; Matthew 7:21, 24 – 27; John 14:23, 15:10, 14.

To notes from this concerning the Passover

One, separation was essential; the same is true for us concerning the Lord’s Supper, 1<sup>st</sup> Corinthians 11:28.

Secondly no bone of the lamb was to be broken; this was prophetic concerning what would happen to Christ, no bones broken. Typically those crucified had their legs broken to hasten death but not so with Jesus. This was to symbolize unity or a unified family.

## *Exodus Thirteen*

### Introduction

The first half or so of this chapter deals with children, specifically the first born children. They were to be dedicated as part of Passover and unleavened bread. The children were to be set apart for the Lord. The last part of this chapter deals with the direction of their travel and what the Lord would do for them while they traveled.

*1-2 And the LORD spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.*

God establishes this command to give to him in service the firstborn son and the firstborn of the animals that were not used in sacrifices. This was to be a perpetual celebration in Israel. Having boys and male animals dedicated to Him shows the importance the Lord places on redemption.

There are two applications we can take from this for us today.

First, we are to remember the day of our redemption our salvation. We need to always remember the day we were delivered from the bondage of sin.

Two, it reminds us that we are to give to the Lord the first of everything.

*3-10 And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. This day came ye out in the month Abib. And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. And thou shalt show thy son in that day, saying, This is done*



*because of that which the LORD did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year.*

This passage gives instructions for the dedication of the first born. First they are to remember their deliverance from Egypt a type of the world, verse three the first part of it.

Second, they were to eat no leavened bread, verse three the second part. This is to remind them that leaven is always a picture of sin. We're not to allow evil to invade our lives.

Thirdly, they were to remember the day and month of their great deliverance by God's hand. We should always remember the day we were saved.

Fourth, they were to keep this dedication day once a year even when they are in the Promised Land. The Promised Land is a type of heaven and a state of victory, peace and rest.

Fifth, they were to eat unleavened bread for seven days seen in verse six. The unleavened bread is a type or symbol of righteousness. It is for us a reminder as we march toward heaven of the necessity to live a righteous life.

Sixth, they were to hold a worship service on the seventh day of the feast of unleavened bread seen in verse six. This is a good reminder to us as we go about our lives always set a day per week apart for worship, fellowship with Christ and our church family.

Seventh, they were to obey strictly the injunction against leaven or yeast of any kind being in the home. One needs to take note of the Lord's stressing of this in His repeated statements concerning leaven. Here's a good lesson for us that we should search out the leaven in our hearts and lives! Psalm 139; Matthew 16: 6, 12; 1<sup>st</sup> Corinthians 5: 7-8; Galatians 5: 9.

Eighth, they were to share the testimony of their deliverance with their sons, verse eight. We need to share with our children what the Lord has done for us in his delivering us from the world and evil's power over us.

Ninth, they were to make this time of dedication a strong visible sign of what God had done in verse nine. Those who followed idols wore tattoos or some type of scarring that identified their particular idol. Israel's was to have the Passover and unleavened bread as their sign. During the Babylonian captivity the Jews swapped this for the wearing of Phylacteries or small boxes attached by leather straps to the forehead or upper left arm to be close to the mind and heart, these contain the Exodus 13:1-16; Deuteronomy 6:4-9 and 11:13-21.

For us it should be a reminder that our entire life is to be given to God. We are to use our hands only for righteousness, our eyes are to be kept on the moral and righteous, Matthew 5:27-30, and our mouth is only for righteousness and truth, James 3:6.

Tenth, there was to be an appointed time every year as seen in verse 10. This was to be faithfully kept by all Israelites throughout their generations.

*11-16 And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD'S. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem. And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being*

*males; but all the firstborn of my children I redeem. And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.*

They are commanded to honor God and they are in Canaan.

They were to do this in three ways.

First, the firstborn were to be dedicated as stated in verse 12 to remind them of the cost of their deliverance.

Second, there were two exceptions given where sacrifice was concerned.

First donkeys and other brute beast were to have a lamb sacrificed in their place. Notice also if the lamb was not sacrificed the donkey was to be taken from the owner and killed. God would not tolerate partial obedience.

Second the child was to be redeemed with five shekels according to Numbers 18:16.

Third parents were to share with the child at the dedication as in vs. 14 to 16.

They were to share how the Lord delivered

They were to share how God judged the Egyptians

They were to make sure that the child knew they belonged to God.

For us we need to share with our children

First that Jesus alone saves, Romans 3:23-24

Second that just as God's judgment fell on Egypt it will fall on all believers, Matthew 25:31-33, 41; Revelation 20: 11 – 15

Third our child is to belong to God, Psalm 127:3; Isaiah 8:18.

From Verse 17 here in chapter 13 to chapter 18 verse 27 we have the wanderings of Israel from the Red Sea on through the wilderness of Sinai.

The Israelites had to traverse this strange land of wild animals, poisonous snakes and scorpions to reach the Promised Land.

The direct route up the coast would have taken Israel several weeks at most, but God does not always use the easy way and in this case it will take 40 years. So why did he leave them this way, there are several passages a scripture that will show us why.

First, God used these wanderings to humble them by revealing their sinful natures, Deuteronomy 8:2. The wanderings will reveal the true heart of people they show the human heart to be

A heart that is hard and filled with unbelief, Heb. 3: 17-19, 4:11

A heart that disobeys God willfully and knowingly, Exodus 16:27-28

A heart that murmurs, grumbles, and complains, Exodus 16:2

A heart that finds fault, Exodus 17:2

a heart that argues, Exodus 18:16

Second the wanderings would test them to see if they would obey or not. Our wanderings can show us our disobedience, Deuteronomy 32: 10; Proverbs 3:5-6; Isaiah 55:6

Third, the wanderings would reveal that life is a pilgrimage of faith. And a believer cannot make it through the lurking dangers of life without God's mercy and grace, provision, power and deliverance, Deuteronomy 32: 10; Eph. 2:8-9.

Fourth, it would let Israel and Christians know that we cannot live by bread alone, but by the word of God.

That man is not satisfied with physical things

That man cannot go through life trusting in the words of men to get us through life, Acts 20:32; 2<sup>nd</sup> Timothy 3: 16.

Fifth, they were to teach Israel to fear God, His chastening so they would obey. They could see the chastening taking place in plain sight. We learn to fear God as we see his chastening and correcting His children, Psalm 94:12; Proverbs 3:11-12; Hebrews 12:5-7.

Sixth, they wandered the cause of sin, Numbers 14:26 – 35, 32:13; Heb. 3:15-19.

*17-18 And it came to pass, when Pharaoh had let the people go, that God led them not through 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, through the way of the wilderness of the Red sea:*

*and the children of Israel went up harnessed out of the land of Egypt.*

The Lord is leading Israel away from trouble in two ways. First the shortest route to Canaan would be up the coastal trade route, through the heart of Philistine country. These two million people would not be accepted by them and Israel is not ready to fight.

Second Israel was not prepared yet to engage in any sort of warfare. They had few weapons and no training and still had the spirit of slaves in them not the spirit of warriors. Israel needed time to toughen up and they were to worship at Mount Sinai so God is going to take them into the wilderness, Psalm 107:7

The Lord led the people in an orderly fashion marching in rank and file. God is always ordered in his plans, so by marching in ordered ranks they would find encouragement in the size of the army of people marching together, Proverbs 27:11; Psalm 5:8.

The Lord has placed the church in the world to show us how to survive that is we must stand unified in His Spirit. This strong show of unity will help protect us from the enemies like Satan, Matthew 16:18; 1st Peter 5:8-9

Fear, 2<sup>nd</sup> Tim. 1: 7

Condemnation, Romans 8:1

The world, 1st John 5:4

*19 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.*

Moses pays great honor to Joseph and his promise that a day would come when they would return to Canaan. When that day came Joseph wanted to go with them. Joseph believed God and the promises that had been given to the patriarchs. He believed in the promised seed that was to come and that promise was fulfilled in Jesus. Joseph is a type of Christ here ascending out of the world and back to the Father.

*20-22 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the LORD went before them by day in a pillar of a cloud, to lead*

*them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.*

God is going to lead by His presence in the cloud and fire. He leads them down and away from the Egyptian border forts. So they are hemmed in one side by the rugged terrain and on the other by the forts but the Lord has a plan of escape, Psalm 46:1, 130:5-7.

This pillar of cloud was large enough to cover all of the people and animals on the march, Psalm 105:39 it would protect them from the heat and at night the cloud turned to a pillar fire providing light and heat for the people.

It is from this cloud that the Lord will speak to Moses and the people at different times.

This pillar was a symbol and type of baptism. They placed themselves under the cloud, 1st Corinthians 10:1- 2.

The pillar never left from its place of covering and guiding Israel. These people had never been in the wilderness except for Moses and were Aaron met him. The Lord knew this and would not leave them on their own.

We who have believed are on our way to our promised land the New Jerusalem. We too can take comfort from knowing that as we travel these uncharted waters of life the Lord will guide faithfully every step, Matthew 28:20; Isaiah 43: 2.

## *Exodus Fourteen*

### Introduction

Life can be cruel, hope can sink in disappointment. People face a wide array of circumstances to cause the heart to call out “where is God when I need him”? Israel was free and marching only to find themselves seemingly surrounded by the land, sea and Egypt’s army. The people make stinging accusations against Moses as fear that Pharaoh will unleash his powerful army against Moses. This is the scene here in chapter 14.

*1-4 And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.*

The Lord changes the direction of Moses and Israel. Instead of going southeast into Sinai He moves them south along the western edge of the Red Sea, not the sea of reeds, not the sup sea or the bitter lakes.

There are three reasons for the Lord doing this.

First, Pharaoh would see Israel as trapped between the Red Sea and the mountains to the left. This would give him opportunity to catch them.

Second, the Lord will use this seeming trap to finish Pharaoh for good along with his army so they will never be a threat to Israel. The Lord will have Glory from this.

Third He would give a violent demonstration of His power to Israel and the world by causing nature to go against itself. This will take place between 40 and 60 miles from the very northern end of the Red Sea.

Just a side note about Migdol, according to Jeremiah 44:1. In Egypt they do not turn north at Ethan instead it is southwest the false view is based on the guess by Hecolaius that Magdalus is Migdol. Now Meg and at Mag are antonyms like micro and magna.

*5-9 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.*

We have here the second great scene of this chapter. Pharaoh changes his mind and decides to pursue Israel. Pharaoh realizes how devastated Egypt is and that two million workers are now gone along with millions in gold and jewels. For instance if each Israelite had only been given a small amount of gold worth \$100 this would have told will \$16,000,000. This money and the labor force would have to be brought back. Once, the Egyptian military reports Israel's location to Pharaoh, his pride arrogance and hard heart compels him to call out his full military power.

He calls for 600 of his war chariots, these were the heavy assault chariots it usually holds a driver and three or four archers with lances. There would also have been hundreds of regular two man chariots along with cavalry and thousands of foot soldiers. This was at this time the most powerful army on earth.

Once assembled the march begins toward the encamped Israelites assured that the site of this force would cause Israel to return to captivity. The persecution of God's people has continued from this point up and including today. There have been periods of relative quiet



living for believers but far too often God's people are persecuted fiercely, 2nd Timothy 3:12; Phil. 1:29; Matthew 24:9; John 15:18-21. Now the Jews place the crossing of the Red Sea on the 21<sup>st</sup> of the month of Abib which is seven days after leaving Goshen, at this point the red sea is approximately 20 miles wide.

*10-12 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. 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 carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.*

This third scene was one fraught with fright and terror. As the Egyptian army began to be seen in the distance some of the Israelite start to cry out to God for help in verse 10.

Others who were only changing addresses with no change of heart the first of what will become their routine as they begin grumbling against God and his leader Moses. They accuse God and Moses and bringing them out to the wilderness to die. They considered slavery better than death. These grumblers were too busy looking around at what to them appeared a hopeless death trap. How quickly they have forgotten the power God has already displayed.

They are showing a great lack of faith. Fear would be natural, crying out to God would be normal, complaining against God and Moses was very unnatural. They were not trusting God, it is times like this that call for faith not grumbling, Matthew 17:17; Mark 4:40; John 12:37.

Fear causes a multitude of problems in people and is often unfounded. When our hearts, are gripped by fear; that is the time to call on Jesus to replace fear with his peace, John 14:27; 2<sup>nd</sup> Timothy 1:7; Isaiah 41: 10; Romans 8:28-32.

*13-15 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will show to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace. And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:*

Instead of striking back at his accusers Moses issues three challenges to Israel.

First Moses says “fear not” in the face of thousands of soldiers Israel was to contain their fear, the same is there for us today in the face of uncertain times we to trust and not be fearful, 2<sup>nd</sup> Kings 6:16; Psalm 3:6, 118:6; Matthew 10:30-31.

Second, Moses issues the challenge to stand still or firm and watch the Lord’s salvation! Natural instinct in the face of the oncoming Egyptians would be to flee. Yet Moses says stand still and watch what the Lord does to the Egyptians, Job 37:14; Psalm 46:10; 2<sup>nd</sup> Timothy 1:7.

Third of Moses tells Israel to stop crying out in anger and instead go forward with the Lord. There is a time to pray, a time to stand and a time to move out forward and toward the Lord, 1<sup>st</sup> Corinthians 4: 2; Joshua 1:2. The Lord expects His people to have a zeal about them we often use the word “fire” this is a misnomer as fire is about judgment, zeal is about determined effort, John 4:35; Neh. 4:21; John 9:4.

*16-18 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.*

Here we find several reasons as to why the Lord parted the red sea.

First, so that his people would be delivered from the Egyptians, verse 16. Moses is instructed to raise his rod up and out over the water. The result would be the water dividing and the ground drying up so the people could cross over just as He had promised.

Second, the dividing was to gain the full victory and glory over Pharaoh. Pharaoh was promised judgment and justice for his actions in verse 17. God is the sovereign Lord and does as He wills, and this was His show and He was in full charge of men and nature.

Third, the sea was divided to prove once and for all that the Lord is the one true God of deliverance. Any soldier who survived would go back and spread the word about the great power of Israel's God, Deuteronomy 4:39; Psalm 24:1, 89:11.

*19-28 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians. And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched*

*forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.*

These verses are a dramatic display of God's omnipotence.

First, the Lord moves to the rear of the Israelite camp to block the way of the Egyptian army in verse 19.

Second, the pillar of cloud and fire moved also to the rear of the camp. On the Egyptian side the cloud appeared as a black wall but on the other side it was as daylight so Israel could cross safely, verse 19 the second part and verse 20.

Third, God made a way of escape verse 21. The wind blew all night, plowing the water back like a plow makes a furrow in the dirt. As the water was thrown back the wind dried the seabed. The word "divided" is used for splitting wood or rocks. The passage would have been about ½ mile wide.

The people, who had marched in several ranks wide, made a left face and marched out behind Moses and Aaron, Psalm 77:16-20, 78:13.

Fourth, God's presence and control delivered Israel in vs. 23 through 27. The Egyptians pursued Israel into the sea in verse 23. Pharaoh followed because of his rage and hard bitter heart. As the Glory cloud lifted Pharaoh could see the trench through the sea and ordered his men forward with haste. Once in the midst of the sea the Lord "looked down" this is always used either for mercy or wrath.

The Lord brought fear and confusion on the men of Egypt so that they were terrified and we're turning every which way to try and escape what now was obviously a trap to them. Psalm 77:16-20, 106: 8 – 11 God always delivers His people.

*29-31 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel*

*saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.*

This is the Lord salvation as Israel had nothing to do with it. Several facts are here in these verses.

First Israel crosses on dry ground verse 29

Second Israel was saved from the pursuing Egyptians verse 30

Third Israel saw the dead soldiers washing up on the shore verse 30

Fourth God's purpose was accomplished verse 31

Israel saw His power and feared

They for the moment believed in Him and His messenger

The Lord wants us to trust Him, Psalm 37:5; Proverbs 3:5; Isaiah 26:

3 – 4

## *Exodus Fifteen*

### Introduction

The first half of this chapter is Moses song of praise for the people to sing in regards to the Lord's wonderful deliverance. The last portion is on Israel's first grumbling because of the bitter waters at Mara.

*1-2 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.*

Moses song opens with praise to God. The Lord will be addressed 13 times in 21 vs. 10 times it will be Jehovah, once it is as Adonai, the last few verses are by Moses Sister Miriam and she addresses the Lord twice.

There are two reasons given for the song.

First, the Lord had gloriously triumphed on behalf of His people.

Second, the Lord was worthy of praise and a renewed commitment to Him. It is well to know how personal this song is.

Notice it is that the Lord is "my strength", it is the Lord who gives the strength for the trials of life.

Second, the Lord is "my song" everyone suffers; believers often suffer more because of persecution. The Lord comforts the believer giving peace thru the Holy Spirit allowing the believer to have joy in trials and to sing during sorrow.

Third, it says the Lord is "my salvation" the enemy attacks and the believer knows that the Lord is their Saviour.

Fourth, the Lord is "my God" the Lord had just proven that He is the true and living God.

Fifth, the Lord is "my father's God" it was the promise to the patriarchs.

*3-12 The LORD is a man of war: the LORD is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a*

*stone. Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them.*

Next Moses sings of God's deliverance.

First, Moses says the Lord delivered by His name, Jehovah which means our redeemer, deliver, and He fights for us against our enemies. How, well He hurled the chariots into the sea and drowned Pharaoh and his officers. He sank them into the deep like they were stones, Psalm 24:7-8.

Second, the Lord delivered His people with the power of His hand. The right hand is the symbol of power and it is the Lord's omnipotence.

Third, the Lord delivered His people by the greatness of His majesty. Egypt had risen against the Lord not Israel. The Lord overthrew those who opposed Him. He consumed them in His wrath as a fire consumed stubble.

Fourth, God delivered by His power over nature. It says that it was a "blast of God's nostrils" that caused the wind that divided the sea.

Fifth, God delivered by His triumph over the enemy, their pride and boasting. The true nature of the Egyptian is revealed here. They were full of bitter hatred towards Israel. Verse nine and gives five "our wheels" that Egypt spelled against Israel. The same pride that did in Lucifer destroyed in Egypt.

Sixth, the Lord delivered by His person as there is none like Him. Egypt had her idols but they were nothing compared to the Lord, Ezek. 39:21; Romans 2:2-3.

*13-18 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. The LORD shall reign for ever and ever.*

The song is about the Lord's glorious purpose that is to lead them to His holy dwelling the Promised Land. There were more enemies to face but they would melt away, Psalms 79:1; 1<sup>st</sup> Samuel 26:19.

We have the source of His mercy inverse 13, His love, Eph. 2: 4-7; Titus 3:5-7.

Next is the impact of having the Lord leading and guiding Israel in vs. 14 – 16. This would instill fear in future enemies. No enemy can stop the Lord from leading his people to the Promised Land. The same holds true for the Lord's church today as He will see us to the New Jerusalem, Phil 3:20-21.

*19-21 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.*

Miriam adds her verse here; she starts singing right after the Lord drowns the Egyptians in verse 19. The other women joined her in traditional Jewish dance of joy for what had been done to the Egyptians. God always delivers His people, 2<sup>nd</sup> Timothy 4:18; Heb. 2:



14-15. We have the first use of the word timbrel or Tambourine. And of dancing it is women only and no men involved.

*22-23 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.*

The Israelites go for three days away from the mighty display of power and they are out of water. Bringing two million people through a desert would require massive amounts of water just for drinking. Not to mention all the animals that would need water. Water is the one essential for life that is sparse in the desert and survival is at stake. After three days they arrive at an oasis located at Mara only to find it contaminated to the point of not being drinkable.

This crisis is a good picture of the trials that confront us such as loss of a job, no home, sorrow, failing health, death and etc. Bitter trials affect all of us; the question is how we react when they strike. Will we trust the Lord or will we grumble, 1<sup>st</sup> Thess. 3:4; 1<sup>st</sup> Peter 4:12-13. At first sight this oasis probably brought shouts of praise and joy, but what a disappointment to find the water is bitter.

This bitter water is a picture of what the world offers when you drink from it one is destined for disappointment. Only the living water of Jesus can satisfy the heart, John 4:13-14; Isaiah 55:1.

*24 And the people murmured against Moses, saying, What shall we drink?*

Here is Israel's first major sin and the one that will plague them from this point on. The sin in question is the sin of grumbling and complaining, murmuring against the Lord and his appointed leader. The Israelite's should have remembered God's great power, love and compassion. They should have bowed and prayed for the Lord to help them. This would have been a great image of trust.

The Israelites however do just the opposite, revealing their unstable and carnal nature's that took over and they began their grumbling about how mistreated they were.

What is complaining really about.

Complaining is really against the Lord even when directed at his leader.

Complaining often is due to a person not believing God's word, Psalm 106:24-25.

Complaining is often due to the sin of man and self, Proverbs 19:3; Lev. 3:39.

Complaining is not to be a part of a believers life, Phil. 2: 14

Complaining will be judged by the Lord, 1<sup>st</sup> Corinthians 10: 10; Jude 14-16.

*25 And he cried unto the LORD; and the LORD showed him a tree, which when he had cast into the waters, the waters were made sweet:*

Moses instead of joining the complaining gets alone with God and calls on the Lord. The Lord heard and meets the need of His servant in so doing will meet the people's need. The Lord leads Moses to a tree that would purify the water for drinking, Psalm 34:6, 61:2; Isaiah 65:24.

The Lord will take the bitter experiences of our lives and sweeten them. He will enable us to bear them victoriously, James 1:12; Romans 8:28; 1st Peter 4:12-13.

This was a test from the Lord and they failed so why does the Lord test us.

He test in order to humble and reveal the heart, Psalm 17:3

He tests to bring increased strength, Exodus 20:20

He tests for obedience, Exodus 16:4

He tests to refine: Malachi 3: 3

He tests to judge and reward: 1st Corinthians 3:13

He test to see if ones trust is real, John 6:5-6

*25b-26 there he made for them a statute and an ordinance, and there he proved them, And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.*

The Lord now makes a covenant with Israel. In essence He expected obedience from Israel; if they obeyed there would be no chastisement.

If they disobeyed then He would chastise them even to bringing the plagues of Egypt down upon them, Galatians 6:7- 8; Jeremiah 7: 22-23.

God chastises to correct to keep us from going deeper in sin, from being enslaved by sin, from damaging our physical bodies, from destroying ourselves, Deuteronomy 8: 5; Psalm 94: 12; Proverbs 3: 11-12; John 15:2; Hebrews 12:5-7.

*27 And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.*

The Lord leads Israel from Mara (bitterness) to Elim a place of 12 springs and 70 palm trees. This is a picture of the Lord's providing for His people.

The Lord abundantly meets our needs, Isaiah 12:3

The Lord would have a lie down in green pastures, Psalm 23, 68: 19

The valley where Elim was located had plenty of water and was always green. There were fruit bearing trees including the date palm.

## *Exodus Sixteen*

### Introduction

This chapter contains Israel's next crisis that of having no food to eat. Without food a man complains, they blame circumstances, government, and employers. A person's trust in both God and man is soon lost when one is hungry. This simply should not be so for believers.

*1-3 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.*

The Lord provides water for Israel and then they move south from Elim, with its spring and trees to the wilderness of sin. It has taken a month to travel from Egypt to this point. These people had seen the Lord's power demonstrated three times during that month of travel. Oh how quickly the Lord's people forget his power and goodness.

They began grumbling and complaining again against Moses and the Lord, why? They were hungry having used up their food. It was easy to see that a food source to feed two million people was just not to be found easily. Instead of seeking the Lord they complain that God deliberately brought them to the desert to die.

They remembered pots full of food and all the bread they could eat, the only problem was it wasn't true, they were slaves who were given only enough food to survive by the slave masters.

Often our memories of the good old days are magnified an exaggerated beyond what was true.

This wilderness got its name not from the theological term sin but because it was part of Sinai and was covered with rocks and thorns.

4-15 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us? And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD. And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud. And the LORD spake unto Moses, saying, I have heard the 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 the LORD your God. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

Once again the Lord God comes through for them promising to provide food from heaven itself. The Lord was going to use this as a test of the people's faith in two ways.

First, by charging them, to gather enough bread just for that day and by commanding that they gather enough on the sixth day for two days.

In doing this God would prove himself. The Lord's servants would tell the people that evening what they were to do. In the morning the Lord would prove His glory.

God then gives Israel a warning about grumbling as it is not against His leaders but against the Lord Himself, Psalm 95: 8 –11; Proverbs 19:3

The requirement to receive the bread was that the people would have to draw near to the Lord. The thought being conveyed is that of confession and repentance. The people responded by drawing as close as possible to the cloud so they could see His glory.

The Lord reinstructs Moses as to what to say to the people. This was to drive the point home as to who the living God is.

God then in verses 13 through 15 fulfills His promise by sending quail at evening enough to feed two million people.

The next morning they found enough manna on the ground to make bread for the day to satisfy two million people.

Now the name "manna" means "what is it" so called because no one had ever seen anything like it before!

Manna looked like coriander seed; this is a small white grain. The manna tasted like honey, or olive oil.

Two important notes

First, manna was the bread from heaven to save Israel from starving physically. Jesus is bread from heaven so that men do not have to starve to death spiritually.

Second, the Manna was sent by God, but the people had to gather it. Jesus was sent by God, that we as individuals must receive Him, John 1: 12.

*16-30 This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete 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, 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 stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.*

The Israelites fail the test; they disobeyed God's three commands concerning the manna.

The first command was obeyed in vs. 16 through 18, one omer was equal to 2 quarts per person. They were to be exact in the amount that they gathered as seen in vs. 17 and 18.

The second command in vs. 19 to 21 was disobeyed. They were told not to keep any leftover manna overnight. The test was aimed at the heart of man to reveal it's carnality and selfishness.

To pass the test would prove their ability to trust the Lord for their daily needs.

They were to go to bed without a single bite of food in their tents. They thought they were going straight to Canaan. They had no idea it was going to take 40 years; this is a longtime compared to a few months.

Some of the Israelites tried keeping some of the manna because they did not fully trust the Lord. The result was that in the morning manna was crawling with maggots and smelled of the rot.

Moses is right to be angry in what is taking place. God however once again showed mercy in continuing to provide for the people.

Two lessons are here for us that are seen in Israel's disobedience.

We must learn to trust God day by day, not just now and then, Psalm 34:22; 37:5; Isaac 26: 3-4. We must get up and get the manna from heaven that is the word of God. We eat every day for physical health and we need to eat spiritually even more so.

The second lesson is that we are not too hoard up the word of God, or Jesus Christ, it must be shared and he must be shared, 2<sup>nd</sup> Tim. 1:8; 1<sup>st</sup> Peter 3:15.

God's third command was also disobeyed, in vs. 22- 27. They were to gather two omers on the sixth day. They were to cook both Fridays and the Sabbath's Food on Friday. Some did and of course some did not. Moses reemphasizes what God had commanded them about the Sabbath in vs. 25 and 26.

Again in verse 27 we see that some didn't. Despite God's clear command they rebelled against it and disobeyed. So when they went to get their manna on the Sabbath there was none to be found.

God then rebukes the people and gives them an even stronger charge in vs. 28 to 30. He asks them how long would they disobey. And that they must remember the Lord said to work six days in gathering the food and to give him one day.

Two more lessons for Christians today

First we must obey God in every area of life, 1<sup>st</sup> Sam. 15:22; Matthew 7:21; John 14:23, 15: 10, 14.



Second we must keep the Lord's day each week, just as the early disciples did, Acts 20:7; 1<sup>st</sup> Corinthians 16:2; Revelation 1:10-11.

*31-36 And 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. And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. Now an omer is the tenth part of an ephah.*

Lord gives Israel the command to make a memorial of the manna. The command is given to keep an omer for future generations to see. It was to be a testimony of how he fed Israel in the desert. Aaron is given the task to collect the manna and keep it until the arc of the covenant was built and it was placed inside along with Aaron's rod and the 10 commandments.

The Lord's manna will arrive six days a week for 40 years, that is two quarts per person per day or about four million quarts a day for 40 years. That is 1,416,000,000 quarts a year for grand total of 58,400,000,000 quarts of manna while Israel is on her wilderness journey.

# *Exodus Seventeen*

## *Introduction*

As Israel moves south again they come to Rephidim and are once again out of water. The need for water is one of the strongest desires of man, thirst leads to dehydration and then sickness and death. This is a picture of one's spiritual thirst, which is natural but becomes abnormal when one tries to satisfy it with the world's pleasures. After the water situation is dealt with Israel is faced with their first military conflict with the Amalekites. The Lord uses Joshua and intercession to win a great victory.

*1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.*

Israel has marched from the wilderness of sin on down the Sinai to the place of Rephidim which means refreshment. As they arrive they find that there again was no water there to drink.

Here are two million tired, thirsty people along with all their animals, this is a true crisis. To be without water is serious to be without it in the desert is super serious. Now they are even further from Egypt and there was no way to know where the next Oasis could be found. Their minds again begin the rebellious thought process of why did the Lord bring us out here to die!

If they would have just thought about his name Jehovah which means "my god who delivers" they could have relaxed. The Lord would reveal Himself through this test of Israel's faith in him.

When trials come into our life, we are often the cause. We act foolishly, and abuse our bodies, etc. After these trials the Lord uses to test, prove or strengthen us. He wants us to call on Him, trust Him and become stronger in our faith towards Him, Psalm 66: 10; John 6:5; 2<sup>nd</sup> Corinthians 4:17.

God uses trials to glorify Himself, Deuteronomy 8: 10; Psalm 107:22  
God uses trials to reveal Himself, Isaiah 40: 10-13

*2-3 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the*

*LORD? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?*

Once again instead of trust and faith in God the people lash out at Moses the man. They grumble, murmur, and verbally abuse God's leader. They make a demand of Moses that he could not possibly do, that is give two million people enough water to quench their thirst. Our trust and hope is to be in God not in any man, Psalm 37:3, 118:8, 9; Proverbs 3:5; Isaiah 30: 1-2; Jeremiah 17: 5. The people were questioning the Lord's goodness, demanding proof of His love.

They accused Moses of being an impostor and of leaving them there to die. They went so far as to want to stone Moses.

*4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.*

Moses is experiencing what Paul also experienced and recorded in 2<sup>nd</sup> Corinthians 12:15 "the more abundantly I love you, the less I be loved". Moses gets alone with God again to cry out about "these people".

Prayer in desperate situations is our only true hope, Psalm 34:6.

*5-6 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou 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.*

God heard Moses and if the people had went to Him in prayer He would've heard them also.

God instructs Moses to gather the Elders, his rod that he had used at the parting of the Red Sea.

The Elders were to be the witnesses of the power of God and the rod was the instrument God will use to once again deliver the people, Joel 2: 13; Romans 10: 21.

The Lord will stand by His servant at the rock at Horeb. Moses is told to strike the rock and all the water necessary would come from it.

The rock is a type of Christ and the rod striking it is a type of the crucifixion, 1<sup>st</sup> Corinthians 10: 1-4; Psalm 78: 15-16. Moses obeys and rivers of water flowed out the in the thirst of the people

*7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?*

Moses wanted following generations to remember what the Lord had done for Israel that day.

He adds two names to Rephidim

Massah, which means testing

Meribah, which means argument, contention or strife

All of us leave a legacy; we should strive for it to be one of faith instead of grumbling.

*8-9 Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.*

Here comes their first military test. Amalek brings his army against Israel. The Amalekites were a nomadic people that range from southern Sinai up to Canaan. They will be a continuous torn in Israel's side, Deuteronomy 25 17-18, 25:19; Numbers 14: 39-45; Judges 3:12-14, 7:19-23; 1<sup>st</sup> Sam. 15:1-23; 2<sup>nd</sup> Samuel 8:12; 1<sup>st</sup> Chronicle's 18:11.

This preemptive strike was most likely brought on because Amalek heard of Israel being freed and fear of this vast number of people moving towards his territory.

The attack was cruel, savage and aimed at those who were weak and struggling, Deut. 25:17-19.

The attack was launched against civilians not against another army. The right approach would have been for Amalek to send ambassadors to Moses to properly assess the situation and aims of Israel. What was done was instead reprehensible; Psalm 83:4, 7.

The attack was aimed at wiping Israel out of course it would never succeed. Amalek should have known that Canaan belonged to Israel

as he was a descendant of Esau. His father was Eliphaz the oldest son of Esau.

Moses chooses Joshua as his field commander. It appears that Joshua had already been assigned the task of building an armed force. Their weapons came from the dead Egyptians. Moses sends Joshua to the field of battle and informs him that he would go to the hilltop to intercede for Joshua to be victorious.

When we face the enemy our hope is in the Lord going before us, 1<sup>st</sup> Chronicle 16:11; Eph. 6:18

*10-12 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.*

Notice Moses prayed while Joshua fought. The time for prevailing prayer is when the enemy is attacking thru temptation. The attack could be physically thru, ridicule, abuse, persecution, and threat of death, Luke 18:1; Eph. 6:18.

Moses did what he promised he went to the hilltop so that all Israel could see as he sought God, why? Because of the critical importance of prevailing prayer when Moses raised his hands and the rod, Israel prevailed. When he tired and his hands faltered Israel went backwards. The Lord is teaching a lesson that Israel will need and that is victory comes through the Lord, 2<sup>nd</sup> Chronicle's 20:18; Luke 6:12, Genesis 32:26 where Jacob wrestles with the Lord.

Moses needed a rock to rest upon; this is a picture for us of resting on our rock Jesus Christ, Psalm 94:22; Deuteronomy 32:4; Eph. 2:20.

Moses also needed help in his praying and seeking the Lord. Aaron and Hur stayed beside Moses the entire time. When Moses tired they

held his arms up for him. The lesson here is that we need to lift each other up in prayer.

*13-16 And Joshua discomfited Amalek and his people with the edge of the sword. And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah nissi: For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.*

God gave His people the victory over the Amalekites. The Amalekites are a picture of violent enemies the Christian will face on their journey through the wilderness of this world. All our enemies can be defeated by our dependence on the Lord, Psalm 40:17, 91:3; Jeremiah 1:8.

Moses was to record this great victory so that the ensuing generations can be reminded of how the Lord won the victory and He alone, Psalm 92:4; Col. 2: 15.

The enemy of God and His people were to be completely blotted out because of their cruelty towards Israel. This will not actually happen until the time of David.

Moses built an altar here it Rephidim and called it Jehovah – Nissi or the Lord “is my banner”. It is well to note that Moses honors the Lord and not Joshua.

# Exodus Eighteen

## Introduction

Moses now has his own personal crisis that is he finds himself overworked trying to deal with all the problems of two million people. Being overworked and overstressed can be a serious problem for anyone. Moses father in law Jethro comes into the picture first to reunite Moses and his family. Then he will give Moses some serious advice about spreading the workload out.

*1-8 When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt; Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back, And her two sons; of which the name of the one was Gershom; for he said, I have been an alien in a strange land: And the name of the other was Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh: And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God: And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her. And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent. And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the LORD delivered them.*

Jethro has heard that Israel is free and headed to Mount Sinai to worship the Lord, how? Probably a caravan from Egypt had spread the news.

Since Moses had sent his family back to Jethro because of his wife's rebellious attitude toward God. This rebellion could not go on to Egypt because it would hinder Moses ability to do the work he was called to do.

The second thing of note is found in vs. three and four where we find the names of Moses sons.

The oldest is named “Gershom” which means a stranger, alien or sojourner. Moses chose this name because he was a stranger in the land of Midian. Even though he spent 40 years there he knew that this was not his home that Israel home was the Promised Land, Canaan, Hebrews 11: 8 – 10.

The second son Moses was named “Eliezer” which means “my god is my helper”. Moses named him this because he knew that it was the Lord who had helped him escape Pharaoh back in chapter two. We see from this that Moses did not lose his faith even while he was in a strange land, 2<sup>nd</sup> Kings 17:39; Job 5: 19.

Jethro shows great sensitivity in bringing Moses wife and sons to him. He sent messengers ahead to tell Moses he was coming for a visit. This sending a messenger ahead was both a custom and in this case a sensitive courtesy.

Moses graciously receives Jethro and his family. He goes out of the camp to meet them and ask about each one’s welfare. After all the greetings they return to Moses tent and shared all that had happened since they parted.

*9-12 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians. And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly he was above them. And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.*

Jethro now begins to publicly rejoice and bless the Lord.

He praises the Lord for His goodness toward Israel. Jethro shows the nature of his heart in verse 10 as he proclaims “blessed be the lord”. He acknowledges Jehovah, the God who delivers. It is obvious that Jethro is a follower of Jehovah not Allah.

Jethro even declares Jehovah as the great God over all false gods just as Namaan the leper from Syria will in 2<sup>nd</sup> Kings 5:15.



Jethro even provides the offering and sacrifice for a family worship and fellowship service.

There was Jethro, Moses, Aaron, Moses family and the Elders from each tribe. Jethro is blessing the Lord for being so good to his son law Moses, John 13:35, 15:12; Romans 12:9 and 10; Eph.4: 32; Col. 3:12; 1<sup>st</sup> Thess. 5:11.

*13-27 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? And Moses said unto his father in law, Because the people come unto me to inquire of God: When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws. And Moses' father in law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them*

*heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. And Moses let his father in law depart; and he went his way into his own land.*

Here's Jethro third help for Moses. He could see looking in from the outside that Moses was being overworked. So he goes to Moses to offer some very wise advice. It would seem that the 40 years together in Midian had allowed these two men to develop a very deep and personal relationship.

Early the next morning Moses heads to his official tent to sit all day judging the endless stream of cases. Moses was the only judge for two million people so everything petty or serious had to be brought to him. This would create a great deal of tension for the people and stress on Moses.

Jethro approaches Moses with a question of the wisdom of Moses way of handling all these questions in vs. 14 and 15.

He asked Moses why he sat as the lone judge. Moses answers that the people want his interpretation of God's will for each of them.

Jethro then states some obvious facts. Moses and the people both were being worn out. There was just too much work for one person to handle.

Jethro in vs. 19 to 23 gives a wise solution to the problem. He starts with asking God to be with Moses.

Here's the council

First, Moses should be the people's representatives before God and the teacher of the people.

He should teach the decrees and laws of God

He should show the people how to live and their duty to man and God.

Second, Moses needed to choose other godly men to help with the work even giving Moses qualities to look for.

First; men who were capable naturally of judging differences between people.

Men who obviously feared God

Men who would be trustworthy  
Men who hated dishonesty and greed.

Third Moses should only handle the major issues the others were to handle the minor issues.

Moses should seek the Lord in organizing this system.

This last one shows us that Jethro was a humble man because he did not want his plan followed if the Lord did not approve it.

It is well to note that Moses listens to Jethro in vs. 24<sup>th</sup> to 27. In Deut.1: 9-13 we find that Moses set up a democracy as he asked the people to choose or elect who would serve as judges using the aforementioned qualities.

Jethro leaves Moses and returns home to Midian.

# *Exodus Nineteen*

## Introduction

We find that Israel has arrived at Mt. Sinai and is camped around it. It has been 3 months since they left Egypt now that they were out of Egypt the Lord now must get Egypt out of Israel. He would use the Law He was about to give them through Moses. He would also give them His presence.

*1-4 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.*

The Israelites have come to Sinai after 3 months of walking or roughly 50 days.

They have come to the base of the Mount. And will stay here for nearly a year. They move out for the promised land in Numbers 10:10-13.

There are 3 groups of people involved in the Mosaic Covenant.

There was of course God who gives the covenant.

There was Moses, God's spokesman, leader, and mediator between Him and the people.

There were the people, who were to hear the message of God and approach Him through Moses.

God refers to them as Jacob to remind them of their lowly beginnings. Then He calls them Israel, challenging them to be like Jacob who prevailed with the Lord and the Lord is hopeful that Israel will commit themselves to serve the Lord with all their hearts.

The basis of this covenant was Israel's deliverance from Egypt. The Lord describes this deliverance like being carried away on Eagles wings. This is an allusion to how an Eagle mother carries her

children on her back to begin training them to fly on their own, Deut. 32:11-12.

Just as an Eagle meets the needs of her young the Lord was meeting the needs of Israel.

*5-9 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD. And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.*

The Lord makes Israel's number one priority was to be obedience to Him. He had delivered them and now He expects obedience to His covenants and commands. This would be God's covenant and it was not for equals. The law was from the heart of God and was what Israel needed to live a blessed life.

This covenant was conditional, obey and be blessed in 3 ways. First obedience would make Israel God's special treasure or something held dear. Israel was God's property and as is all the Earth, Deut. 7:7-8; Psalm 135:4

Second, Israel was to be a kingdom of priests to the Lord. The promise is clear those who obey will be victorious over their enemies. As priests the obedient person stands as a mediator with the Lord and as a witness to the lost, Romans 5:2; heb. 4: 15-16; 1<sup>st</sup> Peter 2:9.

Third, Israel was to be a Holy that is separate, righteous people both within and without people for the Lord, Deut. 14:2; 1<sup>st</sup> Cor. 6:19-20.

Israel's response was a resounding commitment to the Lord.

Moses called the elders and told them what the Lord had told him. The people committed to obey the Lord. They made this commitment without having received the law, they were making this commitment by faith that the Laws would be right and just.

The Lord gives Moses assurance in that he would receive a special revealing of God. This so the people would believe Moses. What was the manifestation, the spectacular display of a black cloud, thunder, lightening and God's voice booming out.

*10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,*

God calls for Israel to be "sanctified" or totally separated from the pollution of the world.

The people were to "wash" their clothes, while doing so they were to be considering their being sanctified. Israel needed to be clean spiritually to be prepared to receive the Lord's covenant, Lev. 11:44; Josh. 3:5; 1<sup>st</sup> Thess. 4:3-4; 1<sup>st</sup> Peter 3:15; John 17:17 "sanctify them through thy truth thy word is truth".

*11-16 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives. And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.*

The Lord calls the people to reverence and fear His presence. God is so different and set apart, as He is Sovereign Lord and majesty, creator, sustainer of all. God is pure light before whom no person can stand without being consumed unless He arranges it.

God demanded that the people be ready to meet Him on the third day. God demanded His presence be respected, by setting bounds around the Mount and the people could not cross that line and live.

The people had washed and prepared themselves. God demands total attention even to practicing abstinence for the 3 days leading up to His coming to the mountain, 2<sup>nd</sup> Chron. 20:21; Psalm 47:8, 89:7; Heb. 12:28.

*17-25 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up. And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. So Moses went down unto the people, and spake unto them.*

Moses as God's leader gives the call to assemble around the Mount. God's glory descended upon Mt. Sinai and the people trembled in fear. They were totally astounded and awed.

Up on top of the Mount a tremendous display was taking place that looked like a horrible storm. The awe came as the storm was only on the Mount.

We find here a mediator between God and man. The Israelites would not approach the Mount apart from Moses leading them. There was a great gulf between God and Israel only a mediator chosen by God could stand between them.

We find in verses 18-25 six reasons as to why man must have a mediator.

First because God is pure holiness in 18

Second because God only speaks through His appointed mediator verse 20 as we see the Lord only call for Moses.

Third, because God's holiness must be revered verse 21. Some came close to death as in their excitement they were coming to close to the mount.

Fourth, even the priests were unclean unless they were sanctified they would be struck dead. No one even priests can approach God except through His mediator, 1<sup>st</sup> Tim. 2:5; Heb. 12:24; 1<sup>st</sup> John 2:1



# *Exodus Twenty*

## Introduction

This begins the giving of the law, starting with the 10 commands that summarize all the law.

*1 And God spake all these words, saying,*

God opens with His being sovereign of the universe in His name God exists, Gen. 1:1; Deut. 4:2; 1<sup>st</sup> Kings 8:23.

God spoke to Moses all that is to follow in the giving of the 10 commands because He loves mankind and wants everyone to live in a fashion pleasing to Him.

The Lord did not put these commands in some difficult to understand language but they are always in a language that is easily understood.

Through His written word, Romans 15:4; 2<sup>nd</sup> Timothy 3:16

Through His living Word, Jesus Christ, John 1:1-5; Heb. 1:1-2

Men want their false gods to speak but they cannot.

*2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

The third thing about the 10 commands is God's name, Jehovah. The name of God means that He is the great I AM, the self existing one.

The name Jehovah means He is the God of deliverance and redemption.

The name Jehovah means He is the source of all being, He created us, He loves us, He redeems us, He reveals truth to us, Is. 33:22; 51:4-5

The Lord is a real personal God, not out in space somewhere. He is near enough to communicate with, John 14:21, 23

God rescued Israel from bondage, He gave the 10 commands, Zeph. 3:17, to save us from evil and lawlessness of the world, Josh. 1:8; Titus 2:11-13.

*3 Thou shalt have no other gods before me.*

There are those who deny that God exists, such as secularists, who believe only this physical existence is real.

Evolutionist, who believe it has taken millions of years to get here

Humanist, who believe that they determine their destiny by

Technology, and science?

Some question God's existence, He may or may not exist, they are very skeptical, better known as Agnostic's.

There are those who believe in many gods, they are pantheists.

Millions believe in one god that is not the god of the bible, yet claim that everyone worships the same God, just by different names.

This command is for those who believe in the one true God of the Bible. These commands are personal each believe is responsible to them and will be held accountable, Matt. 7:21; Josh, 1:8

How long is this one to be in effect, two facts let us know it was for all people and generations not just Israel.

First, God is the sovereign of the universe not just Israel as such He will have nothing before Him.

The forbidden part is no other gods before the Lord. Man is not to set himself up as a god, look to science as a god, deny that God is, or that knowledge is god.

Man is not to believe that some animal being or material thing is god, man is not to have many gods.

The second demand is that no god is put before His face against my face, in my presence.

Third, we are to know and acknowledge the Lord as the only true living God, Psalm 14:1; Is. 42:8; 1<sup>st</sup> Cor. 8:5-6

A god can be anything we esteem, love or serve more than God. Many focus on pleasing themselves, others make gods, Ps. 115:4-8; Is. 40:18-20; Jer. 10:2-5

*4-5 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the*

*iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;*

The second command again requires personal responsibility to obey it. This to is a command for all generations of all men, Deut. 11:16; Is. 42:8; Matt. 4:10

Men are prohibited of making any type of image for the purpose of worship such as, angels, demons, heavenly bodies, creatures of any sort. No one is to make an image that is to represent the Lord, He is a heavenly being and His likeness is not known and cannot be known. This precludes pictures, crucifixes, statues of saints, etc. from being made.

Jesus Christ is the only true image of God, Col. 1:13-15, 2:9-10; Heb. 1:1-3; 1<sup>st</sup> John 3:2, Jesus own words in John 14:7-10 “God is spirit and must be worshiped as such, Is. 40:25; John 4:24; Romans 1:20-25; 1<sup>st</sup> John 5:21; Lev. 26:1

*6 And showing mercy unto thousands of them that love me, and keep my commandments.*

We find here 3 reasons for this command of no images.

First, He is jealous of the love expressed toward Him. The word “jealous” here means “red in the face”. His jealousy will not allow His glory to be given to another, Is. 42:8, 11

His very name is jealous; He will not tolerate worship of any one or thing, Ex. 34: 13-14. His jealousy arouses His anger against those who deny Him, Deut. 6:15.

His jealousy will judge those who opposes Him, Nahum 1:2.

Second, He prohibits idol worship because it is passed down from parent to their children. God hates idolatry because once one is involved in it, the children and grandchildren will be influenced to do the same.

Third, the Lord prohibits idol worship because the influence lasts forever, 2<sup>nd</sup> Chr. 17:3, 26:4

The decision required by this command is obedience, John 14:21, 15:10, 14. We have to choose who we will serve false gods or the living God 1<sup>st</sup> Kings 18:21.

We absolutely cannot worship any other thing, 1<sup>st</sup> John 5:21. We must set the example for children and grandchildren Deut. 4:9, 7:5; Is. 30:22; Col. 3:5.

*7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.*

Again the Lord places personal responsibility on each of us to obey this command. This is not just for Israel, but all people of every generation, Jas. 5:12.

No one is to misuse or abuse His holy name.

The word “vain” here means “empty, meaningless, and worthless”.

How do we misuse His name? First, by profanity and vulgarities. Profanity is cursing, abusive, bitter, and blasphemous uses of God’s name. This includes distasteful slang words. God’s name is holy, different from all other names, a name above every name, Lev. 19:12; Psalm 10:7-8, 11; Romans 3:13-18.

Second, by false swearing, Lev. 6:2-3

Third, by using the Lord’s name in some irreverent way those little phrases that we use in a careless way.

Fourth, by hypocrisy, claiming His name such as

A person who professes God and lives for self

A person who uses God to manipulate people

A person who uses God to secure followers, to deceive people, Is. 48:1;

Luke 6:46

*8-11 Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.*

The word “Sabbath” means “to rest” so the basic point of these 4 verses is that the Lord commands us to give Him 1 day out of every 7 for worship and fellowship.

We are to “remember” this day of rest and observe a time of worship. There is to be a time of rest, for the Jews it was the last day of the week Saturday.

When Jesus rose from the dead on the first day of the week the church meets on that day and so named it the “Lord’s day”, Acts 20:7; 1<sup>st</sup> Cor. 16:2.

This day is to be kept “holy”.

The Lord gives to commands in this

1. A person shall work 6 days
2. A person is not to work on the 7<sup>th</sup>.

God told Adam to “dress” the garden that is to develop and maintain it in Gen. 2:15.

No one in the family is to work 7 days a week not even ones working animals. The purpose of the Lord here is not only to provide Him a day to worshipped but also to allow our bodies time to recuperate physically.

This command requires a choice, one that will improve their lives or break their lives down, Is. 58: 13-14.

The gave us the example to follow in Luke 4:16. We are commanded to assemble together for worship in Heb. 10:25. The Sabbath is a day to bring to the Lord what is His, 1<sup>st</sup> Cor. 11:2. We must not fail in this and give others the opportunity to criticize our testimony, Romans 14:5-6. The Sabbath is not a day for us to do as we please but to be pleasing to the Lord!

*12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.*

From this command on they deal with man’s relationship to other men.

This one is about the treatment of parents and again it is for everyone Jew and Christian alike.

We are to honor and respect our parents for if the family disintegrates society will be destroyed, Eph. 6:1-3.

There are several things of note in this command.

First, the word “honor” means we are to respect and highly regard our parents. This means to respect obey, submit to, listen and comfort our parents.

Second, parents are to be equally honored, one is not to be placed above the other

Third every part of the family is mentioned because we are all children of parents. God places a great emphasis on the family unit.

Fourth, are children to honor neglectful, abusive parents? Notice the word “obey” it is to be done in the Lord. So the Lord puts a limit on how far a child is to go where obey is concerned. What is outside the Lord does not warrant honor or respect. Jesus gave a stern warning to adults concerning children in Mark 9:42-48. Obeying parents is the right thing to do because it is commanded by the Lord.

There is also the issue of abusive children, an all too often occurrence today. This abuse comes in various forms such as, talking back, grumbling, speaking disrespectfully, and calling parent’s names. The dishonor towards parents such as delinquency, crime, drugs, alcohol etc.

Even if parents failed to be and do all they should, we as Christian children are to honor them.

There are 2 promises with this command.

First, those who honor their parents will have long lives.

Second, for Israel those who honored their parents would inherit the Promised Land. This is not a merit system for earning points toward eternal life.

It is a statement of one who truly believes will honor God and their parents.

### *13 Thou shalt not kill.*

The Lord commands men to not murder each other. This command is not designed to prevent capital punishment or used to stay out of the military. The government can execute convicted criminals under God’s design. The military is not about murder it is about defending the nation.

This command is about those who commit premeditated murder. The Lord makes provision under His law for accidental or self-defense. A murderer can be forgiven and receive eternal life, Luke 13:3; Ezk. 18:21.

*14 Thou shalt not commit adultery.*

This command covers more than just adultery; it covers all forms of immorality. Immorality in all forms is on the rise and no longer regarded as shameful activity. Teen girls go around bragging of their activity and even make pacts to see how many can end up with a baby before graduating high school. The word “adultery” means to debase, or corrupt oneself sexually, Matt. 5:27-30.

*15 Thou shalt not steal.*

Theft is the number one crime in the world. Theft is found in all levels of society.

Government leaders who steal and misuse funds and position

Employees who steal from employers and also the other way around

Dishonest athletes and stars

Neighbors who steal

People who steal by living extravagant life styles including Pastor’s

Theft shows disrespect for property and human life.

Theft costs everyone in the long run.

*16 Thou shalt not bear false witness against thy neighbour.*

Bearing false witness against others is a sin and all of us have committed it at some point under various names such as.

Told a white lie twisted the truth told a half truth gossiped,

discredited someone slandered insinuated the truth or sowed discord among church members.

Lying is so common among business and political leaders they do not even consider it as such. The Bible in Psalm 116:11 declares “all men liars” we are also told to put it away.

Lies have 3 serious effects on people

First, lies camouflage the truth therefore the one lied to acts upon false information.

Second, lying leads a person astray from the truth

Third, lying builds a wrong relationship with others.

*17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

This command like the rest covers all people.

No one is to covet what another has the Lord mentions, homes, family workers livestock or anything else.

Coveting leads to theft in one form or other and can even lead to murder. The Lord has put normal desires into men's hearts the most important is to covet or desire what pertains to Him such as, godliness, holiness and the gifts He has given to men.

The danger of coveting is that it is a sin that starts on the inside yet it will not stay there as the desire for what another person has will be played out in some form.

*18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.*

As the people witness this display of the Lord's power they step back away from the Mountain in fear. They could sense the terrifying distance between their sinfulness and the utter holiness of God. God gave the law to reveal His majesty and holiness.

*19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.*

God's holiness is revealed to Israel just how much they needed a mediator between them and God, Deut. 5: 22-27. This great need of a mediator led to the great promise of the Lord sending the perfect mediator in Jesus, Deut. 18:15-19.

*20-21 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.*

These 10 commands would be a test for men. Notice there are 2 kinds of fear used here.

First, a tormenting fear, one that defeats a person, keeps one from doing what they should.



Second, a respectful fear that is aroused by the Lord to bring about reverence and obedience.

Moses encourages the people to not have the tormenting fear rather to have the respectful fear.

Israel fails this test as so many others have by rejecting God, living in sin, Ex. 23:21; Deut. 11:26-28; 1<sup>st</sup> Peter 4:17

*22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.*

The Lord told Moses to tell the people that He had talked with them from Heaven. He had revealed Himself as the true living God and must be obeyed 2<sup>nd</sup> Thess. 1:7-8; Deut. 26:16; 1<sup>st</sup> Sam. 12:15

*23-26 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.*

The Lord gives 3 instructions here for approaching and worshipping the Lord.

First, there is to be no idolatry that is no images of the Lord was to be made to be used in worship, Deut. 11:16; 12:5

Second, worship is not to be full of pageantry, flashy, showy, the altar of worship was to be made of dirt. If an altar stone was made then only rough stones were to be used, Matt. 6:2, 5, 16, 23:5

Third, worship was to be unrefined, respectful, the altar was to be low to the ground needing no steps. The false gods all had their altars built up high, starting with Nimrod and the tower of Babel, 1<sup>st</sup> Tim. 3:15; Eccl. 5:1

## **ABOUT THE AUTHOR**

Pastor Casey was born in Logan W.Va. and grew up there graduating from Logan High School in 1970. After spending several years living in Toledo Ohio he returned to go to work in the coal mines not realizing at the time that the Lord was at work leading him to his salvation. He was saved on February 21<sup>st</sup> 1976 at Van Lear KY. After spending time visiting several different churches Pastor Casey settled down at Logan Baptist Temple while there he started working in the bus ministry, learning to knock on doors, care and maintain the bus and both captain and drive when necessary. From there the Lord moved him on to began his ministry of teaching Sunday School as the Senior High Class teacher and Youth Leader in 1980 at Wilkinson Community Church at Monitor, W.VA. Since that time he has taught the Bible, line upon line precept upon precept without compromise going into his 31<sup>st</sup> year.

He has taught, in several churches in southern West Virginia, teaching in every type of class from Nursery to Junior Church and finally as Senior Adult teacher. Pastor Casey went into the ministry in 1989 and began preaching the gospel along with his teaching. He currently serves as Pastor of Freedom Baptist Fellowship in Madison W.Va. a Church work that is 7 years old and the Lord has blessed with some wonderful people.

Pastor Casey has spent time in the Philippines doing Missionary work. While there he taught the Bible, preached to the lost with many receiving Christ along with encouraging native pastors and missionaries. This work was a life changing event in Pastor Casey's ministries.

Pastor Casey has a love for the Lord and His work. He teaches with practical application and on a level so that everyone from a new convert to a mature believer can gain something from the teaching classes, he also adds a touch of humor, as laughter is good medicine for the soul.

These studies are not meant to be overly scholarly, but down to earth and easy for anyone who desires to know more about Jesus and the Christian life to understand.

It is Pastor Casey's hope that these edited studies will bless you richly.

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