

COUNTRY BIBLE CHURCH
THE BOOK OF EXODUS NOTES

Pastor Mike Smith

August 7

LESSON 1 (8-7-22)

INTRODUCTION

Exodus is an epic tale of fire, sand, wind, and water. The adventure takes place under the hot desert sun, just beyond the shadow of the Great Pyramids. There are two mighty nations—Israel and Egypt—led by two great men—Moses the liberating hero and Pharaoh the enslaving villain. Almost every scene is a masterpiece: the baby in the basket; the burning bush; the river of blood and the other plagues; the angel of death; the crossing of the Red Sea; the manna in the wilderness; the water from the rock; the thunder and lightning on the mountain; the Ten Commandments; the pillar of cloud by day and the pillar of fire by night; the golden calf; the glory in the tabernacle. Philip Graham Ryken and R. Kent Hughes, *Exodus: Saved for God's Glory* (Wheaton, IL: Crossway Books, 2005), 16–17.

It is the story that gives every captive the hope of freedom. The exodus shows that there is a God who saves and who delivers his people from bondage. Ibid

Exodus continues the story begun in Genesis, narrating what happens to Abraham and Sarah's "seed" (their descendants) as the divine-human relationship continues.

Just as Yahweh called them out of Ur to faithful obedience, so He calls their progeny out of Egypt. As in Genesis, the constancy of Yahweh preserves His chosen people in spite of their waywardness, albeit at a national level. Two specific occasions in Exodus highlight human failure and divine faithfulness: the deliverance Yahweh gives them in their exodus from Egypt (chaps. 1–18) and the instruction Yahweh gives them at Sinai (chaps. 19–40). Indeed, the purpose of Exodus is to demonstrate the outworking of the Lord’s unique relationship with his people through these two major events. Douglas Mangum, ed., Lexham Context Commentary: Old Testament, Lexham Context Commentary (Bellingham, WA: Lexham Press, 2020), Ex.

The Book of Exodus connects the people under God’s Covenant promise to Abraham (Gen. 12:2) to the beginning of the theocratic kingdom under Moses. The people connected with Abraham, Isaac, and Jacob were miraculously saved from harsh servitude and placed under the Mosaic Covenant so that they might become “a holy nation” (Ex. 19:6),

The book of Exodus records the redemption of the people of Israel from slavery in Egypt and their establishment as a nation governed by terms of God’s covenant and the laws of God. During the roughly four hundred years in Egypt, the family of Jacob grew from seventy people to between two and three million.

Hebrews 11:22 commends the faith of Joseph who, while on his deathbed (ca. 1804 B.C.), spoke of the “departure” or the “exiting” of the sons of Israel, looking ahead over

350 years to the Exodus (ca. 1446 B.C.). John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 91.

LESSON 210 (8-23-22)

Hebrews 11:22 By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.

So, the sons of Israel were in Egypt for over 350 years until God used Moses to free them from hard bondage. That's a long time, we still have four years to go before we in the United States will reach 250 years.

Exodus chapter one shows us that the Israelites did nothing but multiply in numbers which caused the King of Egypt to enslave them. Very few rulers throughout history have not gone beyond their delegated authority and oppressed the people because of their insatiable lust for power. It is still happening today, indeed, it is happening to us. But there is One who will come who will rule over a government and uphold it with justice and righteousness from then on and forevermore.

Read: **Isaiah 9:6-10:4** Israel – 722 Judah – 586 (132 yrs. Later)

WND Aug. 6, 2022

Senator calls Democrats' left wing 'the enemy within'

'Today we face the greatest danger we have ever faced'

America's far left has taken control of the Democratic Party, becoming an "enemy within" that has transformed the United States into an

unrecognizable country, said Republican Sen. Rick Scott of Florida on Friday.

"Today we face the greatest danger we have ever faced," said Scott in a speech at the Dallas, Texas, meeting of the Conservative Political Action Conference, known as CPAC

The militant left-wing in our country has become the enemy within," he said. He argued the left, with outsized influence on the economy and culture, is portraying a dark vision of America as it targets patriotism, border security, gender and free speech.

When you turn on the news at night, do you even recognize the country you see?" he asked. "Are you worried for your family? Are you worried for your freedoms?

Scott said the "woke left now controls the Democrat Party, the entire federal government, the news media, academia, big tech, Hollywood, most corporate board rooms, and now even some of our top military leaders."

LESSON 2 (8-14-22)

"The English title Exodus ("a going out") transliterates the title in the Septuagint [LXX], which named the book for its central focus, the departure of the Israelites from Egypt. However, the book covers more than that event. The departure from Egypt is described in 13:17–15:21, but the book also describes the circumstances of Jacob's family before the Exodus, the journey from Egypt to Sinai, and some of the events that Israel experienced there." John D.

Hannah, "Exodus," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 102–103.

Hebrew-speaking Jews have always used the initial Hebrew words of the book of Exodus as its title, calling it *ve'elleh shemot*, which means "Now these are the

names.” The Greek title is Exodus, a word meaning “exit,” “departure,” or “going out.”

Most evangelicals agree that the book of Exodus was written by Moses sometime during his stay near Mount Sinai or shortly thereafter. The Bible explicitly witnesses to this fact.

Acts 7:22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

Exodus 24:4 Moses wrote down all the words of the LORD...

The words that Moses wrote down in the verse above was called “*the Book of the Covenant*”.

Exodus 24:7 Then he (Moses) took the book of the covenant and read it in the hearing of the people; and they said, "All that the LORD has spoken we will do, and we will be obedient!"

On Mount Sinai the Lord told Moses, “Write down these words” (34:27) and Moses “wrote on the tablets the words of the covenant” (34:28).

Exodus 17:14 Then the LORD said to Moses, "Write this in a book as a memorial and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven."

“David charged Solomon to obey God’s “laws and requirements, as written in the Law of Moses” (1 Kings 2:3). Ezra read from “the Book of the Law of Moses” (Neh. 8:1). Also

the Pentateuch is called “the Book of Moses” (Neh. 13:1).

Ibid p.102–103.

Jesus accepted Moses as the author of *Exodus: Ex. 20:12, 21:17, Mark 7:10 / Ex. 3:6*

*“The date of the Exodus, the date of Jacob’s entrance into Egypt, and the date of the writing of the Book of Exodus have all been debated by biblical scholars. Some scholars date the Exodus in the 13th century B.C. (**ca. 1290**, in the reign of Rameses II) while others date it in the 15th century B.C. (**1446**, in the reign of Amenhotep II). *Ibid p.104**

We could spend many long hours searching mountains of data trying to determine whether the earlier or later date is correct, however, we will accept the earlier date as it appears to be most acceptable by the evidence.

*The question of the date of the book of Exodus is related to the date of the Exodus event. First Kings 6:1 states that the Exodus occurred 480 years before the founding of the temple (966 B.C.), which implies a **1446 B.C.** date for the Exodus from Egypt.*

*“The 12th dynasty was Egypt’s golden age of art and craftsmanship, in which her prosperity was restored. In this affluent era Joseph emerged as prime minister of Egypt, and Jacob and his sons sojourned in Egypt (**1876 B.C.**, Gen 46:6).*

It was during the 18th dynasty the events of the Book of Exodus took place. This was a time when a new wave of Egyptian nationalism had supplanted the older Hyksos

tolerance of foreigners. The Egyptians embarked on empire-building as a means of defense, pushing their borders into Palestine. Apparently not wanting to eradicate the Semitic population already settled in Egypt, the Egyptian Pharaohs used them as slave labor for building defense projects and royal palaces. Ibid p.106

Thutmose III was succeeded by Amenhotep II (1450–1425), the Pharaoh of the Exodus (1446). Unlike his warring father, Amenhotep II seems to have suffered military reverses because he was not able to carry out extensive campaigns. His weak war efforts may have resulted from the loss of all or most of his chariots, in the waters of the Sea of Reeds [the Red Sea]... Thus Thutmose III was the Pharaoh of the oppression and Amenhotep II was the Pharaoh of the Exodus. Ibid p.107

Pharaoh refused to let Israel go. His refusal opened the contest between God and the gods of Egypt. Egypt was dominated by idolatry. There were thousands of temples and millions of idols with Satan being behind all of it.

In the Book of Exodus, Moses' life is divided into three forty-year periods:

- 1. Forty years in Pharaoh's palace in Egypt*
- 2. Forty years in the desert in Midian*
- 3. Forty years in the wilderness as leader of Israel*

J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 1 (Nashville: Thomas Nelson, 1997), 200.

Once heard, the story of the Exodus is never forgotten. For Jews it is the story that defines their very existence,

the rescue that made them God's people. For Christians it is the gospel of the Old Testament, God's first great act of redemption...

The book of Exodus is easily divided into two main sections: Chapters 1-18 deals with the plight and deliverance of Jacob's descendants from the oppressive policies of Pharaoh; Chapters 19-40 deals with the revelation of the Law from God at Mt. Sinai.

LESSON 3 (8-21-22)

CHAPTER ONE

EXOD. 1:1-6 - Genesis reported the names and the number of Jacob's descendants who came to Egypt (Gen. 46:8-27).

"The death of Joseph concluded Genesis. Exodus 1:6 tells us that Joseph, all of his brethren, and all that generation had died. Three and one-half centuries have passed." J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 1 (Nashville: Thomas Nelson, 1997), 203.

EXOD. 1:7 – God was behind the explosion of the number of babies being born among the family of Abraham (Gen. 18:18).

Twins, triplets, and quadruplicates were probably normal during this unique time frame. The number of Jacob's family is mentioned in verses: 7,9, 10, 12, and 20.

They estimate that the population of the Israelites when they left Egypt was around 2-3 million people.

Acts 7:17-19 But when the time of the promise drew near which God had sworn to Abraham, the people grew and multiplied in Egypt 18) "till another king arose who did not know Joseph. 19) "This man dealt treacherously with our people, and oppressed our forefathers, making them expose (NET - forcing them to abandon) their babies, so that they might not live.

EXOD. 1:8-10 – “Where Genesis closes with the family of Israel living securely in Egypt under a pharaoh loyal to Joseph (and therefore kind to Abraham’s seed), Exodus opens generations later with national Israel dwelling insecurely under a new pharaoh without such ties.”

Douglas Mangum, ed., Lexham Context Commentary: Old Testament, Lexham Context Commentary (Bellingham, WA: Lexham Press, 2020), Ex 1:1–18:27.

This new Pharaoh acted the same way that nearly every leader of a nation acts eventually, he did what was expedient, aggrandizing himself rather than what was right.

They went from being a prosperous and protected people to people who experienced oppression and slavery due to a new leader taking over the country. Does that sound familiar?

No doubt the people couldn’t believe what was happening to them. Everything was changing for the worse. The Egyptians probably incrementally brought about the changes that ended in tyranny through their cunning, lies, and deception.

“Having first obliged them, it is thought, to pay a ruinous rent and involved them in difficulties, that new government, in pursuance of its oppressive policy, degraded them to the condition of serfs—employing them exactly as the laboring people are in the present day.” Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible*, vol. 1 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 48.

“All public or royal buildings, in ancient Egypt, were built by captives; and on some of them was placed an inscription that no free citizen had been engaged in this servile employment.” *ibid*

This was prophesied by God:

Genesis 15:13 Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years.

By enslaving the Israelites and killing the male babies, Pharaoh planned to destroy their national and religious independence.

No doubt the Israelites complained and grumbled about what had happened to them and some wondered if God had forsaken them.

But God allowed this because it was part of His plan.

- a. The wickedness of the Canaanites had not yet reached its limit.

- b. To keep the Israelites in a nation where there was no chance for them to assimilate into the Egyptian culture or adopt their pagan practices or lose their identity.

Read: **Psalm 105:16-24**

EXOD. 1:11 What were the taskmasters like?

Exodus 5:14 *Moreover, the foremen of the sons of Israel, whom Pharaoh's taskmasters had set over them, were beaten and were asked, "Why have you not completed your required amount either yesterday or today in making brick as previously?"*

Exodus 3:7 *And the LORD said, "I have surely seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings."*

This sounds similar to the treatment the weagers get in China.

The two fortified storage cities of Pithom and Raamses were located in the land of Goshen and were situated near a border that was vulnerable to invasion,

EXOD. 1:12-14 They had to be surprised that the more they would oppress the Israelites, the more they multiplied. Their evil plan backfired on them so they had to take more drastic measures.

EXOD. 1:15-16 This abhorrent measure would backfire on them as well but there is absolutely nothing that they wouldn't do in order to keep their power over the people.

“Parties of these brickmakers are seen depicted on the ancient monuments with “taskmasters,” some standing, others in a sitting posture beside the laborers, with their uplifted sticks in their hands. Ibid

This was another attempt of Satan to destroy the line leading to the Lord Jesus Christ. Satanic attempts to cut off the line leading to Christ run all the way through the Bible from the Old Testament to the New Testament. J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 1 (Nashville: Thomas Nelson, 1997), 204.

EXODUS 1:17 But the midwives feared God, and did not do as the king of Egypt had commanded them, but let the boys live.

As Satan attempted to get rid of the children of Israel, God intervened.

This is a very important principle that is found in Acts:

Acts 5:29 But Peter and the apostles answered and said, "We must obey God rather than men.

“The positions of authority that people hold should be respected. Governing authorities who are servants of God for good should be supported by the people they serve. They deserve respect and honor for being good servants of God and the people. But, governing authorities who are not servants of God who break their oaths of office deserve no respect, honor, support or submission. Tolerating Tyranny, Mike Smith, p.169

“Those who hold no merit of honor hold no divine protection from God and no entitlement of submission.” divine protection

from God and no entitlement of submission. Timothy Baldwin and Chuck Baldwin, Romans 13, The True Meaning of Submission, p. 134.

IS GOVERNMENT OR CONSCIENCE SUPERIOR?

Christians determine what is right and wrong from their Bibles and their conscience, both of which come from God. Both are superior to any man-made law. To go against conscience in order to obey a law is just wrong. It is going against the very thing God has given us to govern and guide our actions. God expects His Word, the Holy Spirit, and our conscience to guide us in making decisions that honor Him. Tolerating Tyranny, Mike Smith, p.99

The English Puritan, William Perkins (1558-1602), wrote: "If it should fall out that men's law be made of things evil, and forbidden by God, then there is no bond of conscience at all; but contrariwise, men are bound in conscience not to obey."

Did he say if men's laws are evil and go against our conscience, we are not bound to obey them? Yes, he did, so here is the question we need to ask ourselves once again: Why would we be allowed to act in accord with our conscience in matters of faith but not in matters of freedom and justice? Why would God give us a conscience to walk in the way of righteousness but at the same time, require us to submit to evil laws that go against our conscience?

The Bible says that each of us instinctively knows right from wrong because God has written it in our hearts.

Romans 2:14-15 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15) in that

they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them.

This country was founded on preserving the principle of individual freedom which includes the right of individuals to make choices based on their conscience.

“In the biblical sense, freedom does not mean the right to do whatever one pleases without any restraint whatever; rather, it means the liberty to make one’s own decisions before God without restraint from government.” John Eidsmoe, *God and Caesar, Biblical Faith and Political Action*, Wipf and Stock Publishers, p. 84.

How could any Christian keep a clear conscience if, in the name of “Christian duty”, he submits to a law or government action that causes harm to himself or his family? God never requires anyone to sacrifice his family, property or rights to appease an evil king or government.

So, what is a Christian to do when he cannot in good conscience obey a malicious or unjust mandate from the state? He will either do what is expedient and obey, or he will do what is right and disobey.

James 4:17 Therefore, to one who knows the right thing to do and does not do it, to him it is sin.

LESSON 4 (8-28-22)

Exodus 1:17 But the midwives feared God, and did not do as the king of Egypt had commanded them, but let the boys live.

“The breaking of an unjust law, as civil disobedience is at times defined, need not necessarily reflect a spirit of anarchy, criminal

intent, or general contempt for laws. It may in fact, reflect an earnest desire to respect the Rule of Law and to test the validity of a specific law and so to provide a larger measure of justice.”

“The biblical view of government is that the state has only limited authority; there are many areas of human activity that are beyond the state’s jurisdiction.” John Eidsmoe, *God and Caesar*,

Richard Bardolph also addressed this issue: “Disobedience to immoral law is not disrespectful of law in general. Civil disobedience ‘in its purest form’... breaks laws that law may prevail. Failure to comply with specific civil demands is not equivalent to general rebellion.”

Do people forfeit their God-given rights of freedom, privacy, and property when they become Christians? Not according to the Bible. Does the Bill of Rights protect everyone except Christians? Of course not. Therefore, they, like everyone else, have the Constitutional right to question, challenge or even disobey any laws that violate their rights.

Christians are to be committed to Jesus Christ as Lord over all of life. This includes the way Christians respond to government. When the state demands worship or violation of the laws of God, it must be disobeyed (Acts 5:29). But when the state operates biblically in its proper sphere of authority, we must obey (Rom. 13:1-7).”

Correct Chain of Authority

GOD

PEOPLE

Current Chain of Authority

FEDERAL GOV.

STATES

STATES

PEOPLE

FEDERAL GOV

GOD

The States created a Federal Government and a Constitution that gave it limited specific enumerated powers to operate under. The Bill of Rights (the first 10 Amendments) were designed to keep the Federal Government within in its delegated authority.

Some think that the Federal Government can do anything it wants unless the Constitution forbids it. WRONG! It cannot do anything unless the Constitution specifically grants it.

Does the US Constitution grant or say anything about abortions? Same-Sex marriage? Foreign aid? Transgender issues? Lockdowns? Masks? Vaccines? Climate Change? Education? Medical care? Etc. The Answer is NO.

10th Amendment - The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the People.

9th Amendment - The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people.

The God given rights we The people have are not limited to those enumerated rights found in the Bill of Rights.

1st Amendment - Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or

the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

ARTICLE V Paragraph 3, of the US Constitution

This Constitution, and the Laws of the United States which shall be made in Pursuance thereof; and all Treaties made, or which shall be made, under the Authority of the United States, shall be the supreme Law of the Land; and Judges in every State shall be bound thereby, any Thing in the Constitution or Laws of any State to the Contrary notwithstanding.

Emergency statutes, laws, ordinances, mandates, or executive orders, that are not supported by the U. S. Constitution, which is the supreme law of the land, are null and void.

Example: Some states had statutes that allowed lockdowns to be enforced for a stated period of time. This act goes beyond the delegated authority found in the U. S. Constitution so it is null and void.

Unconstitutional laws fall into this same category because they go beyond their delegated authority.

DOES GOD REQUIRE SUBMISSION TO TYRANTS?

No. But some people believe we are required to submit unconditionally to officials based solely on the authority or position in government. This thinking comes from the assumption that since God ordained government, He supports every action made by its civil servants including unjust and abusive ones. However, common sense dictates that this is absolutely false. God ordained government, but

He never condones injustice, especially in government since those in government are to serve as His ministers of justice.

Why should we automatically assume that we must submit to those who abuse us simply because they wear a badge or have a title? How can anyone believe that our just and righteous God would condone their oppression and then require us to submit to it?

He would never require us to submit to evil men simply because they possess authority. Their position of authority does not justify their evil deeds. So, the idea that God requires people to submit to leaders based solely on their title of authority is 100% false.

A government that is out of control is a fascist government. Fascism is described by Richard J. Maybury:

“It is not only cruel, it has no objection to lies or contradictions. Since it assumes there is no law higher than the government’s law, fascism requires total obedience to the state...it says that government should do whatever appears necessary to serve its own interests.”

*“Submission is due to all constitutional laws... Unlimited submission, however, is **not** due [owed] to government in a free state. There are certain boundaries beyond which submission cannot be justly required, nor is therefore due [owed].”* Minister John Tucker of Newbury, Mass. Election Sermon, 1771.

“Civil tyranny is usually small at the beginning, like ‘the drop in a bucket’, till at length, like a mighty torrent, or the raging waves of the sea, it bears down all before it, and

deluges whole countries and empires.” Jonathan Mayhew, 1749, to the Council and House of Representatives in Colonial New England

“Christians may remain tranquil. While Christians are dormant, the pagan state continues to enlarge and consolidate its gains. If this continues for much longer, when Christians wake up, it will be too late to do anything but suffer.” John H. Whitehead; “Christian Resistance In the Face of State Interference”, Christianity and Civilization, Geneva Divinity School Press, 1983, p.3

Throughout our history, politicians have eroded our rights and obtained more power by claiming that it was necessary for the good of the people.

“Necessity is the plea for every infringement of human freedom. It is the argument of tyrants; it is the creed of slaves.” ~ William Pitt, Nov. 18, 1783 ~

William Wilberforce said, “A private faith that does not act in the face of oppression is no faith at all.” “Christians are not called by God to simply follow any given law because it is a law. Many laws are unjust and blatantly contrary to God’s will. When they are not, however, we are not to resist these laws, to be rebels.” House, H. W. (1999). Christian Ministries and The Law: Revised edition (26). Grand Rapids, Mich.) p. 154.

Do people forfeit their God-given rights of freedom, privacy, and property when they become Christians? Not according to the Bible. Does the Bill of Rights protect everyone except Christians? Of course not. Therefore, they, like everyone else, have the Constitutional right to question, challenge or even disobey any laws that violate their rights.

“The biblical view of government is that the state has only limited authority; there are many areas of human activity that are beyond the state’s jurisdiction.” John Eidsmoe, God and Caesar, Biblical Faith and Political Action; Wipf and Stock Publishers, p. 84.

“Freedom prospers when religion is vibrant and the Rule of Law under God is acknowledged.” ~Ronald Reagan~

“We must realize that when public servants break their sworn oaths to protect and defend the Constitution, they become deceitful liars who have offended God and have violated our trust in them. When we fail to hold them accountable and continue to acquiesce to their unjust and unconstitutional laws, we lose the treasure trove of freedoms that God has graciously bestowed to us. So here is the question:

How can corrupt government officials be held accountable by Christians if the Bible requires Christians to obey immoral, unconstitutional, and ungodly laws and denies them the right to resist tyranny? How can God be just if He requires His children to voluntarily subjugate themselves to cruelty and oppression?

“Though man may establish rules or laws to be obeyed, if they are not reflections of the divine character of God, they are, to use Jesus’ words, ‘the traditions of men which pervert the law of God.’ Such laws have set up the will of man against the will of God.” Judge Andrew P. Napolitano, It Is Dangerous To Be Right When the Government Is Wrong, p. 64.

“Throughout history, there is a constant and sorry trend of government attempting to fix a problem, inevitably

exacerbating the problem, and ultimately violating personal freedoms in the process.” ^{ibid}

Woe to those who are wise in their own eyes, and clever in their own sight! 23) Who justify the wicked for a bribe, and take away the rights of the ones who are in the right!
Isaiah 5:21&23

LESSON 5 (9-4-22) Communion

Most people are worried about the future. They have heightened anxiety, constant fear, and panic. They don't have the important things they desire such as stability, peace of mind, confidence, and courage.

They try to sublimate with medication, drugs, and alcohol to no avail. They are miserable because they cannot turn off the worrying machine in their mind. Stress builds up and starts taking a toll on their health. There are 120,000 people a year that die because of what stress did to their bodies.

The only solution is found in the Bible, the Word of God. When a person puts their faith in the promises of God, they acquire a Relaxed Mental Attitude (RMA), and their stress starts melting away. We call it "Faith-Rest". We claim a promise and then we have rest in our souls.

Here are a few of the thousands of promises in the Bible:

Proverbs 3:5-6 Trust in the LORD with all your heart; and lean not to your own understanding. In all your ways acknowledge him, and he shall direct your paths.

Psalm 62:8 Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us.

Isaiah 12:2-3 Behold, God is my salvation, I will trust and not be afraid; 'For the LORD God is my strength and song; He also has become my salvation.' " Therefore with joy, you will draw water From the wells of salvation.

Isaiah 26:3-4 You will keep him in perfect peace, Whose mind is stayed on You Because he trusts in You. 4. Trust in the Lord forever, For in God the Lord, is everlasting strength.

Psalms 55:2 22 Cast your burden on the Lord, And He shall sustain you; He shall never permit the righteous to be moved.

Joshua 1:5 God will never leave us or forsake us

Joshua 1:6 Be strong and of good courage

LESSON 6 (9-11-22)

EXODUS 1:18-19 So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and saved the male children alive?" 19) And the midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are lively and give birth before the midwives come to them."

The faith of the midwives inspired them with such courage as to risk their lives, by disobeying the mandate

of a cruel tyrant. They failed to obey the king's command to kill Hebrew boy babies, and were blessed by God.

There are some people who would say that they sinned when they lied to Pharoah but there are other people who lied to save the lives of innocent people and God blessed them.

Rahab the harlot lied to the soldiers of Jericho to protect the two Israelite spies and God did not punish her, in fact, she and her family were the only ones who survived the destruction of that city.

Also, she is in the list of the line of Christ in **Matt. 1:5** and is mentioned in the list of heroes of faith in **Hebrews 11:31**, and is also mentioned in the book of James.

James 2:25 Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way?

Exodus 1:20-21 So God was good to the midwives, and the people multiplied and became very mighty. 21) Because the midwives feared God, He established households for them.

Notice that God was good to the midwives who had refused to obey an evil command from a dictatorial leader. Their lives were put in danger when they disobeyed Pharaoh but they knew they had to disobey him in order to obey God.

God used the faith of two women to continue to grow the progeny of the Israelites to a supernatural degree which frustrated Pharaoh. Their refusal to obey Pharaoh also guaranteed that the line of Christ remained unbroken whereas if all the male babies were killed, the line of Christ would have ended.

This was a direct attack on the veracity of God and on our salvation. God said that the Messiah would come from the line of Abraham, Isaac, and Jacob. The male babies were from their line. If Pharaoh had been successful in causing infanticide to the male babies, God could not keep His promise to Abraham, Isaac, and Jacob and Satan would be the victor in the angelic conflict.

Shiphrah and Puah feared God much more than they feared Pharaoh, the most powerful man in the world. They understood that obeying God would work out for their good in the end. And because of their courage and obedience God gave them families of their own.

Exodus 1:22 Then Pharaoh commanded all his people, saying, "Every son who is born you are to cast into the Nile, and every daughter you are to keep alive."

Gradually the Egyptians began to fear the Israelites, and then hate them until finally, they wanted to subjugate God's plans and promises for his people. From it, we learn

how to remain faithful to God, even in times of tribulation.

Recently our president gave a speech that pits the half of our country who did not vote for him, against the other half of our country who did. He called the first group "Maga Republicans" and said that they were extremists that are trying to destroy our country. He also called them "semi-fascists" and has called them racists and domestic terrorists in the past. Of course, he was trying to instill fear and hate between fellow countrymen which could be useful in subjugating those who vote against him. He ran on the issue of uniting our country and yet the mainstream media bragged about how great his speech was.

This seems to be the way of most rulers. They go beyond their delegated power and wind up oppressing the people who they swore to protect. Pharaoh used the threat of warfare as a pretext for persecuting foreigners.

"Satan likes nothing better than to torment God's people, and he used Pharaoh to persecute the Israelites for their faith. It is important to remember how much they suffered, and also how much they learned from their suffering".

All the things that were taking place and the changes that were happening were to move God's plan forward. Israel's sojourn among the Egyptians turned from prosperity to persecution. In order for the Israelites to want to go back to their homeland, the Egyptians had to come to hate them. Over time they would start to be Egyptianized and forget who they were and where their home was.

Psalm 105:25 He turned their heart to hate His people, To deal craftily with His servants.

The Pharaoh of Egypt represented the entire nation of Egypt, including their gods. Pharaoh claimed to be the incarnate Son of Re—the sun god—who was the primary deity in the Egyptian pantheon. This means that the struggle between Israel and Egypt was not about politics but about religion.

Our leaders today don't come out and say that they are gods, but they certainly see themselves as superior to normal people and our struggle with them is surprisingly not about politics but about religion. The folks who have all the levers of power see the State as God and their ideology as their religion.

By enslaving the Israelites, Pharaoh was trying to make a theological point: The Hebrews were not allowed to serve their own God—they were forced to work for him.

Pharaoh was in rebellion against God, he hated God's people, rejected God's promises, and resisted God's plan. Who else can you think of that fits this description?

How about the "woke progressives" in government, the Democratic Party, the mainstream media, big tech companies, CEOs in corporations, in education, in Hollywood, and in sports.

Donald Grey Barnhouse said, "The devil was in Egypt. The devil was ruling Egypt. Behind Pharaoh there was Satan." The exodus, therefore, was not simply an epic struggle between Moses and Pharaoh, or between Israel and Egypt. Ultimately it was another skirmish in the great, ongoing war between God and Satan.

The Egyptians were cruel to the people of God and they treated them ruthlessly. The words of the old African-American spiritual "Go Down, Moses" are true:

*When Israel was in Egypt land,
Let my people go,
Oppressed so hard they could not stand,*

Let my people go.

LESSON 7 (9-18-22)

CHAPTER 2

Vs. 1-2 The man and woman mentioned here was Moses' father Amram "*high people*", and Moses' mother Jochebed = "*whose glory is Jehovah*". She was Amram's aunt.

The oldest of their children was Merriam, then Aaron who was three years older than Moses (Ex. 7:7), and then Moses. Moses was born circa 1520 B.C. He was not named by his parents but by an Egyptian princess (Ex. 2:10).

Acts 7:19-20 *"It was he (an evil Pharoah) who took shrewd advantage of our race, and mistreated our fathers so that they would expose their infants (cast their male babies into the Nile River Ex. 1:22) and they would not survive. 20) "And it was at this time that Moses was born; and he was lovely in the sight of God; and he was nurtured three months in his father's home.*

Like the midwives Shiprah and Puah, Moses' parents risked their lives by refusing to comply with the evil edict from a tyrannical king.

It was risky for Jochebed to hide Moses for three months but she wasn't afraid of the Pharoah's command. However, she finally had to come up with a plan in order to try to save the life of her infant son.

Hebrews 11:23 *By faith Moses, when he was born, was hidden for three months by his parents, because they*

saw he was a beautiful child; and they were not afraid of the king's edict.

Amram and Jochebed were mature believers who had faith in God's ability to save Moses no matter who would try to end his life. They knew that they were doing the right thing and also knew that God would support them and protect them because they feared God and trusted Him more than they feared an evil king.

Moses was a *beautiful* baby.

Beautiful – Heb. טוֹב (tôb): be good, be better, prosperous, be beautiful, i.e., have a good, lovely appearance.

“Beauty was regarded by the ancients as a mark of the divine favor.” Robert Jamieson, A. R. Fausset, and David Brown, Commentary Critical and Explanatory on the Whole Bible, vol. 1 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 48.

He was beautiful in the sight of his parents (Heb. 11:23).

He was also “beautiful in the sight of God” (Ex. 7:20)

God's plan to deliver His people from their bondage in Egypt started with Moses, an infant.

God's plan to deliver mankind from the penalty of sin also started with an infant, the Lord Jesus Christ.

Both Moses and our Savior Jesus Christ was born under a death sentence. Herod the Great was a tyrant as wicked as any of the Pharaohs and he was also determined to put Jesus Christ, the Savior of the world to death.

The wicked Pharaoh tried to kill the baby boys secretly by having the midwives do it and King Herod tried kill our Lord

Jesus Christ secretly by asking the Magi (wise men) to tell him where Jesus was so Herod could keep his assassination of Him hidden as much as possible .

Both plans failed so there was a decree throughout the land for all male babies to be murdered. This is an example of how despicably loathsome leaders are and how far they will go to keep their power.

“Pharaoh’s attempt to annihilate the Israelites gives us insight into the power of evil, which is never satisfied but always lusts for more. Each time Pharaoh’s plans were foiled, he devised a scheme that was even wider in its scope and more deadly in its execution. Plan A was to beat the Israelites into submission with the rod of slavery. Plan B was to have their male offspring killed in secret (possibly Pharaoh thought that Hebrew girls would be assimilated by intermarrying with the Egyptians). Once both of his first two plans failed, plan C was death by drowning in the Nile. With this final, genocidal solution, Pharaoh’s murderous depravity was out in the open. He would not stop until all of Egypt was implicated in his crimes against humanity. This is the way evil spreads, unless it is stopped. What a man at first only dares to do in private, he gradually becomes unashamed to do even in public, with the result that many other people get pulled into the abyss of evil.” Philip Graham Ryken and R. Kent Hughes, Exodus: Saved for God’s Glory (Wheaton, IL: Crossway Books, 2005), 49.

Evil: morally reprehensible : sinful, wicked, appalling

Wicked: immoral, fierce, vicious, atrocious

Of course, the reason why both Pharoah's evil plan and Herod's evil plan failed, was because God always triumphs over evil; so, like Moses, Jesus was delivered from death.

Psalm 1:6 For the LORD knows the way of the righteous, But the way of the wicked will perish.

Psalm 7:9 O let the evil of the wicked come to an end, but establish the righteous;

Psalm 10:15 Break the arm of the wicked and the evildoer, seek out his wickedness until Thou dost find none.

Psalm 11:6 Upon the wicked He will rain snares; Fire and brimstone and burning wind will be the portion of their cup.

Psalm 31:17-18 O LORD, for I call upon Thee; Let the wicked be put to shame, let them be silent in Sheol. 18) Let the lying lips be dumb, which speak arrogantly against the righteous with pride and contempt.

Psalm 34:21-22 Evil shall slay the wicked; And those who hate the righteous will be condemned. 22) The LORD redeems the soul of His servants; And none of those who take refuge in Him will be condemned.

Read: **Psalm 37**

LESSON 9 10-2-22)

Read: **Psalm 71:1-19**

“We need God to be our Savior, for in salvation God delivers us from evil. At the very darkest moment of Israel's

captivity—when evil was rampant and the tyrant seemed to triumph—at that very moment God was working in history to save his people. His plan called for a little child to be born in secret and then floated down the river right to Pharaoh’s doorstep. In his triumph over evil, God displays his divine sense of humor. Peter Enns comments, “Ironically, this child, once doomed to death by Pharaoh’s decree, will become the very instrument of Pharaoh’s destruction and the means through which all Israel escapes not only Pharaoh’s decree, but Egypt itself. Ibid, page 50

Vs. 3 - she got him a wicker basket and covered it over with tar and **pitch. (NKJV) ark of bullrushes**

This is what God told Noah to do:

Genesis 6:14 Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with **pitch.**

Pitch - This was a type of tar which was used to seal up the wood in the ship. The Hebrew word which is translated “pitch” is the Hebrew word *kaphar*, which means covering or atonement. The principle is pitch kept the judgment of water out and saved Noah and his family, just as Christ’s atonement keeps the judgment of sins out and saves believers.

Both Noah and Moses passed through the deadly waters by riding in an ark, the vessel of salvation.

Interestingly several women were involved in the events surrounding Moses’ birth: *the midwives*’ fear of God and their disobeying Pharaoh’s orders; the defiance of *Moses’ mother*;

the compassion of *the Egyptian princess*, Pharaoh's own daughter; and the availability of *Moses' own sister*. In verses 1–10 all the women are anonymous.

Jochabed had to **let go** of the little ark with little Moses in it when she laid it in the reeds by the river's bank. She had protected and cared for her baby boy for three months at the risk of losing her life, but now, it was time for her to **let go** and trust God to protect and care for Moses.

There comes a time in all our lives when it is time to **let go**.

Parents need to **let go** of their children when they leave the nest to be on their own or when they get married. Family and friends need to **let go** when someone they love dies.

It's interesting to note that Pharaoh's decree used the river to kill all the Hebrew male babies but God, through Jochabed, used the river to save Moses.

Vs. 4-6 Having Merriam (Moses' sister) to be a lookout to see what happened to Moses turned out to be a good idea.

Was it a coincidence that Pharaoh's daughter happened to go to the river that day and to the same place where Moses' little ark basket was placed and at the time Merriam was there to see what would happen and then make her timely suggestion of a nurse?

When a believer steps out in faith to do what is right, even though he doesn't know what will happen, God will bring all the pieces of what may be a complex scenario together for good. It all started when the midwives refused to comply with

evil and then when “***By faith*** Moses, when he was born, was hidden for three months by his parents” (Hebrews 11:23).

Amram and Jochebed are a wonderful example of someone with a firm reliance and trust in God.

When the daughter of Pharaoh opened the ark basket, Moses was crying. He had perfect timing. He was a beautiful baby that appeared to be abandoned and was crying. How could she not want to adopt him?

She knew that Moses was a baby boy from the Hebrews which her father had ordered to be killed, yet she was compelled to disobey her father who was Pharaoh, which could have resulted in her being punished or put to death.

Her compassion resulted in the preservation of the Nation, the faithfulness of God’s word, the bringing to naught “the wisdom of Egypt”, and the coming of “the Messiah, the Lord Jesus Christ.

What would have happened if some other Egyptian had found Moses first and decided to throw him into the river to drown in order to curry favor with Pharaoh. Well, we would be reading a different narrative now but the outcome would be the same.

Exodus 2:7-8 Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?" 8) And Pharaoh's daughter said to her, "Go ahead." So the girl went and called the child's mother.

Miriam was close enough to hear what Pharaoh's daughter said and boldly offered to find a nurse from the Hebrew women. She evidently knew enough of the Egyptian language to offer her service.

Of course, she chose Jochebed, Moses' mother to nurse him and since Pharaoh's daughter asked for this, it legitimized her caring openly for her own child and eliminated the need to hide him any longer. God did this and yet it gets better.

Exodus 2:9 Then Pharaoh's daughter said to her, "Take this child away and nurse him for me and I shall give you your wages." So the woman took the child and nursed him.

Jochebed not only could stop trying to hide Moses to save his life, she got paid for nursing him! Moses went from grave peril to receiving royal protection. Only God could bring things together in such a wonderful way.

Nursing Moses for a number of years would give Amram and Jochebed time to bring up Moses in the knowledge and admonition of the Lord.

Exodus 2:10 And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And she named him Moses, and said, "Because I drew him out of the water."

Jochebed stayed at home to nurse Moses which could have lasted up to 3 to 4 years in ancient times which was enough time for him to learn much about God and the Hebrew people.

The proof that Pharaoh's daughter adopted Moses was the fact that she gave him an Egyptian name.

No doubt it was very hard for Jochebed to give her baby boy to Pharaoh's daughter, but she did the same thing she did when she **let go** of the ark basket holding Moses, she had to **let go** of him again and trust God to care for him.

Vs. 11-14 These four verses show why Moses:

“Went from living as a foreigner in an urban Egyptian royal house-hold to living as a foreigner in a rural Midianite priestly household, and from the privilege of a princeling of the greatest nation of his world to the obscurity of criminal exile in the Sinai wilderness.”

Douglas K. Stuart, Exodus, vol. 2, The New American Commentary (Nashville: Broadman & Holman Publishers, 2006), 94.

LESSON 11 (10-16-22)

Vs. 11-12 Verse 11 takes place 36 years from the time he was weaned, so the incident described herein was when Moses was 40 years old. He stayed in Midian for 40 years, so he was 80 when he returned back to Egypt, and was 40 more years in the Exodus which made him 120 when he died.

A similar thing is recorded concerning Jesus Christ. There is a jump from His birth to His adulthood (30 yrs.) with hardly anything recorded about His adolescent years or His early adulthood years.

Luke added a brief story about Jesus at age twelve, which was about the only information we have of His earlier years.

“Verse 11-12 demonstrates that Moses had by this time identified with the Israelites over against the Egyptians and how his zeal against the oppression of his people got him into trouble. This was his first attempt at delivering his

people—acting alone and in secret and relying on his own strength and wisdom—and though it failed miserably, it certainly shows the strength of Moses’ sentiments on behalf of his people. Ibid, 95

At this point, Moses saw himself as an Israelite, not an Egyptian. He meant well, but he was operating completely apart from God. Of course, everything went wrong so he had to flee Egypt which was exactly what God wanted because He needed time to train and prepare Moses so that he could go back to Egypt, but this time, he would be directed and empowered by God.

Most people who mean well have numerous stories about what happened when they tried to help other people and it all backfired in their face. They are a lot like Moses in the sense that they have a zeal to help others, but it is a zeal without knowledge. There are many believers who have a zeal to give the gospel to folks but it is without knowledge.

They talk too much, they sound like they are preaching, they don’t ask any questions, they give a fuzzy gospel (“give your life to Jesus”, “invite Christ into your heart”, “call upon Jesus”, “give your heart to Jesus”, “surrender your life to Christ”). What word is missing in these fuzzy gospels? BELIEVE!

Romans 10:2 For I bear them witness that they have a zeal for God, but not in accordance with knowledge.

Police officers answer domestic disturbance calls all the time that often it end with both the husband and the wife attacking them either mentally or verbally.

Exodus 2:11 Now it came about in those days, when Moses had grown up, that he went out to his brethren and looked on their hard labors; and he saw an Egyptian beating a Hebrew, one of his brethren. 12) So he looked this way and that, and when he saw there was no one around, he struck down the Egyptian and hid him in the sand.

There are several things in verse 11-12 that aren't given.

Did Moses mean to kill the Egyptian taskmaster?

Did he kill the Egyptian to stop him from killing a slave?

Did Moses kill him in self-defense?

“from the standpoint of Egyptian law, Moses probably was within his rights. As a prince of Egypt he held the power of the sword, and it is doubtful whether a member of Pharaoh's court would have been condemned simply for killing a slave driver.

Moses also could have been defended on the basis of the ancient legal principle lex talionis which is a life for a life, an eye for an eye, and a tooth for a tooth. In this case it could be argued that the Egyptian got exactly what he deserved.

(Ex. 21:23–25) Philip Graham Ryken and R. Kent Hughes, Exodus: Saved for God's Glory (Wheaton, IL: Crossway Books, 2005), 56–57.

HOWEVER: Verse 12 demonstrates that Moses himself thought that what he did was wrong by looking around before he killed the Egyptian and for trying to hide what he did by burying him in the sand.

God had not yet called him to lead His people out of Egypt. So it was wrong for Moses to undertake such a task without consulting with or relying on God for anything.

It was also wrong because he did a wrong thing at the wrong time. It wasn't the right time to smite the Egyptians; God would smite them at the right time and in the right way.

There are three legitimate reasons for killing others:

1. Self-defense
2. Capital punishment for murder, rape, kidnapping
3. Killing the enemy in war.

We shouldn't be too hard on Moses or be judgmental toward him though.

“Without mentioning any embarrassing details—like the victim buried in the sand, just to name one—the writer to

They may try to assuage their conscience by saying “*I was just following orders*” but that is unacceptable by God and man.

Between November 20, 1945 and October 1, 1946, there was an International Military Tribunal that tried Nazis who were charged with war crimes in Nuremberg Germany; it was called the Nuremberg Trials.

Of the 185 people indicted in the subsequent Nuremberg trials, 12 defendants received death sentences, 8 others were given life in prison and an additional 77 people received prison terms of varying lengths

Nearly all of the defendants plead “*not guilty*” because they said they were only following orders.

But they were found guilty because the court recognized that complying with evil orders is evil itself.

Remember, the Hebrews could not go out of Egypt until Moses was ready to leave Egypt, Emotionally and Physically. Here is how he was ready physically.

Physically

Heb. 11:27 *By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen.*

Moses fled to the foreign land of Midian, not knowing what God had in store for him there. He knew that it would be much different than the first 40 years of his life in Egypt.

Read: **Acts 7:20-30**

Notice **Hebrews 11:27 *By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen.***

But **Exodus 2:14 *But he said, "Who made you a prince or a judge over us? Are you intending to kill me, as you killed the Egyptian?" Then Moses was afraid, and said, "Surely the matter has become known."***

Is this a contradiction? No. **Ex. 2:14** records Moses' initial reaction to the possibility that Pharaoh would find out what he did and have him executed. But **Hebrews 11:26-27** records what Moses thought when he left Egypt having considered the truths, he knew about the One who is unseen, the Lord Jesus Christ.

Hebrews 11:26-27 ...*considering* the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward. 27) *By faith* he left Egypt, *not fearing the wrath of the king*; for he endured (stayed strong in faith), *as seeing* (v.pai) *Him* (J.C.) *who is unseen*.

It's very normal for believers to be afraid the moment they recognize they are in danger or when they hear bad news. In a split second, adrenalin can be pumped into our bodies which triggers the flight or fight syndrome in us which is an emotional response. Once that clears, we can consider and recall doctrines, remember the promises of God, and faith-rest, which removes fear.

***By faith* he left Egypt**, - Definition - state of believing on the basis of the reliability of the one trusted – Jesus Christ.

No doubt, Moses was humbled when his plans to save his brethren blew up in his face. That is probably the point where he stopped trusting in his own abilities and started trusting in the unlimited abilities of the Lord.

Moses did not fear the visible king, because he had seen the Invisible King of Kings through faith. We see the King of Kings through faith in the Word of God.

he was looking to the reward - the reward was probably the inner happiness and inner peace that he experienced when he started relying on the Lord.

LESSON 12 (10-23-22)

Exodus 2:13-15 *And he went out the next day, and behold, two Hebrews were fighting with each other; and*

*he said to the offender, "Why are you striking your companion?" 14) But he said, "Who made you a prince or a judge over us?" (the answer is God, but Moses did the wrong thing at the wrong time.) **Are you intending to kill me, as you killed the Egyptian?"** (sarcasm) **Then Moses was afraid, and said, "Surely the matter has become known."** 15) **When Pharaoh heard of this matter, he tried to kill Moses. But Moses fled from the presence of Pharaoh and settled in the land of Midian; and he sat down by a well.***

***Vs. 14** –“Why did the Hebrews reject Moses? “Who made you ruler and judge over us?”—clearly an expression of resentment against this johnny-come-lately styling himself as a defender of the Hebrews. It is not difficult to imagine why Moses was disliked or why the news about his murderous act had spread so far so fast: an Egyptian overseer was missing, an investigation probably was underway or soon would be, and there was every likelihood that the Hebrews would be blamed and severely punished for the overseer’s murder. Such a situation would become the talk of the community and would easily surface someone’s admission, “I saw who did it!” What Moses had tried to do had, from his people’s point of view, backfired. He had taken matters into his own hands, and his arrogance in doing so probably was going to get a lot of people in trouble.”* Douglas K. Stuart, Exodus, vol. 2, The New American Commentary (Nashville: Broadman & Holman Publishers, 2006), 97.

Moses had **good intentions** and a plan that he thought would help his brethren who were being abused, but it was his plan, not God’s plan.

What was the outcome? What is the outcome when we have a plan where God is not included? Didn't it nearly always turn out quite different than what we expected. Maybe you may have heard the old adage, "*The road to hell is paved with good intentions*".

Let's take a little closer look at "*good intentions*". It takes courage, determination, and faith in God, to turn "*good intentions*" into actions.

In Moses case, he turned his good intentions into action, but he didn't think it through and even worse, he didn't consult God about what he was planning to do. He was willing to personally oppose injustice by himself and he demonstrated his true compassion for his brothers. But it turned out to be a complete fiasco. Why? Because he was depending on his own effort and power rather than God's.

Read: **Genesis 37:19-28**

"Reuben had good intentions. But, presumably out of fear of what his brothers might say, he did not fully carry them out. So, he stayed in the land of good intentions while his brother was carted off to the land of slavery. And Reuben, like the rest of his brothers, lived with regret the rest of his days. All because he did not stand up for the right when he had the chance! And that regret will follow us all of our days if we are content to drive in circles through the land of good intentions. Do we intend to share the gospel with that co-worker? Do we intend to stop looking at pornography? Do we intend to make things right with that estranged family member? Do we intend to begin reading the Bible with our

children? Do we intend to someday turn our lives over to Jesus? Now is the time! Good intentions without follow-through lead only to the misery of regret.

All sin, in fact, leads eventually to misery—especially in the lives of God’s people. God will not allow us to stay content in sin. And the difficulty of his discipline ought to motivate

us to obey! Kurt Strassner, Opening up Genesis, Opening Up Commentary (Leominster: Day One Publications, 2009), 142–143.

Another example:

“During the latter part of 1968, a young Christian in Prague, Czechoslovakia, witnessed to another young Czech named Jan Palach. There seemed to be genuine interest on Jan’s part, and so the Christian promised to deliver a New Testament to him. He was filled with good intentions but he let weeks pass before he even obtained the New Testament. Then he kept delaying its actual delivery. On January 16, 1969, Jan Palach stood in St. Wencelas Square, poured gasoline over his body and set himself afire. He never lived to see the New Testament that had been promised to him.

Good intentions are not enough. DAVE HUNT, BEREAN CALL REPRESENTS, n.d.

Here is something that every believer should be aware of and take it as a warning:

“Most believers are spiritual losers because they are easily distracted away from the study of God’s Word. They have good intentions but lack the drive and commitment to stick with it. If they can keep learning Bible doctrine, thinking it and practicing it with consistency, their motivation and momentum to continue will increase daily to a point where

they have an insatiable desire for the “mind of Christ”. Pastor Mike, COLOSSIANS Lesson #50 (1-16-14)

Knowing that man is a fallen creature with a sinful nature, it's easy to see why those who have “good intentions” find it harder to bring those intentions to fruition than those who have “bad intentions” who seem to have no problem bringing their intentions to completion.

LESSON 13 (11-6-22)

Let's take a look at Moses so far:

“One old commentator eloquently described the choice that Moses made: “Bred in a palace, he espoused the cause of the people; nursed in the lap of luxury, he embraced adversity; reared in the school of despots, he became the champion of liberty; long associated with oppressors, he took the side of the oppressed; educated as her son, he forfeited the favor of a princess to maintain the rights of the poor; with a crown in prospect, he had the magnanimity to choose a cross; and for the sake of his God and Israel, he abandoned ease, refinement, luxuries, and the highest earthly honors, to be a houseless wanderer.” Philip Graham Ryken and R. Kent Hughes, Exodus: Saved for God's Glory (Wheaton, IL: Crossway Books, 2005), 68–70

What tremendous sacrifices he made and what suffering he volunteered to endure. Yet no matter how good his intentions were and no matter how noble his motives were in sacrificing and suffering, when Moses decided to take matters into his own hands, he was outside the will of God.

He put himself in charge over his life rather than submitting to God's authority over him. He was making the decisions and calling the shots, not God.

Did that mean that God was finished with Moses ? Absolutely not! Moses was still the man God chose to free His people from bondage. God doesn't choose the elites of this world, nor the best educated, nor the most intelligent, nor the most accomplished, nor the wealthy or famous.

1 Corinthians 1:25-29 ... the foolishness of God is wiser than men, and the weakness of God is stronger than men. 26) For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; 27) but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, 28) and the base things of the world and the despised, God has chosen, the things that are not, that He might nullify the things that are, 29) that no man should boast before God.

So, if you think that you aren't anything special but just an average person who makes mistakes but who is doing the best you can. If that is who you, then you are the very type that God chooses to use to demonstrate His Grace, His Power, His Love, and His Glory.

He takes sinners, losers, and failures who are **HOT** to fulfill His plan and reveal His glory. PP

H – Humble is a submissive attitude that excludes arrogance. It is a willingness to listen and learn from someone else.

O – Objectivity means to make decisions based on principles and facts rather than emotions.

T – Teachable means you are willing to listen, learn, and change.

Exodus 2:15b ...But Moses fled from the presence of Pharaoh and settled in the land of Midian; and he sat down by a well.

The Midianites were descendants of Abraham through his wife Keturah (*Gen. 25:1-2*). Show PP.

Think about the culture shock that Moses must have experienced. He lived in luxury, ate the best food, wore the best clothes, had the best education, had numerous servants, had tremendous power which he left to become a sheep herder among nomadic desert dwellers.

Moses would toil as a shepherd for 40 years and probably thought that he would never see Egypt again. He might have thought that God was through with him and had forgot about him. But of course, He was still God's choice to deliver His people from bondage.

Do not forget, God is always working in the background to bring us around to a point where we can complete our mission to become good and faithful servants. We don't see Him and it may seem that He has forgot about us, but **He will never leave us or forsake us or forget about us.**

and he sat down by a well.

Why did he sit by a well when he got there? The well was the place where people gathered to get water and to chat with

one another. It was the place to get directions and to meet the people.

Abraham sent his servant to the city of Nahor to find a wife for Isaac and he found Rebeka (Isaac's future wife) at a well (**Gen. 24:16**). Jacob also met his future wife Rachel at a well to water her father's sheep (**Gen. 29:9**).

Do you think that it was a coincidence that these women happen to be at the right place at the right time?

Read: Verses 16-25

Vs. 17 - Moses stood up – Heb. *kum* – Definition #5 - to be in opposition to a foe or opponent. James Swanson, Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament) (Oak Harbor: Logos Research Systems, Inc., 1997).

Definition #3 to confirm something as valid and in force. Ex. We all should stand or stand up for righteousness

This was the second time that Moses came to the defense of someone who was being abused. Moses was learning from his experience back in Egypt. He evidently ran the bullies off rather than killing them. He also drew water from the well and watered the women's sheep which was unheard of in their culture (that was considered women's work).

When Moses made himself a servant to the daughters, he demonstrated good leadership, for God's expects His leaders to be servants. In fact, all good leaders are servants.

Service is always one of the first topics God covers in His leadership training course. Anyone who aspires to become a spiritual leader should begin by finding a place of humble service.

Read: **Matthew 20:25-28**

Here is a great poem for all those who have a grandiose goal to become a well-known famous leader in your profession.

DO THE BEST YOU CAN, WHERE YOU ARE,

WITH WHAT YOU HAVE

“Father, where shall I work today?”

And my love flowed warm and free.

Then He pointed out a humble spot

And said, “Tend that for me.”

I answered quickly, “Oh, no, not that!

Why, no one would ever see

No matter how well my work was done;

Not that little place for me!”

The word He spoke, it was not stern;

He answered me tenderly;

“Ah, little one, search thine heart;

Art thou working for them or me?

Nazareth was a little place,

And so was Galilee.”

Vs. 18-22

The Pharaoh that would have killed Moses died which opened the door for Moses to return. Also, the people were still crying out to God for deliverance and He heard them.

LESSON 14 (11-13-22)

CHAPTER 3

v. 1 Exodus 3:1 *Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness, and came to Horeb, the mountain of God.*

Moses was 80 years old now. The dreams of freeing his Hebrew brethren from bondage had probably faded away.

Moses' father-in-law was called "Reuel" (means friend of God Gen. 2:18), but here he is called "Jethro" which means "*his excellency*," so it could have been a title of some sort.

Moses saw the burning bush on Mt. Horeb, which is called "*the mountain of God*." It is also known as Mt. Sinai, which is where Moses later received the Ten Commandments from God.

Moses was a shepherd of sheep for 40 years.

- Remember the Egyptians did not like sheep herders. They thought that sheep herders were dirty and inferior to them because of their occupation.

Don't ever think of yourself as being inferior to anyone because of your occupation. Just be sure you are doing your job as unto the Lord.

Colossians 3:23-24 Whatever you do, do your work heartily, as for the Lord rather than for men; 24) knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.

- David was a shepherd who was taken from the sheepfolds to become king of Israel.
- God loves to use shepherds! Consider what David said about Jesus Christ his Lord: **Psalms 23:1 The LORD is my shepherd, I shall not want.**
- Even Jesus Christ refers to Himself as a Shepherd: **John 10:11 I am the good shepherd; the good shepherd lays down His life for the sheep.**

v. 2 Moses had an encounter with the ***Angel of the Lord*** who was the pre-incarnate Jesus Christ.

The One who spoke from the burning bush was not speaking of a messenger from God but as God Himself.

The fire that came from the bush represented God's holy presence. **Deuteronomy 4:24 ...the LORD your God is a consuming fire,**

There was a pillar of fire that led God's people, there was fire at Mt. Sinai, at the tabernacle, and on the Day of Pentecost.

Hebrews 12:29 for our God is a consuming fire.

We tell our children, "Don't play with Fire" because fire is to be taken seriously and so should our holy God.

v. 6 God fills Moses in on who He is. He did **not** say “I **was** the God” of Abraham, Isaac, and Jacob, He said “I **am** the God” of Abraham, Isaac, and Jacob. They were located in Abraham’s bosom, also called “paradise”, and they were very much alive.

When Jesus was proving the resurrection to the Sadducees, who did not believe in the resurrection, He quoted this verse.

Mark 12:26 *"But regarding the fact that the dead rise again, have you not read in the book of Moses, in the passage about the burning bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob '? 27) 'He is not the God of the dead, but of the living; you are greatly mistaken.'"*

v. 7-9 Be sure to notice that when the people of God were being oppressed, they cried out to Him, He heard them and He delivered them from bondage.

God hears the prayers of believers who humbly cry out to Him for mercy and trust in Him and Him alone to deliver them from their sufferings.

V. 10 Moses was on board with all that God had revealed to him until He said, ***"I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt."***

When Moses heard that, he immediately started giving excuses to God to convince Him that He chose the wrong guy. All of Moses’ excuses had to do with his inabilities, his shortcomings, his weaknesses, but God responded to each of Moses’ excuses and questions with statements about His own sovereignty and power.

Moses needed to take his eyes off of his failures and weaknesses and focus on God's power and abilities. It is impossible for God to fail or lose. We must understand that this life isn't about us and what we can or cannot do, it's about God and what He has done and will do. He wants to share His victories and His glory with us!

*"Throughout the Bible, God sends people on different assignments covering a variety of issues. **Joseph** was sent to save lives in a famine (Gen 45:5–8). Here **Moses** was sent to deliver people from oppression and exploitation (Ex. 3:10). **Elijah** was sent to influence the course of international politics (1 Kgs 19:15–18). **Jeremiah** was sent to proclaim God's word (Jer. 1:7). **Jesus** said that He was sent "to proclaim freedom to the captives and recovery of sight to the blind, to set free the oppressed, to proclaim the year of the Lord's favor" (Luke 4:18–19). The **disciples** were sent to preach and demonstrate the power of the kingdom (Matt 10:5–8). **Paul** and **Barnabas** were sent for famine relief (Acts 11:27–30), then they were sent for evangelism and church planting (Acts 13:1–3). **Titus** was sent to put a messed-up church in order (Titus 1:5)."*

Tony Merida, Exalting Jesus in Exodus (Nashville, TN: Holman Reference, 2014), Ex 3:7–10.

God has an assignment, a mission, a task, or a duty to fulfill for all of us. Each of us are commissioned by God to perform a specific job that will bring glory to Him and great blessings for us.

Exodus 3:11 But Moses said to God, "*Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?*"

He was probably thinking about his resume'

1. He tried once already tried to help his brethren but failed miserably.
2. He killed an Egyptian taskmaster and had to flee to save his life.
3. His own people strongly rejected him.
4. They would remember him and reject him again.
5. He had been herding sheep in the wilderness for the last 40 years.
6. He was 80 years old now.

Exodus 3:12 And He said, "*Certainly I will be with you, and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall worship God at this mountain.*"

God responded to Moses by making two promises to him.

First promise:

1. **Exodus 3:12 "Certainly I will be with you"**
2. **Joshua 1:5 Just as I have been with Moses, I will be with you; I will not fail you or forsake you.**
3. **Deuteronomy 31:6 Be strong and courageous, do not be afraid or tremble at them, for the LORD your God is the one who goes with you. He will not fail you or forsake you."**
4. **Isaiah 41:10 Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.**
5. **Hebrews 13:5-6 Let your character be free from the love of money, being content with what you have; for He Himself has said, "I will never desert you, nor will I ever forsake you," 6 so that we confidently say, "The Lord is my helper, I will not be afraid. What shall man do to me?"**

6. **Deuteronomy 31:8** *And the LORD is the one who goes ahead of you; He will be with you. He will not fail you or forsake you. Do not fear, or be dismayed."*
7. **Deuteronomy 31:23** *Then He commissioned Joshua the son of Nun, and said, "Be strong and courageous, for you shall bring the sons of Israel into the land which I swore to them, and I will be with you."*
8. **Acts 18:9-10** *And the Lord said to Paul in the night by a vision, "Do not be afraid any longer, but go on speaking and do not be silent; 10 for I am with you, and no man will attack you in order to harm you, for I have many people in this city."*
9. **Deuteronomy 21:23** *Then He commissioned Joshua the son of Nun, and said, "Be strong and courageous, for you shall bring the sons of Israel into the land which I swore to them, and I will be with you."*
10. **Deuteronomy 20:3-4** *And he shall say to them, 'Hear, O Israel, you are approaching the battle against your enemies today. Do not be fainthearted. Do not be afraid, or panic, or tremble before them, 4) for the LORD your God is the one who goes with you, to fight for you against your enemies, to save you.'*

LESSON 15 (11-20-22)

When God calls us to do something, He wants us to understand that it is by His resources and by His power, not ours, that it will be done. **Psalms 46** is an affirmation that God indeed will be exalted in the world. That fact forms the core of the believer's trust and ability to relax in the trials of this age (Psalm 46:10).

*"**Psalms 46** was the scriptural catalyst for Martin Luther's great hymn, "A Mighty Fortress Is Our God." Psalm 46 extols the*

adequacy of God in facing threats from nature and the nations. God indeed protects His people upon the earth. John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 783.

Below are verses that support the verses in **Psalm 46**

Verse Numbers

1. *Psalm 62:7-8, 9:9, 145:18, Deut. 4:7*
2. *Psalm 27:1*
3. *Jeremiah 5:22*
4. *Psalm 87:3*
5. *Joel 2:27, Psalm 37:40, Isaiah 41:14*
6. *Psalm 2:1-2, Amos 1:2, Micah 1:4*
7. *Numbers 14:9, 2 Chronicles 13:12*
8. *Psalm 66:5, Jeremiah 51:43*
9. *Micah 4:3, 1 Samuel 2:4, Ezekiel 39:9*
10. *Psalm 100:3, Isaiah 2:11*
11. *2 Chronicles 20:17*

God's Second promise to Moses:

Moses would bring the Hebrew people back to Mt. Horib, also known as Mt. Sinai, after they leave Egypt in order to receive the 10 Commandments and the Mosaic Law.

Exodus 3:13 Then Moses said to God, "Behold, I am going to the sons of Israel, and I shall say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?"

This is a very good *pragmatic question that Moses asked.
(*that which is practical, useful, sensible)

Exodus 3:14-15 And God said to Moses, "**I AM WHO I AM**"; and He said, "Thus you shall say to the sons of Israel, '**I AM** has sent me to you.'" 15) And God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations."

This name for God points to His self-existence and eternality; it denotes "I am the One who is/will be. The Hebrews understood the name **Yahweh** had been known to the patriarchs (which Genesis well indicates).

The Sacred "Tetragrammaton, (tet'rah-gram'ah-tahn; Gk., 'four letters'), the designation for the 4 Hebrew consonants **YHWH** that comprise the name of Israel's God (Exod. 3:15; 6:2–3). The name itself was considered by the Hebrews as too holy to utter so the word 'Lord' (Heb. *adonai*) was substituted when the text was read. Paul J. Achtemeier, Harper & Row and Society of Biblical Literature, **Harper's Bible Dictionary** (San Francisco: Harper & Row, 1985), 1036.

What does the name Jehovah mean in the Bible?

JEHOVAH (Yahweh), in the Bible, the God of Israel.

"Jehovah" is a modern mispronunciation of the Hebrew name, resulting from combining the consonants of that name, *Jhvh*, with the vowels of the word *ādōnāy*, "Lord," which the Jews substituted for the proper name in reading the scriptures. (F. Brown, S.R. Driver, and C.A. Briggs, *A Hebrew and English Lexicon of the Old Testament*, p 218.)

The hybrid word ‘Jehovah’ is a combination of the vowels of ‘Adonai’ with the consonants of the tetragrammaton; its appearance in the KJV was the result of the translators’ ignorance of the Hebrew language and customs. Paul J.

Achtemeier, Harper & Row and Society of Biblical Literature, **Harper’s Bible Dictionary** (San Francisco: Harper & Row, 1985), 1036.

The word Jehovah never appears in the New Testament. The word Jehovah has never been found in any New Testament manuscript. Watchtower reasons that Jehovah was originally there, but removed without trace. This undermines the integrity of the entire Bible, as if such a significant word has been changed, what else is wrong? On the other hand, if "Jehovah" did not appear in the New Testament, the meaning of key New World Translation Scriptures change.

<https://jwfacts.com/watchtower/jehovah-new-testament.php>

The most widely accepted meaning of the name [Yahweh] is “the one who is, that is, the absolute and unchangeable one”

Walter A. Elwell and Barry J. Beitzel, “Tetragrammaton,” **Baker Encyclopedia of the Bible** (Grand Rapids, MI: Baker Book House, 1988), 2046.

Jesus told the Pharisees that He was the “**I am**” and they didn’t believe Him.

John 8:58 Jesus said to them, "Truly, truly, I say to you, before Abraham was born, **I am." 59) Therefore they picked up stones to throw at Him; but Jesus hid Himself, and went out of the temple.**

The use of large and small capital letters (Lord) in the Bible text indicates the Hebrew word is Yahweh (or Jdhovah).

We have seen how God informed Moses of the nature of his mission (vv. **7–10**) and the nature of his God (vv. **11–15**).

Now Moses received instructions and details about how to accomplish the mission. The instructions related:

to the elders (vv. **16–17**) - The elders were to go with Moses to address the King (vs. **18**). Moses needed the elders support and the elders needed Moses.

to the king (vv. **18–20**) – The King would not let the Hebrews to go 3 days out to worship God.

and to the Israelites (vv. **21–22**) – The people would not leave empty handed. Prophesied **Ezek. 39:10**

LESSON 16 (11-27-22)

CHAPTER 4

Verses 1-17 demonstrates that Moses still had great reluctance to undertake the mission that God had promised that he would be successful.

God had promised that he would succeed. But Moses would still have complaints, then God would tell him the reason his fears were unwarranted.

Exodus 4:1 *Then Moses answered and said, "What if they will not believe me, or listen to what I say? For they may say, 'The LORD has not appeared to you.'"*

This is a blatant statement that Moses ignored what God had just told him in vs. 18 - **Exodus 3:18** *And they will pay heed to what you say...*

God was being very gracious to him by explaining what would happen if they didn't believe Moses or even listen to what he said.

Exodus 4:2-5 – God went into detail informing Moses of what he could do if the Israelites refused to believe that God appointed him to free them from bondage.

1. God would turn his shepherd's staff into a serpent and then back to a shepherd's staff.
2. Moses would hold the shepherd's staff in his hand when he performed the miracles in Egypt. It came to be known as the "Staff of God." (Ex. 4:20, 17:9)

"This rod or staff (as the Hebrew word is sometimes translated) was his support. It was that which gave him aid as he walked, it was that on which he leaned when weary, it [the rod] was a means of defense in times of danger. Now in the light of Psalm 23:4 we learn that, spiritually considered, the "rod" speaks of the upholding, strengthening, protecting grace of God. Here, then, is the first lesson the Lord would teach His servant: while Moses continued dependent (supporting himself) on God, all would be well; but let him cast his "rod" to the ground, that is, let him renounce God's grace, let him cast away his confidence in Jehovah, let him attempt to stand alone, and he would at once find himself helpless before that old Serpent, the Devil. Here, then, we say, was the great practical lesson for Moses, and for us: the secret of overcoming Satan lies in Leaning in simple dependency and conscious weakness on our "staff", i.e.,

the power of God! Arthur Walkington Pink, Gleanings in Exodus (Chicago: Moody Press, 1962), 33.

It is interesting to note that when Moses, acting as God's representative before Israel, the "serpent" did not succeed in getting away from Moses when he took the "serpent" by the tail (the time for its head to be "crushed" had not yet come) and it was transformed into a "rod" in his hand again. This tells us that Satan is not a 'free agent' but is completely under God's control, to be used by Him as He sees fit. Thus God was assuring Moses that the enemy who would rage against him was unable to withstand him!

Moses demonstrated that he was able to deal with the serpent as he desired by making the rod a serpent, and then making the serpent a rod. This proved that Moses had not performed this miracle by the help of Satan but by the power of God.

When Moses' staff became a serpent, he fled from it, which clearly exposed the helplessness of man to cope with Satan. The sinner is completely under the Devil's power, "taken captive by him at his will"

However, when Moses obeyed God's command to reach out and grab the tail of the serpent, it turned into the staff again. When we obey God, we have His power and the Devil is powerless to take us captive.

"His power over the serpent was manifested by taking it by the tail and reducing it to nothing—it disappeared when it became a rod again. Beautifully does this speak to us of the Lord Jesus, the One Mediator between God and men

(1 Timothy 2:5), of whom Moses was a type. In Him is your only hope, dear reader; He alone can deliver you from the power of that old Serpent, the Devil.” Ibid, p. 33

Ex. 4:2 Moses had his staff in his hand = God’s support, power, and protection.

Ex. 4:3 God said: “*Throw it on the ground*” = Arrogance, trust in self, no confidence, no security, powerless, afraid.

Ex. 4:4 “*Grab the serpent’s tail*” = obedience, faith, renewed power, enemy defeated

Ex. 4:5 that they may believe that the LORD appeared to Moses = the elders of Israel would witness these miracles before the king (Ex. 3:18).

Exodus 4:6-8

2. “*Leprosy in a developed form was regarded as absolutely incurable. Its instantaneous production and removal were contrary to all experience, and in themselves thoroughly astonishing.*

The loathsome disease is thus described by Kalisch:—“It begins with mealy crusts and scurfy scabs, originally not larger than a pin’s point, a little depressed in the skin (Lev. 13:3, 30), and covered with white hairs (ib. 3, 20). These spots rapidly spread (ib. 8), and produce wild [proud?] flesh (ib. 10, 14). The leprous symptoms appear most frequently on the hairy parts of the body, and also on members which have been ulcerously affected. When the leprosy has gained ground, the whole skin appears glossy white at the forehead, nose, etc., tubercled, thickened, dry like leather,

but smooth; sometimes it bursts, and ulcers become visible. The nails of the hands and feet fall; the eyelids bend backwards; the hair covers itself with a fetid rind, or goes off entirely (Lev. 13:42). All external senses are weakened: the eyes lose their brightness, become very sensitive, and are continually blurring; from the nostrils runs a fluid phlegm.” H.

D. M. Spence-Jones, ed., Exodus, vol. 1, **The Pulpit Commentary** (London; New York: Funk & Wagnalls Company, 1909), 86.

“Leprosy” is the well-known emblem of sin—its loathsomeness, the terrible rapidity with which it spreads, its insidious nature (commencing with a seemingly harmless spot), and its incurability so far as the wisdom of man is concerned. Arthur Walkington Pink, *Gleanings in Exodus* (Chicago: Moody Press, 1962), 35.

The incident with the leprosy was intended to teach Moses the marvelous power of his Lord: If God could suddenly inflict such a disease so quickly and cure it so quickly, then it would seem to be a simple matter to deliver His people out of the hand of the Egyptians.

This sign had a humbling effect on Moses lest he become arrogant by the power of the staff of God, he is reminded of the corrupt heart within him. Therefore whatever God was pleased to accomplish by him must be attributed to sovereign grace alone.

Matthew 15:19 For out of the heart come evil thoughts, murders, adulteries, fornications...

The “bosom” represents the heart and the leprous heart symbolizes sin hidden, the leprous hand, sin exposed.

“It was the hand plucked out of the bosom which made manifest what was within! And it is precisely this which God demands from the sinner. What is so hateful to Him and so fatal to us, is for the sinner to deny his ruined and lost condition. So too, cleansing must begin with the heart—here signified by the leprous hand being thrust into the bosom before the loathsome disease was removed. And how is this brought about? By the power of God.” Ibid p. 35

First, Moses is seen as whole, then as leprous, then whole again which is precisely the view which Scripture gives us of our Lord Jesus Christ. He was perfectly sinless in His humanity, then He was judged for our sins which were imputed to Him on the cross and it was finished – GF was propitiated, then He rose from the dead in a perfect resurrected body.

Ex. 4:9 Moses would take some water from the Nile River and turn it into blood. The Egyptians regarded the Nile River as the source of life and productivity and they worshiped it.

The first miracle revealed the secret of overcoming Satan, and the second miracle reminded Moses of the corruption of his own heart—which are of vital importance. for every servant to understand. The third miracle was all about judgment.

The third sign shows that God could turn the blessings of the Nile into a fearful scourge. It spoke of the judgment awaiting those who refused to heed God’s warnings.

“This third sign was to be wrought only if the testimony of the first two was refused. It therefore tells of the

consequences of refusing to believe what the other signs so plainly bore witness to. If man rejects the testimony of God's Word that he is under the dominion of Satan and is depraved by nature, and refuses the One (JC) who alone can deliver from the one (Satan) and cleanse from the other (Leprosy), nothing but Divine judgment awaits him. *Ibid p. 36*

Exodus 4:10 Then Moses said to the LORD, "Please, Lord, I have never been eloquent, neither recently nor in time past, nor since Thou hast spoken to Thy servant; for I am slow of speech and slow of tongue."

More excuses and complaints. Apparently, Moses was downplaying his abilities because Stephen said he was "powerful in speech" (Acts 7:22).

It appears that Moses was complaining that he was never an eloquent speaker in the past nor at the present, even while he was speaking to the Lord. In other words, God should have made him an eloquent speaker in the past or He should make him one now if He wants Moses to free the Israelites from bondage.

Moses' fourth objection wasn't relevant. It didn't matter how articulate Moses was because God had already told him exactly what to say to Israel's elders, but also to Pharaoh.

Isaiah 50:4-5 The Lord God has given Me the tongue of disciples, That I may know how to sustain the weary one with a word. He awakens Me morning by morning, He awakens My ear to listen as a disciple. 5) The Lord God

has opened My ear; And I was not disobedient, Nor did I turn back.

- What do disciples do? They learn and then they teach others.
- The Lord gives His disciples the words others need to hear.
- The Lord teaches His disciples every day.
- Disciples are prepared to impart knowledge from the Lord to those who want to hear it.
- Then they obediently and continually speak truth to others even if it causes suffering, they do not turn back.

Proverbs 25:11-12 Like apples of gold in settings of silver Is a word spoken in right circumstances. 12) Like an earring of gold and an ornament of fine gold Is a wise reprover to a listening ear.

Proverbs 15:23 A man has joy in an apt answer, And how delightful is a timely word!

LESSON 17 (12-4-22)

Exodus 4:11 And the LORD said to him, "Who has made man's mouth? Or who makes him mute or deaf, or seeing or blind? Is it not I, the LORD?"

If it is true that God made us exactly the way he wanted, then we cannot complain about our lack of ability without grumbling against God. We were made for God's glory, and we should not imagine that our personal limitations somehow place a limit on God's ability to glorify himself in our lives.

A good example of how God can be glorified in someone's disability comes from the ministry of Donald Grey Barnhouse, the famous pastor of Philadelphia's Tenth Presbyterian Church. Barnhouse had been conducting a week of services in another church, and there had been a good deal of banter about the host minister, whose wife was expecting their first child to be born at any moment. On the last night of services, when the minister failed to arrive, Barnhouse knew what had happened.

What Barnhouse did not know, however, was that the child was born with Down's syndrome. The minister was devastated. "Dr. Barnhouse," he said, "our child is a mongoloid. I haven't told my wife, and I don't know what I'm going to tell her."

Barnhouse replied, "My friend, this is of the Lord," and turning to the fourth chapter of Exodus, he read, "And the LORD said unto him, Who hath made man's mouth, or who makes the dumb, or deaf, or the seeing, or the blind ... have not I the LORD?" The minister demanded to see the passage for himself, and as he studied it Barnhouse said, "My friend, you know the promise in Romans 8 that all things, including this mongoloid child, work together for good to those who love the Lord."

The minister returned to the hospital, where his wife was beginning to worry that something was wrong with the baby. He was able to say to her, "My precious darling, the Lord has blessed us with a mongoloid child." After she was finished crying, she said, "Where did you get that?" and he proceeded to show her what the Scripture said. Later, when she called

her mother to tell her the news, she said, “Mother, the Lord has blessed us with a mongoloid child. We don’t know the nature of the blessing, but we do know it’s a blessing.” On the following Sunday, when more than seventy nurses from the hospital attended that man’s church, thirty of them came to faith in Christ!

John 9:1-3 And as He passed by, He saw a man blind from birth. 2) And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he should be born blind?" 3) Jesus answered, "It was neither that this man sinned, nor his parents; but it was in order that the works of God might be displayed in him.

Exodus 4:12 - “Now then go (v.qal.imp.), and I, even I, will be with your mouth, and teach you what you are to say.”

The time for discussion was over and it was time to say, “Yes Sir” and move out. When the sovereign of the universe says “Go,” it’s time to stop talking and start walking.

Believers should always be aware of when it is time to talk and when it is time to stop talking.

Ecclesiastes 3:7 [There is] *a time to be silent, and a time to speak.*

Job 32:4 Now Elihu had waited to speak to Job because *they* (Job’s 3 friends) *were years older than he.*

Proverbs 31:8-9 Open your mouth for the dumb, For the rights of all the unfortunate. 9 Open your mouth, judge righteously, and defend the rights of the afflicted and needy.

Acts 4:18 And when they (the Pharisees) ***had summoned them*** (Paul & John), ***they commanded them not to speak or teach at all in the name of Jesus. 19) But Peter and John answered and said to them, "Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; 20) for we cannot stop speaking what we have seen and heard."***

God practically dictated his speeches to Moses; he didn't have to be an orator; he just needed to be a reporter who would faithfully repeat whatever God said to him.

Moses seemed able enough to speak well when he wanted to argue with God! And if he could dialogue with the Great I Am, surely he could exchange a few words with the Pharaoh of Egypt.

Proclaiming God's word requires accuracy, not eloquence. Most believers sound like Moses when it comes to the excuses they make for not giving the gospel, which we are commanded to do (**2 Corinthians 5:19-20**).

The Apostle Paul's speaking ability was often criticized –

2 Corinthians 10:10 For they say, "His letters are weighty and strong, but his personal presence is unimpressive, and his speech contemptible."

He once said to his critics, **2 Corinthians 11:6a But even if I am unskilled in speech, yet I am not so in knowledge;**

When it comes to proclaiming God's word, the message is more important than the man or his speaking ability.

Moses' problem was that he was relying on His own sufficiency rather than God's unlimited sufficiency. We also find ourselves relying on our own sufficiency sometimes, do we not?

Like Moses, we are prone to place far too much reliance on natural ability, and not nearly enough on supernatural assistance. God is infinitely qualified to provide everything we need in order to fulfill any mission He gives us.

2 Corinthians 3:4-5 And such confidence we have through Christ toward God. 5) Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God,

Ephesians 6:10 Finally, be strong in the Lord, and in the strength of His might.

Isaiah 40:29 & 31 He gives strength to the weary, And to him who lacks might He increases power... 31) Those who wait for the LORD Will gain new strength; They will mount up with wings like eagles, They will run and not get tired, They will walk and not become weary.

Read: **Matthew 10:16-20**

Exodus 4:13 But he said, "Please, Lord, now send the message by whomever Thou will."

Moses must have been beside himself to answer the Lord the way he did. He ignored the Lord's command to go, and he continued to argue and dispute God's plan for him.

We all have experienced negativity from trying to encourage someone to accept a great opportunity and all we got in return was pessimistic excuses and an irrational rejection.

We are our own worst enemy when we allow fear to keep us from many of the greatest things in life. The antidote to fear is trusting in the Lord for all things.

Philippians 4:13 *I can do all things through Him who strengthens me.*

Ephesians 3:14 & 16 *I bow my knees before the Father... 16) that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man;*

Psalms 42:5, 11, 43:5 *Why are you in despair, O my soul? And why have you become disturbed within me? Hope in God, for I shall again praise Him For the help of His presence.*

It is understandable that Moses would be apprehensive about going back to Egypt, but here, he finally gets to the heart of the matter: he just didn't want to do what God said to do. The real issue was that Moses refused to trust and obey.

What Moses had was not so much a speech problem as an obedience problem. God had informed him specifically about everything he needed to know about his mission and addressed all of his excuses, but rather than trusting God to enable him to do what He called him to do, he continued to make excuses.

LESSON 18 (12-11-22)

Exodus 4:14 *Then the anger of the LORD burned against Moses, and He said, "Is there not your brother Aaron the Levite? I know that he speaks fluently. And moreover,*

behold, he is coming out to meet you; when he sees you, he will be glad in his heart.

Moses' response to the Lord's plan would make anyone irritated but now irritation has turned to anger. God was probably angry with Moses because He perceived that Moses was speaking more out of disobedience than fear.

Note that even though God had righteousness indignation toward Moses, He still had the composure and poise to offer a solution to the speaking issue that Moses brought up.

We all need to follow God's example of seeking solutions rather than seeking revenge when we have righteous indignation due to a wrong committed against us.

“The faithfulness of Moses in recording his own sins, and the “anger” of the Lord against him, is a striking proof of the Divine veracity of the Scriptures: an uninspired writer would have omitted such serious reflections upon himself as these.” Arthur Walkington Pink, *Gleanings in Exodus* (Chicago: Moody Press, 1962), 38.

God's anger, was righteous indignation, was legitimate, it wasn't a sin. But note that He did not get emotional or have any Mental Attitude Sins, but rather came up with a solution to the problem.

Sometimes, the Bible uses an **anthropopathism**, which ascribes human characteristics to God, which He does not possess, in order to explain His actions to humans in a way they can understand. The Greek word “*anthro*” means man; “*pathism*” means a function of the soul with an outward manifestation. **PP**

Sometime anthropopathisms are relates to sin:

Examples of anthropopathisms:

Romans 1:18 For the *wrath* of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

Psalms 94:1 O Lord, God of *vengeance*; God of vengeance, shine forth!

Psalms 78:58 For they provoked Him with their high places, And aroused *His jealousy* with their graven images.

Romans 9:13 Just as it is written, "Jacob I loved, but *Esau I hated*."

Jacob was a believer who represents the nation of Israel who were God's chosen people and to whom He made covenants. Esau was an unbeliever who represents the nation of Edom who consistently rejected God.

This verse doesn't refer to Esau, (an unbeliever) directly but to the unbelieving nation of Edom which came from him.

Genesis 25:23 And the LORD said to her (Rebecca), "Two nations are in your womb; And two peoples shall be separated from your body; And one people shall be stronger than the other; And the older shall serve the younger."

Read: **Mal. 1:2-5**).

God does not hate people, even when they reject Him, His word, or the gospel. He certainly does not choose to hate some people and love others.

Read: **John 3:14 -17**

1 Timothy 2:3-4 This is good and acceptable in the sight of God our Savior, 4) who desires all men to be saved and to come to the knowledge of the truth.

2 Corinthians 5:19 namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.

1 John 2:2 and He Himself is the propitiation (satisfaction) for our sins; and not for ours only, but also for those of the whole world.

Sometimes, the Bible uses the term **anthropomorphism** which ascribes human physical characteristics that God does not possess, in order to explain His actions to humans in a way they can understand. The Greek word “*anthro*” means man; “*morphism*” means a form or structure. **PP**

God is a spirit and does not have arms, eyes, ears, etc. (*John 4:24*)

Isaiah 53:1 Who has believed our message? And to whom has **the arm of the LORD been revealed?**

Psalms 34:15 The **eyes of the LORD are toward the righteous, And **His ears** are open to their cry.**

1 Peter 5:6 *Humble yourselves, therefore, **under the mighty hand of God**, that He may exalt you at the proper time,*

*And moreover, behold, he (Aaron) **is coming out to meet you; when he sees you, he will be glad in his heart.***

We can conclude that God had stirred the heart of Aaron to cross the desert to find his brother Moses. It appears that Aaron actually had found Moses when God was through talking to him.

Exodus 4:27 *Now the LORD said to Aaron, "Go to meet Moses in the wilderness." So he went and met him at the mountain of God, and he kissed him.*

Ex. 4:15-17 God reassured Moses that his speaking ability problem wouldn't be a problem.

Verse 16 – “**you shall be to him as God**”. Aaron would speak to the people for Moses, even as Moses would speak to Aaron for the Lord. What is stated in **Ex. 4:16** is explained in **Ex. 7:1-2** in a different way.

Ex. 4:18-19 Before Moses started to make his way back to Egypt in obedience to God's command, he did the right thing by visiting Jethro before he left.

These two verses speak volumes of the capacity for love that Moses had for others, especially Jethro his father-in-law. Jethro deserved respect and gratitude that Moses extended to him for the kindness that was expressed to Moses for forty years. Moses responded with his kind, considerate, and

thoughtful manner as he asked permission to go back to Egypt.

It is surprising that Moses didn't mention anything about his experience of talking to God at the burning bush. The scriptures are silent about that nor anything about Aaron being with Moses, if indeed they had already met.

Vs. 19 God informed Moses that all the people who wanted to kill him had died which no doubt was a comforted to him.

LESSON 19 (12-18-22)

Ex. 4:20 Moses took his wife Zipporah, his sons - Gershom (2:22) and Eliezer (18:4); and the "staff of God" and headed for Egypt.

Ex. 4:21-23 God gave Moses further instructions and what to expect when he stood before Pharoah.

The three following verses seem to be an intrusion into the flow of the chapter. It is abrupt as well as cryptic and difficult. Though these verses form a unit, the question remains, What can we learn from them?

"Few texts contain more problems for the interpreter than these few verses which have continued to baffle throughout the centuries."

Brevard S. Childs, *The Book of Exodus: A Critical, Theological Commentary* (Philadelphia: Westminster, 1974), 95. Ronald B. Allen, "The 'Bloody Bridegroom' in Exodus 4:24–26," *Bibliotheca Sacra* 153 (1996): 260.

John I. Durham writes, "These verses are among the most difficult in the Book of Exodus, not in terms of their translation, which is quite straightforward, but in terms of their meaning and their location in this particular context" (*Exodus*, *Word Biblical Commentary* [Waco, TX: Word, 1987], 56–59).

Exodus 4:24-26 *Now it came about at the lodging place on the way (to Egypt) that the LORD met him (Moses) and sought to put him to death. 25) Then Zipporah (Moses' wife) took a flint (a sharp rock) and cut off her son's foreskin and threw it at Moses' feet, and she said, "You are indeed a bridegroom of blood to me." 26) So He (the Lord) let him (Moses) alone (the threat of death was removed). At that time she said, "You are a bridegroom of blood "-- because of the circumcision.*

Points to think about:

1. God answered all the concerns that Moses had and he was on his way to Egypt when God's wrath fell upon him. It is shocking when it is first read.
2. We can deduce that one of Moses' sons was not circumcised which was contrary to the Mosaic Law (Gen. 17:10).
3. It appears that the Lord struck Moses with a fatal disease because he disobeyed God's command and it looks like he was in critical condition.

4. It may appear that killing Moses for not complying with one command was going a bit overboard.
 - a. Moses was guilty of not carrying out circumcision in his own family, yet he was the one who was to lead the circumcised nation of Israel from Egypt to the Promised Land. The situation was simply intolerable.
 - b. Moses had committed a serious offense against the Lord that made him unfit to be God's agent of deliverance or to live in God's presence.
 - c. **James 2:10 For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all.**
 - d. Why would Moses defy a command from God that everyone else had no problem obeying?
 - e. It is very possible that Zipporah, a Midianite, very strongly objected to her son being circumcised.
 - f. The son that was circumcised was probably Eliezer, the second son. The firstborn son, Gershom, was likely already circumcised and Zipporah detested his operation and would not allow Moses to circumcise Eliezer, their second son.
 - g. Zipporah referred to Eliezer as, "her son" in verse 25 may suggest something of the animosity she had for Moses, especially since she had to perform the right of circumcision which she hated to her own son.
 - h. She did something she abhorred because Moses would die if she didn't. What all did Moses put in

jeopardy in order to please his wife and keep peace in the family?

“His life, Zipporah her husband, the child his natural protector. Moses’ death would have left the whole purpose of his life unaccomplished, have handed over the deliverance of Israel to another, and have caused his special powers and special training to have been wasted. Let men beware, then, of the neglect of little duties, the allowance in themselves of “little sins.” Let them beware especially of being led into such “little sins,” by over-complaisance [to wrongly consent to others’ wishes or demands] to a wife, a friend, a companion. Many a man would have stood firm, but for such seductive influence. A man who is truly manly will resist that, and risk the loss of human affection, in order to secure Divine approval.”

“If Moses was to carry out the divine commission with success, he must first of all prove himself to be a faithful servant of Jehovah in his own house.” Ronald B. Allen, “The ‘Bloody Bridegroom’ in Exodus 4:24–26,” *Bibliotheca Sacra* 153 (1996): 266.

“Moses had probably omitted circumcision [of his child] simply from regard to his Midianitish wife, who ... disliked this operation; he had been guilty of a capital crime, which God could not pass over. Ibid 266

5. Verse 25 - The KJV says that Zipporah cast her son’s foreskin at Moses’ feet. This sounds reasonable because she was angry. But the Heb. says, “touch” his feet. The ESV says she “touched” his feet which is more likely than the KJV “cast.” Fretheim (1991:79) observes that this is

the same verb used for applying the blood of the lamb to the doorpost in **Ex. 12:22**. Allen Ross and John N. Oswalt, Cornerstone Biblical Commentary: Genesis, Exodus, vol. 1 (Carol Stream, IL: Tyndale House Publishers, 2008), 306.

There was blood at the Passover from the animals that were sacrificed and then the blood was applied to the doorposts to prove that they had obeyed God's command and similarly here, there was blood from the circumcision that was applied to the feet of Moses to prove that God's command was obeyed.

You are indeed a bridegroom of blood to me. The meaning of this statement is for the most part unknown. Some speculate that it means that "*her action of blood-shed saved her husband's life.*" Dorian G. Coover-Cox, "Exodus," in CSB Study Bible: Notes, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 96.

Others believe it has to do with "*her own revulsion with the rite of circumcision, which Moses should have performed.*" John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 99.

5. **Verse 26** - The Lord released Moses from certain death because his son was circumcised which complied with the mandate that is given in **Gen. 17:10-14**.

Then she said again, "You are a bridegroom of blood" and added - because of the circumcision. She may have repeated this in order to add the reason for being a bridegroom of blood, was because of the circumcision.

Some believe that the Lord Himself met Moses at the lodging place and struck him with a deadly disease and Zipporah was calling Him a bride-father of blood because

He was the One who had demanded that her sons be circumcised. Also, she reasoned that since the Lord required the taking of the foreskin, He might as well have it, so she cast it at His feet.

Others believe that she touched the feet of the preincarnate Christ with the bloody foreskin, whose thoughts are not thereby driven to the cross on which His feet would one day bleed? Ronald B. Allen, "The 'Bloody Bridegroom' in Exodus 4:24–26," *Bibliotheca Sacra* 153 (1996): 269.

Some believe that "Moses' sin of not having circumcised his second son calls to mind the concept of a "sin to death" in the New Testament (1 Cor. 11:27–30; 1 John 5:16). *ibid*

6. *"Even though Moses had asked for permission from Jethro to return to Egypt (presumably with his family, Ex. 4:18–20), he must have sent his family back to Jethro following this encounter at the inn (18:1–5). They are not mentioned at all in the story of Moses' dealings with Pharaoh in Egypt. Given the attitude of Zipporah, she may well have separated from her husband. She saved his life when he was under threat by God, but she was not present when he by the mercy of God saved the nation.*

This view may also explain why Moses married again (Num. 12). Many commentators have assumed that Zipporah died before he married a second time. But it may be that she remained with her father Jethro even after the events in Exodus 18. Although Zipporah came with Jethro to Moses, nothing is said about their reunion. Was it perhaps out of respect for his wife that Moses did not

detail the nature of their estrangement?” Ronald B. Allen, “The ‘Bloody Bridegroom’ in Exodus 4:24–26,” *Bibliotheca Sacra* 153 (1996): 269.

LESSON 20 (1-8-23)

Verses 27-28 flashes back to the meeting between Moses and Aaron at the burning bush back in Median. Moses briefed Aaron on the details that God revealed to him.

Verse 29 – 31 takes place when they reached Egypt which was about 250 miles away from Median. The first thing on the agenda was gathering the people together so Aaron could reveal what God had in mind for them and then God performed miracles through Moses which convinced the people that the two men were messengers who were sent to them from God.

Exodus 3:9 *Now, behold, the cry of the sons of Israel has come to Me; furthermore, I have seen the oppression with which the Egyptians are oppressing them.*

Ex. 3:18 *Then they (the Hebrew people) will heed your voice; and you shall come, you and the elders of Israel, to the king of Egypt; and you shall say to him, ‘The LORD God of the Hebrews has met with us; and now, please, let us go three days’ journey into the wilderness, that we may sacrifice to the LORD our God.’*

What if you were one of the elders, would you have the courage to trust the Lord and not look like you have just seen a ghost? It was important that Pharoah and the Egyptians saw the children of God being of one accord, not wavering or being indecisive in any way, and looking confident in who God was and what He was going to do about the bondage of His people.

CHAPTER 5

Vs. 1-5 The confrontation between Pharaoh and Moses, and between Pharaoh and God, commenced with the command, “*Let my people go.*”

Even though Aaron was very humble and respectable, Pharaoh was arrogant, brash, and condescending to Aaron and Moses.

Notice in verses 4 -5, Pharaoh was more concerned than anything else. This is typical of dictators, they care nothing about the people other than what they are doing that makes them wealthy.

He didn't care that they might die from pestilence or from the sword which he was informed about in verse 3, if they didn't do their best to obey God.

The foremen mentioned in verse 6 referred to Hebrews who were responsible to the taskmasters and were beat if they didn't meet their quota of bricks (see vs. 14).

Vs. 8-9 give the purpose behind Pharaoh's demand to make the Hebrews gather their own straw for the bricks. The same tactic is happening to Christians today if they stand for righteousness, they are cancelled – they lose their job, they are black listed, and some are attacked by the FBI and thrown into prison. Why? Because Pharaoh (Joe Biden and His administration) are trying to force us to pay no attention to the false words (of the Bible and the constitution). Their desire is for Americans to trust them and depend on Government rather than God and His Word.

Vs. 10-14 These verses reveal why the Pharaoh and the Egyptians were making it so hard on the Hebrews. Pharaoh was doing everything he could to turn the people against Moses and Aaron.

This can be compared to what is happening to us today.

The woke mob has gained a foothold on every lever of power in this country and are using it to shut down our oil industry, Media is producing nothing but Fake News through their lies and deception, Gov. spending has put a pox on us which is called "inflation", Gov. schools through teachers unions are destroying our children physically and psychologically. They are doing this to break our faith in God so that we will submit to them so they can own us and have complete control over us.

Just as the Hebrews had to find and gather straw, yet keep producing the same quota of bricks, we are paying outrageous prices for gasoline, food, natural gas and home heating oil, and just about everything else, yet our income has stayed the same.

In other words, "We have to gather straw (pay higher prices on just about everything), yet we have to maintain our quota of bricks (with a fixed income).

Vs. 15-19 What is the first thing that should stand out in these verses? Trying to reason with tyrants never works. But do you know what does work, trusting God to deal with tyrants.

Again in verse 17, Pharoah tried to get them to believe that the real reason they wanted to go and sacrifice animals to God was because they wanted to get out of work because they were lazy.

This was a ploy to get them to believe that their God was not worth sacrificing to. They sacrificed animals to God in the O.T. to remind them of the Messiah (J.C.) who would take upon Himself the punishment of their sins and Pharoah was trying to minimize or mock such an idea. Do you think that Pharoah would do such a thing for his people? Not in a million years.

Verse 20-21 BAD TIMING! Do you think that Pharoah's scheme worked? Absolutely!

Odious ■ adjective extremely unpleasant; repulsive.

They either lied or used hyperbole to Moses accusing him of putting a sword in the hands of the Egyptians to kill them.

People always put the blame on someone else when they are not trusting God. They were the ones who went to Pharoah rather than to God for help. They were the ones who were out of line but they blamed Moses.

We would assume that Moses would straighten them out for not going to God with their problem, but we would be wrong.

Verse 22-23 These verses are difficult to read because they are depressing, yet they are so typical of what we would do.

Moses accused God of harming His people but of course it wasn't God, but Pharoah who were harming the people.

This is an “*I told you so*” verse. Moses falls apart here claiming that he was right and God was wrong. He was complaining that he was the wrong guy to send but God wouldn’t listen so now look at the mess he is in now.

This is what he knew would happen and God has not delivered on His promise of delivering the people at all! Moses is mad at God and he, like the foremen who had just met with Pharoah, were the ones who had failed God, not the other way around.

They were more afraid of Pharoah than they were of God. It appears that they were more interested in pleasing Pharoah than they were to please God. Vs. 21 – *And they* (the ones who had just met with Pharoah) *said to them* (Moses and Aaron), “*May the Lord look upon you and judge you for you have made us odious in Pharaoh’s sight and the sight of his servants...*”

Can you believe that? They wanted God to judge Moses and Aaron because they blamed them for becoming odious to Pharoah. What really happened? They believed that God was going to free them from bondage using Moses, but when things started to get tough, they lost their faith in Moses and in God.

Moses had no reason to fall to pieces when Pharoah arrogantly defied God because God told Moses that Pharoah would not listen to him and that he would not let the people go the first time they met (Ex. 4:21). But Moses was upset, controlled by his emotions, so he probably didn’t even remember what God had said.

That's what happens to us also doesn't it? We get so angry or so afraid that we can't even remember any promises that we should be claiming nor the doctrine we should be applying.

LESSON 21 (1-15-23)

CHAPTER 6

Verses 1-5 God talks to Moses. He encouraged Moses by reminding him of who He is and what He is going to do to Pharoah and to the Egyptian people.

God told Moses in verse 5 that that He remembered His covenant. What did He mean and why was it important? He was referring to the Abrahamic Covenant where He promised the land of Canaan to the Israelites and that He would deliver them out of bondage and take them back to Canaan, the promise land.

Vs. 2 “***I am the Lord***” is found 5 times in verse 6: verses 2, 6, 7, 8, & 29. It is found 15 times in Chapter 6.

Verses 6-9

Vs. 6 “I will also **redeem you** with an **outstretched arm** and with **great judgments**.”

Redeem you

1 a : to buy back : REPURCHASE

b : to get or win back

2 to free from what distresses or harms:

a : to free from captivity by payment of ransom

b : to extricate from or help to overcome something detrimental

Merriam-Webster's Collegiate Dictionary (Springfield, MA: Merriam-Webster, 1996).

with **an outstretched arm** and **with great judgments** or (**a mighty hand**)

Read: **Deut. 4:34-39** also **Deut. 4:34; 5:15; 7:19; 11:2; Psalms 136:12; Ezek. 20:33**).

Vs. 9 Moses reported everything that God had told him to his brethren and it should have encouraged and rallied them but unfortunately, the people did not listen to Moses. They were discouraged, dispirited, and weary; they were just not in the frame of mind to listen to Moses. What frame of mind were the people in that they were not encouraged by what He said?

There is nothing recorded about the Hebrew elders consulting with Moses or God before they decided to confront Pharaoh. That was their first mistake. They were focusing entirely on the problem (Pharaoh) rather than the solution (which were the promises of almighty God).

They forgot their initial response to Moses and Aaron (*Ex. 4:31*) when they believed that God would use Moses to lead them out of bondage and they worshiped God.

The promises of God must be more real to us than whatever the problem may be that we are facing.

Verses 10-12 The lack of faith in the people and Moses did not deter God in the slightest. He is unrelenting in bringing His plan for the people to come about. He commanded Moses again to go to Pharaoh and tell him to let the sons of Israel go.

LESSON 22 (1-22-23)

Vs. 12 Can you believe it, another excuse from Moses? His attitude may have been the reason that the people were not encouraged by what he told them about what God had said about freeing them from slavery. It could be that **he** wasn't encouraged by what God said, so they weren't either.

Moses went back to his same ole excuse, "being unskilled in speech", it was "slow of speech and slow of tongue" in Ex. 4:10

God had already remedied that problem by having Aaron speak for him, but here he was again complaining about his lack of communicating skills.

God used the words "**I will**" seven times while informing Moses about what **He** would do in the first eight verses of Chapter 6. It all was about God and what God would do; it wasn't about Moses.

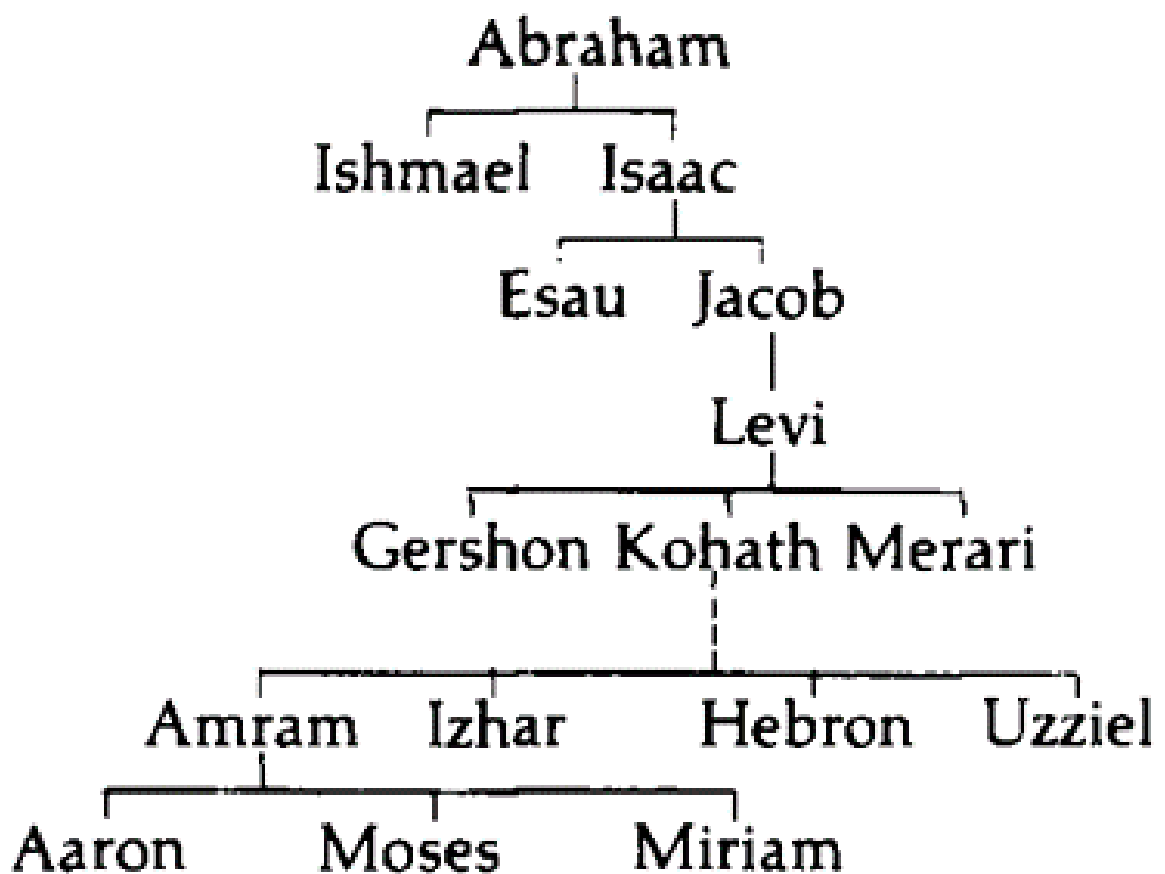
Vs. 13 *a charge to Moses and Aaron*

a charge is assigning one to a role, an obligation, a purpose or a task or office, with a focus on the authority of the one who appointed a leader. The duty or mission was to deal with the people and Pharaoh in order to bring the sons of Israel out of Egypt. It adds a higher level of responsibility and dedication. It is akin to commissioned officers in the military.

The Lord commissioned both Moses and Aaron to lead the people out of Egypt. We have a commission from God as well. It is to grow in grace and knowledge so that we mature spiritually which glorifies God and brings blessings to us.

Verses 14 – 25 give the genealogy of Moses and Aaron. The genealogy was placed here to identify Moses and Aaron more precisely because of the prominent position they were assigned as representatives of the Hebrew people before the Egyptian State.

Moses' Ancestry from Abraham



Verse 26 restates that the fact that God used Moses and Aaron to lead His people out of Egypt. This is also referenced in – *Ex. 6:13, 20. Joshua 24:5. 1 Sam. 12:6, 8. 1 Chron. 6:3. Psa. 77:20. 99:6. Micah 6:4*

Verse 6:26 is linked to Ex. 6:12-13.

Verse 27 – affirms that it was Moses and Aaron were the ones who spoke to Pharaoh about bringing out the sons of Israel from Egypt.

Verse 28 - 29 made sure that Moses would remember that his instructions came from the Lord and that Moses was commanded to relay to all that God said to Pharaoh.

Exodus 6:30 *But Moses said before the LORD, "Behold, I am unskilled in speech; how then will Pharaoh listen to me?"*

We shouldn't be too hard on Moses for being so afraid of being embarrassed before Pharaoh and the people at this critical point in time to bring up the same old shameful excuse.

- a. Moses found himself in a place that we all have found ourself in at one time or another. It is a place where the only way out, the only solution, is to trust God, but we are afraid to.
- b. We want to, but we keep thinking about how bad things may turn out. We want to have courage, but we know that we don't. There is no way that we can be brave as long as we focus on our weaknesses and on what appears to be a looming disaster.

- c. We feel like there is no way to escape our situation. We are absolutely miserable and we just want out but there doesn't seem to be a way out.
- d. But there is a way out and we all know what it is. It's trusting in God and relying on His promises, His love, His power, and His veracity.

Read: **Psalm 55:1-6 & 22-23**

Psalm 55:5-6 Fear and trembling come upon me; And horror has overwhelmed me. 6) And I said, "Oh, that I had wings like a dove! I would fly away and be at rest.

Psalm 55:22-23 Cast your burden upon the LORD, and He will sustain you; He will never allow the righteous to be shaken. 23) But Thou, O God, wilt bring them down to the pit of destruction; Men of bloodshed and deceit will not live out half their days. **BUT I WILL TRUST IN THEE.**

Dealing with Change

Nearly all of us are creatures of habit. We have routines that we are comfortable with and we don't like them to change and we don't like surprises.

The problem is, life is full of changes. Everything and everyone changes except God. He brings changes into our life for His will to be accomplished in our lives and for us to grow spiritually so that His plan for us will become a reality. Moses was a good example.

LESSON 23 (1-29-23)

There are many changes that come our way that can make us better or make us bitter.

Losing a loved one

Sometimes it is unexpected and sometimes it is but in either case, it changes us.

It could be a loss of someone in our biological family, our church family, a friend, or even a beloved pet that can profoundly change our lives.

Problems with relationships

People change, some for the good and some not so good.

Health issues

When someone we love is seriously ill, it not only affects them, it also affects their family and friends as well.

Losing your job

Money issues

Having an accident

How can we stay stable, secure, fearless, and have peace in our soul with such serious changes? It is our relationship with the Lord that enables us to have these in trying times and it all depends on trusting Him.

1 Peter 5:6-7 Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time, 7) *casting all your anxiety on Him, because He cares for you.*

Psalm 37:5-7 Commit your way to the LORD, Trust also in Him, and He will do it. 6) And He will bring forth your righteousness as the light, And your judgment as the noonday. 7) Rest in the LORD and wait patiently for Him; Do not fret because of him who prospers in his way, Because of the man who carries out wicked schemes.

Proverbs 3:5-6 Trust in the LORD with all your heart, And lean not on your own understanding; 6) In all your ways acknowledge Him, And He shall direct your paths.

Psalm 27:14 Wait on the LORD; Be of good courage, And He shall strengthen your heart; Wait, I say, on the LORD!

Psalm 37:4-5 Delight yourself also in the LORD, And He shall give you the desires of your heart. 5) Commit your way to the LORD, Trust also in Him, And He shall bring it to pass.

Psalm 62:8 Trust in him at all times, O people; pour out your hearts to him, for God is our refuge. Selah

The following verse demonstrates what we should do when we are troubled have no peace in our soul:

Psalm 42:11 Why are you downcast, O my soul? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior, and my God.

- e. Sometimes we are not able to trust in the Lord because we are so discombobulated, so what should we do? Ask Him to help us to trust Him more.

John 14:14 "If you ask Me anything in My name, I will do it.

Matthew 7:7-8 "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

8) "For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

Matthew 21:22 And all things you ask in prayer, believing, you will receive."

John 15:7 If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you.

CHAPTER 7

Exodus 7:1-2 Then the LORD said to Moses, "See, I make you as God to Pharaoh, and your brother Aaron shall be your prophet. 2) "You shall speak all that I command you, and your brother Aaron shall speak to Pharaoh that he let the sons of Israel go out of his land.

Notice that God didn't even acknowledge Moses' excuse, He just started to explain to him what his and Aaron's roles would be.

Again, we should be amazed at the nearly unbelievable patience of God. Instead of excoriating Moses for trying to forsake Him at the last minute, God encouraged him by emphasizing what **He** (God) will do.

What would you do if you were in God's place where you had invested a great deal of time and effort to train someone extensively to accomplish a task and encouraged him and inspired confidence in him that he would succeed, and then at

the last minute he let you down using the same weak excuse he had previously made which you had already resolved?

Most of us would be very angry with him and rip him apart verbally for being so incredibly unreliable and irresponsible.

That wouldn't help in this situation. When someone who is under our authority resists our command to do something because they are afraid to do it, they do not need to be reprimanded, they need to be encouraged.

The depth of God's patience is astonishing. Again, He encouraged and inspired Moses to stop focusing on his shortcomings but to concentrate on His omnipotence, omniscience, love, veracity, and sovereignty.

Vs 1-2 Obviously, "God" is used here in a figurative sense; Moses would seem like a God to Pharaoh and Aaron would seem like a prophet to Pharaoh because of what God would do, not what Moses or Aaron would do.

A prophet is one who speaks for God, one who has a message from God to the people. Aaron's job was to present the message from Moses to Pharaoh. Moses was to represent God and Aaron was to act as his prophet.

God had already told Moses that he would be like God to Pharaoh in Ex. 4:16.

Vs. 3 HARDNESS AND DULLNESS OF HEART

Hardness of heart is a condition of persistent unresponsiveness to God and His Word, which can rise to the level of rejection and hostility. This hardness of heart can become a permanent

unchanging state leading to eternal condemnation for unbelievers and to the sin of death to believers.

Believers can fall into reversionism which is a condition where we can become so indifferent and hostile to God that he may remove us from earth. This absolutely does not mean that a believer could be in jeopardy of losing their salvation, but it does mean that they will be disinherited at the Judgment seat of Christ (*Rom. 14:10, 1 Cor. 3:13-15, 2 Cor. 5:10, Heb. 6:7-12, 1 John 4:17*).

According to the Bible, humans bear the responsibility for their hardness of heart which is a condition that demonstrates willful unbelief in the face of God's clear message and His works.

Pharaoh hardened his own heart seven times before God hardened it, even though God's prediction that He would do it preceded them all.

Pharaoh hardened his own heart seven times before God first hardened it. Pharaoh hardened his own heart ten times and God hardened it ten times as well.

Why did God harden Pharaoh's heart? One reason was to demonstrate his signs and wonders in the land of Egypt (*Ex. 11:9, Acts 7:23*). Most people would agree that Pharaoh would never be moved to obey God apart from supernatural acts and miracles.

There many unbelievers who say that they would believe in Jesus Christ if they could witness a miracle from Him. But the Bible says that man is saved by faith alone in Christ, not by witnessing a miracle.

Another thing to consider about miracles, Satan can also produce miracles to deceive people and cause them to rely on

the occult and demonic things rather than Jesus Christ and the Word of God.

After a certain point, it was obvious to everyone that Pharaoh would never humble himself before God and voluntarily obey His command. The fact that God continued to command him to obey Him, even though he continued to refuse, could be seen as God hardening his heart.

Vs. 4-5 Things started to heat up when Pharaoh started to disobey God's command to let His people go. "***I will lay My hand on Egypt***" refers to the omnipotence of God which is seen in the term "***the powerful hand of the Lord***" (Ex. 13:3, 9, 14, 16). "***hand***" is a figure of speech called an anthropopathism which ascribes a physical aspect to God that He doesn't have in order to relate to human understanding.

"with an outstretched arm" This also is an anthropopathic term used to demonstrated God's omnipotence in freeing His people (Ex. 6:6, 2 Kings 17:36, Jer. 32:21, Ezek. 20:23, 24).

"great judgements" refers to the great feats that God would use to free His people (the 10 plagues, Ex. 6:6, 7:4).

These terms help us to rely on God's rather than our own.

"bring out my hosts/armies" the people were organized and equipped for the journey when they left Egypt. This doesn't mean that they were armed, but it means they weren't in disarray or fleeing as fugitives. The term could also refer to the future Israelite army who would defeat the Canaanites.

LESSON 24 (2-5-23)

Vs. 6-7 The battle between the Lord God of Israel and the Egyptian gods had not yet been joined, but we are coming to it now. God has been preparing the children of Israel, Moses and

Aaron and even old Pharaoh for the engagement. J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 1 (Nashville: Thomas Nelson, 1997), 222.

Verse 6 simply says that Moses and Aaron did it just as the Lord commanded them to do it. The battle between God and the false gods of Egypt, and between Pharaoh and Moses began.

Moses was 80 and Aaron 83 when this occurred and Moses died when he was 120 yrs. old and Aaron at 123 yrs. old. This is a statement that demonstrates that God uses old people.

Verses 8-9 God prepared Moses and Aaron for their next encounter with Pharaoh.

Verses 10-13 The second encounter with Pharaoh.

This would be the third time that Moses used the miracle of throwing down his staff and having it become a serpent (*Ex. 4:2-4, 4:20, & 7:10*).

7:12 Aaron's rod that turned into a snake swallowed up the magician's rods that turned into snakes. The loss of the magicians' rods in this fashion gave evidence of the superiority of God's power.

The sorcerers and magicians used demonic power to copy what Aaron had done.

2 Thessalonians 2:9 *The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders,*

Satan has power but it cannot be compared to the omnipotent power of God.

1 John 4:4 *You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world.*

Two of the sorcerers that opposed Moses are named in 2 Timothy:

2 Timothy 3:8-9 Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected in regard to the faith. 9) But they will not make further progress; for their folly will be obvious to all, just as Jannes's and Jambres's folly was also.

The folly of Jannes and Jambres was to add to the suffering of the people rather than neutralize the plagues that God put upon them.

“The assumption, that the conjurers of Egypt not only pretended to possess the art of turning snakes into sticks, but of turning sticks into snakes as well, so that in the persons of the conjurers Pharaoh summoned the might of the gods of Egypt to oppose the might of Jehovah, the God of the Hebrews. For these magicians, whom the Apostle Paul calls Jannes and Jambres, (2 Tim. 3:8), were not common jugglers, but “wise men,” belonging to the priestly caste so that the power of their gods was manifested in their secret arts. In the defeat of their enchantments by Moses the gods of Egypt were overcome by Jehovah. God's power is illustrated in (Exodus 12:12).

Exodus 12:12 For I will go through the land of Egypt on that night, and will strike down all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments-- I am the LORD.

“The supremacy of Jehovah over the demoniacal powers of Egypt manifested itself in the very first miraculous sign, in

the fact that Aaron's staff swallowed those of the magicians; though this miracle made no impression upon Pharaoh (v. 13).

Satan used his power to copy the miracles of God, but he could not oppose them, he could only make matters worse (Ex. 7:11-12 turn a staff into a serpent, 7:22 turn - water to blood, 8:7 – bring up frogs). By the third plague, which was gnats, they were unable to even copy the miracles anymore 8:18-19).

“If we carefully examine the account of these nine penal miracles, we shall find that they are arranged in three groups of three plagues each. For the first and second, the fourth and fifth, and the seventh and eighth were announced beforehand by Moses to the king (Exodus 7:15; 8:1, 20; 9:1, 13; 10:1), whilst the third, sixth, and ninth were sent without any such announcement (Exodus 8:16; 9:8; 10:21). Again, the first, fourth, and seventh were announced to Pharaoh in the morning, and the first and fourth by the side of the Nile (Exodus 7:15; 8:20), both of them being connected with the overflowing of the river; whilst the place of announcement is not mentioned in the case of the seventh (the hail, Exodus 9:13), because hail, as coming from heaven, was not connected with any particular locality.

This grouping is not a merely external arrangement, adopted by the writer for the sake of greater distinctness, but is founded in the facts themselves, and the effect which God intended the plagues to produce, as we may gather from these circumstances—that the Egyptian magicians, who had imitated the first plagues, were put to shame with their arts by the third, and were compelled to see in it the finger of God (Exodus 8:19),—that they were smitten themselves by the sixth, and were unable to stand

before Moses (Exodus 9:11),—and that after the ninth, Pharaoh broke off all further negotiation with Moses and Aaron (Exodus 10:28, 29). The last plague, commonly known as the tenth, which Moses also announced to the king before his departure (Exodus 11:4ff.), differed from the nine former ones both in purpose and form. It was the first beginning of the judgment that was coming upon the hardened king, and was inflicted directly by God Himself, for Jehovah “went out through the midst of Egypt, and smote the firstborn of the Egyptians both of man and beast”(Exodus 11:4; 12:29); whereas seven of the previous plagues were brought by Moses and Aaron, and of the two that are not expressly said to have been brought by them, one, that of the dog-flies, was simply sent by Jehovah (Exodus 8:21, 24), and the other, the murrain (a pestilence or plague especially affecting domestic animals) of beasts, simply came from His hand (Exodus 9:3)”. Grace Notes: Exodus

The 10th plague was distinguished from the nine plagues, as the direct judgment of God, by the fact that it was not affected through the medium of any natural occurrence, as was the case with all the others.

The plagues came one after another, blow after blow following in close succession in less than a year. Can you imagine how fearful the people were, not knowing if it would ever end? The triple division of the plagues was unmistakable as the plagues unfolded one after another.

“The first three plagues covered the whole land, and fell upon the Israelites as well as the Egyptians; with the fourth the separation commenced between Egyptians and Israelites, so that only the Egyptians suffered from the last six, the Israelites in Goshen being entirely exempted.

The last three, again, were distinguished from the others by the fact, that they were far more dreadful than any of the previous ones, and bore visible marks of being the fore-runners of the judgment which would inevitably fall upon Pharaoh, if he continued his opposition to the will of the Almighty God.” Ibid

Verses 14-16 *“Pharaoh went out in the morning to the Nile (v. 15, Exodus 8:20), not merely to take a refreshing walk, or to bathe in the river, or to see how high the water had risen, but without doubt to present his daily worship to the Nile, which was honored by the Egyptians as their supreme deity.”*

Verse 23 Pharaoh was exceedingly arrogant and he considered the Nile River to be his, not God's.

Ezekiel 29:3 ***"Speak and say, 'Thus says the Lord God, 'Behold, I am against you, Pharaoh, king of Egypt, The great monster that lies in the midst of his rivers, That has said, 'My Nile is mine, and I myself have made it.'***

He seemed to be unconcerned about what happened and went back to his house.

LESSON 25 (2-12-23)

Verse 24 -25 It appeared that the only water that people could drink was the underground water supply which didn't come from the Nile.

Verse 25 It was seven days after the Nile was turned to blood that the second plague occurred.

CHAPTER 8

Verse 1-6 The second plague was a supernatural abundance of frogs would plague the people. The Lord would tell Moses what to say and what would happen. So Moses would tell Pharaoh and he would continue to defy God's command.

Verse 7-9 The magicians again copied the plague by adding more frogs, but they could not remove the frogs away from the land.

Verse 8 By now Pharaoh knew that God existed and could control nature which the Egyptians previously thought were the sole province of their own gods.

This time Pharaoh promised that he would comply with God's command to let His people go if He would remove the frogs. This was a sign that Pharaoh regarded the God of Israel as the author of the plague and that He was more powerful than the false god of Egypt.

Vs. 9 To give God the glory, Moses placed himself below Pharaoh, and left him to fix the time for the frogs to be removed through his decision.

By giving the Egyptian king this power of timing, it kept him from alleging that the frogs would go away due to the simple consequences of natural processes or by the false gods of the Egyptians. It demonstrated that the frogs swarmed over the land and were removed from the land solely by the sovereignty of the God of Israel.

Vs. 10 Pharaoh should have been able to admit that there was a true, powerful God behind the demands voiced by Moses. His refusal to believe even then is an example for all people who, though confronted with the reasonableness of biblical truth, nevertheless refuse to believe (vs. 15) by reason of factors other than the believability of the evidence.

Vs. 15 Once the frogs were destroyed, Pharaoh hardened his heart again. This demonstrated that he was a liar like the devil who was controlling him.

Vs. 16 The Third Plague - Gnats

The gnats were *sciniphes*, a species of gnats, so small as to be hardly visible to the eye, but with a sting which, according to Philo and Origen, causes a most painful irritation of the skin.

This plague was caused by the fact that Aaron smote the dust of the ground with his staff, and all the dust throughout the land of Egypt turned into gnats, which were upon man and beast (v. 17).

Vs. 18 The fact that “the thing to be done in this instance, was to call creatures into existence, and not merely to call forth and change creatures and things in existence already, as in the case of the staff, the water, and the frogs... gnats proceed from the eggs laid in the dust or earth by the previous generation, their production is not to be regarded as a direct act of creation any more than that of the frogs. The miracle in both plagues was just the same, and consisted not in a direct creation, but simply in a sudden creative generation and supernatural multiplication, not of the gnats only, but also of the frogs, in accordance with a previous *prediction*”. *Grace Notes*,

Vs. 19 *They were compelled to acknowledge, “This is the finger of God.”* “But they did not make this acknowledgment for the purpose of giving glory to God Himself, but simply to protect their own honor, that Moses and Aaron might not be thought to be superior to them in virtue or knowledge. It was equivalent to saying, it is not by Moses and Aaron that we are restrained, but by a divine power, which is greater than either” (Bochart).

“A distinction was made in the plagues which followed between the Israelites and the Egyptians, and the former were exempted from the plagues: a fact which was sufficient to prove to any one that they came from the God of Israel. To make this the more obvious, the fourth and fifth plagues were merely announced by Moses to the king. They were not brought on through the mediation of either himself or Aaron, but were sent by God at the appointed time; no doubt for the simple purpose of precluding the king and his wise men from the excuse which unbelief might still suggest, that they were produced by the powerful incantations of Moses and Aaron”.

Ibid

Vs. 20-21 The Fourth Plague – Swarms of Insects

The swarms of insects were a mixture of all kinds of flies, and other insects, much more numerous and annoying than the gnats; and when enraged, they fasten themselves upon the human body, especially upon the edges of the eyelids.

The LXX translates “swarms” as “dog-fly,” a bloodsucking insect. The ichneumon fly, which deposited its eggs on other living things so the larvae could feast upon it,

Vs. 22-23 “Exemption from this plague was essentially a deliverance for Israel, which manifested the distinction conferred upon Israel above the Egyptians. By this plague, in which a separation and deliverance was stablished between the people of God and the Egyptians. Pharaoh was being taught that the Lord who sent this plague was not some deity of Egypt, but “*the Lord [Himself was] in the midst of the land*” (of Egypt).

The Lord Jesus Christ created the heavens and earth and is sovereign over the entire universe. He was in the land of Egypt causing suffering and pain so the people would recognize that their gods were false and the God of Israel is only one true God who is just and righteous as well as gracious and merciful.

There is tremendous suffering and pain in the world today and millions of people are also recognizing that the true God is just and righteous as well as gracious and merciful to those who trust in His Son to be saved.

There have been times when I wondered why God allows the horrible suffering and pain that is rampant in the world to continue. Maybe it's because many people are so arrogant and stubborn that they must suffer in order to realize who is in charge and there is no one else who can save them physically, but more importantly, who can save them eternally, than the Lord Jesus Christ.

Some people see a comparison between what happened to the Hebrew slaves and what is happening in America. There certainly was a divided kingdom where one side, the Egyptians had all the power and the Hebrews had none. Sound familiar?

The Egyptians used their authoritarian power to subjugate and tyrannize the Hebrews who had done nothing to deserve such treatment.

The only hope that the Hebrew people had for deliverance was for God to have mercy on them and end their brutal bondage to people who hated them and hated God as well.

Some might say that our president can be compared to Pharaoh who was overbearing and cruel to the people and that we have many Sub-Pharaohs who oppress us by ignoring our privacy and take away our God given rights.

We can and should stand for righteousness and refuse to comply with evil but we must understand that Jesus Christ controls history and only He can deliver us from our bondage and save forever those who put their faith alone in Christ alone.

Vs. 24 The plague of swarms of insects came upon the Egyptians. Read: **Psalms 78:42-52**

LESSON 26 (2-19-23)

Vs. 25-29 Pharaoh gave permission for the Hebrews to go and make sacrifices to their God “*within the land*”.

Vs. 30-32 Moses asked God to end the swarming insect plague and He did but Pharaoh still hardened his heart.

CHAPTER 9

Vs. 1-3 **The Fifth Plague** – Livestock Pestilence

Vs. 4-7 The livestock pestilence did not affect the Hebrew livestock at all. Pharaoh discovered that the Hebrew livestock were not affected by the pestilence and he hardened his heart.

Vs. 6 This pestilence was very burdensome on the Egyptians because they used animals for transportation, food, sacrifices, and worship, (cattle were sacred to the Egyptians).

Not all the animals were killed, just *the ones in the field* (vs. 3). See verses 9 and 19.

Can you imagine the stench of thousands of dead animals?

Vs. 8-11 The Sixth Plague – Boils on Man and Beast. This was the first time that a plague affected the body of the Egyptians.

Vs. 12 For the first time, the Lord hardened Pharaoh's heart.

LESSON 27 (2-26-23) blood, frogs, gnats, swarming insects, pestilence on on livestock, boils on people and livestock,

Vs. 14 - Exodus 9:14 *For this time I will send all My plagues on you and your servants and your people, so that you may know that there is no one like Me in all the earth.*

The next three plagues, were far more terrible than any that had preceded them. This was very bad news for Pharaoh and the Egyptians because this informed them that there were more plagues and suffering that were still to come.

Vs. 15 - Exodus 9:15 *For if by now I had put forth My hand and struck you and your people with pestilence, you would then have been cut off from the earth.*

Normally the Lord would take the life from someone who would ignore His command as many times as Pharaoh did. God knew that he would never humble himself nor freely submit to Him as the true and only God.

Vs. 16 - Exodus 9:16 *"But, indeed, for this cause I have allowed you to remain, in order to show you My power, and in order to proclaim My name through all the earth.*

Romans 9:17 *For the Scripture says to Pharaoh, "For this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth."*

Some may think that the Lord was unfair to Pharaoh and the Egyptians by hardening Pharaoh's heart (vs. 12), but no doubt millions of people would hear about the God of Israel and what He did to Egypt and many thousands would be saved by humbly believing in the God of Israel. Rahab the harlot is a good example (Read Joshua 2:1-11).

Vs. 17-21 – The Lord demonstrated His grace toward the Egyptians by telling them that any animal or person that was in the field when the hail came would die. Those who believed in the God of Israel would make sure that their animals and themselves would be in shelter when the hail came but those who didn't believe in the God of Israel would leave their animals and maybe themselves in the field died.

“The Egyptian people now suffer at the hands of Israel's God: water turns to blood; the land is plagued with frogs, gnats, and flies; livestock perish; painful boils erupt; hail falls; locusts devour everything; and palpable darkness threatens to unhinge Egypt”. Douglas Mangum, ed., *Lexham Context Commentary: Old Testament*, Lexham Context Commentary (Bellingham, WA: Lexham Press, 2020), Ex 7:1–11:10.

Vs. 22-26 The Seventh Plague – Hail

Huge hail, fire (lighting), and thunder came down and destroyed everything: (Vs. 25) the hail also struck every plant of the field and shattered every tree of the field.

Vs. 27-30 His repentance did not go very deep, and that his confession was far more the effect of terror caused by the majesty of God, which was manifested in the fearful thunder and lightning, than a genuine acknowledgment of his guilt.

This isn't the only time that Pharaoh appeared to humble himself before the Lord which turned out to be a lie, a scam.

After the plague was removed, he again refused to let God's people go. He also did it again in Ex. 10:16-17.

Vs. 30-35 – Pharaoh and his servants rebelled against the Lord once the hail storm was removed.

CHAPTER 10

"This record of the eighth plague can be divided into four sections: the instructions to Moses (vv. 1–6), the discourse with Pharaoh (vv. 7–11), the destruction by the locusts (vv. 12–15), and the humbling and hardening of Pharaoh (vv.

16–20)". John D. Hannah, "Exodus," in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 124.

Vs. 1-3 – The Lord impressed upon Moses to tell what the Lord did to Pharaoh and the Egyptians to his son and to his grandson. This illustrates how important that parents teach both biblical history and national history. Most schools no longer teach American History or Texas History which once were required for all students.

Exodus 7:3-5 *But I will harden Pharaoh's heart that I may multiply My signs and My wonders in the land of Egypt. 4 "When Pharaoh will not listen to you, then I will lay My hand on Egypt, and bring out My hosts, My people the sons of Israel, from the land of Egypt by great judgments. 5 "And the Egyptians shall know that I am the LORD, when I stretch out My hand on Egypt and bring out the sons of Israel from their midst."*

Read: **Psalms 78:1-8**

LESSON 28 (3-5-23)

The Eighth Plague - Locusts

Vs. 4 – 6 Description of the onslaught of dreadful swarms of locusts and the utter damage they left behind.

Vs. 7 – 11 The servants wanted Pharaoh to let all the people to be allowed to go as Moses had desired; but Pharaoh would only consent to the departure of the men. These verses are nearly too beyond the pale to believe. Pharaoh's arrogance and stupidity becomes very evident.

Vs. 10 – Pharaoh made a contemptuous insult to Moses, Aaron, and the Lord when he said, "May the Lord be with you if I ever let you and your little ones go." In other words, you will need the Lord's help and it won't be enough if you try to take your little ones with you.

"Evil is in your mind." Can you believe Pharaoh, the most evil man in his time and maybe for all time, is accusing Moses, the one God chose to free His people, evil? Pharaoh enslaved the innocent Hebrews for over 200 years under horrible conditions and he is accusing Moses to be evil for trying to give them their freedom.

Vs. 11 – *Not* so! Pharaoh would not allow Moses to take the little ones with him. Then Moses and Aaron were driven out of Pharaoh's presence.

Proverbs 13:13 *The one who despises the word brings destruction on himself, But the one who respects the commandment will be rewarded.*

LESSON 29 (3-12-23)

Vs. 12 – 15 The locusts completely decimated Egypt. Some estimate that there could have been over 130 million locusts per square mile.

Vs. 16 – 17 Pharaoh puts on his fake humility act again.

Vs. 18 – 20 Again he did not let the Israelites go.

The Ninth Plague - Darkness

Vs. 21-23 Pharaoh's defiant spirit was not broken yet, a continuous darkness came over all the land of Egypt, with the exception of Goshen, without any previous announcement, and came in such force that the darkness could be felt.

“This plague was aimed at one of the chief Egyptian deities, the sun god Ra, of whom Pharaoh was a representation. Ra was responsible for providing sunlight, warmth, and

productivity”. John D. Hannah, “Exodus,” in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 125.

“Many believe that the darkness was caused by a wind, which generally blows in Egypt that lasts two or three days, usually rises very suddenly, and fills the air with such a quantity of fine dust and coarse sand, that the sun loses its brightness, the sky is covered with a dense veil, and it becomes so dark that “the obscurity cause by the thickest fog in our autumn and winter days is nothing in comparison.” Both men and animals hide themselves from this storm; and the inhabitants of the towns and villages shut themselves up in the innermost rooms and cellars of their houses till it is over, for the dust penetrates even through well-closed windows. Grace Notes – Exodus

Vs. 24-26 Pharaoh said that he would let them go but they would have to leave their herds and flocks behind but the Hebrew people would need them for sacrifices.

Vs. 27-29 Pharaoh's heart was hardened again and he would not let the people go and he threatened Moses with death if he would ever see Pharaoh's face again.

At this point before we cover the 10th Plague which is different than all the others, it would be beneficial for us to relate what is happening in our country to what had happened to Egypt.

Clearly, we are feeling the wrath of God and Egyptians felt the wrath of God as well.

There are other similarities:

1. In some ways, the leader of their country, their Pharaoh, is similar to the leader of our country, our President.
2. The Egyptians were unbelievers as are the majority of the people in our country.
3. Americans, as well as people all over the world, are experiencing unprecedented corruption, death, and evil.
4. Racism and slavery were major issues for the Egyptians and they plague us as well but in a different way.
5. God had not forgotten nor forsaken the Israelites and He certainly has not forgotten nor forsaken us.
6. Only God could free His people from slavery by sending Moses and only God can free us from the unrelenting Satanic forces who hate God, the Bible, Christians, America, and the Constitution of the United States.

If you doubt number 6 above, consider the following:

WMD

FEBRUARY 2023

WOKEISM: America's Official State Religion

Groundbreaking new report exposes destructive, abusive national cult as never before

The Christian religion has been unquestionably the most powerful, consequential, and benevolent force in all of human history. Nothing else even comes close.

Yet today, in America, long the most Christian nation on earth, a new religion has somehow become the country's de facto official church.

Mind you, this new faith is not like a religion, nor is it cult-like. It is a complete and total life religion, influencing every aspect of the believer's existence. And it is, right now, being forcibly imposed on the entire American populace by virtually every major societal institution, from government, media and big tech; to academia (from preschool to grad school); to entertainment and sports; and perhaps most surprisingly of all, by most of the nation's biggest and wealthiest businesses.

This new state religion overtaking the United States of America – and, increasingly, much of the Western (and formerly Christian) world – is **Wokeism**.

To most outsiders, the expression “**being woke**,” or “**going woke**,” conjures up visions of a person or entity that claims to be acutely sensitive (“**awake**”) to “**systemic social and political injustice**” in every form. Of course, the “**injustice**” being condemned by Wokeism is not simply the alleged “**systemic**” bigotry against “**black and brown people**,” but against every other “**minority**,” “**underrepresented group**” and “**underserved community**” in the American family. That means everything LGBT, including child-grooming “**trans**” school teachers and TikTok stars, drag queens and “**nonbinary**” folk, as well as all other “**marginalized**” groups, from “**homeless people**” to “**undocumented immigrants**” –

all of them, being victims, intrinsically more virtuous than the shameful oppressor class: primarily, heterosexual white males.

And this new “woke” consciousness is manifesting in very dramatic ways – from the nationwide Antifa and Black Lives Matter race riots that decimated countless major U.S. cities during the summer of 2020, to the tearing down of historic monuments, not just of George Washington and Thomas Jefferson because they owned slaves, but of Abraham Lincoln, who freed the slaves. From insisting on multi-million-dollar reparation payments to every black person in America, to appointing men who claim they’re actually women as top officials in the U.S. government.

From rampant reverse discrimination in employment, college admissions and every other area of life, to Disney producers gleefully boasting on camera how they’re secretly “**injecting queerness**” into children’s programming, to the U.S. military imposing mandatory “**diversity training**” and transgender pronoun use on all personnel, causing recruitment to disastrously plummet. From top college and professional athletic organizations permitting and encouraging biological men to compete in women’s athletics, essentially destroying women’s sports, to incarcerating men (who claim they’re women) in women’s prisons, resulting unsurprisingly in a rape epidemic in those correctional facilities.

Unlike in Christianity, according to **Wokeist** theology the original sin was not the first man and woman’s disobedience to God in the Garden of Eden. It was white, male, heterosexual, Christian supremacists abusing and exploiting black people. This ongoing sinfulness comprises not just actual racism, as manifested in slavery, and later,

segregation, which America long ago repented of and outlawed, but also “**systemic racism**,” which mysteriously no one can actually see, as well as “**white privilege**,” which condemns even people who are not the least bit racist as still guilty – for being white.

Yet there is hope. Being “**saved**” – which in **Wokeism** is called being “**woke**” – is largely a matter of worshipping victimhood by becoming an “**ally**” and “**defender**” of all the many victim classes, and of course a determined enemy of the straight white male oppressor class. Thus, “**joining the righteous**” as an ally – even if one is cursed to be a straight white male – opens the door mercifully for salvation, even to the most wretched.

“**The military went woke**. Now it can’t find recruits: The transgender pronouns, diversity training, and lesbian wedding ads aren't working”

“**Hospital system** tells non-'woke' patients to 'make other plans': 'Code of conduct' also could result in ban on treatments”

“**Ecological equity!**’ Top medical journal now insists humans are no more important than animals”

“Why promoters of ‘**ecological equity**’ equate humans with rats, pigs and dogs”

“**Woke gender theory** embedded in 4,000 American schools: Rebranded Gay-Straight Alliance Network operating as '**clubs**'”

“**In pro sports**, players must bow at the LGBTQ+ altar ... or else!

“Fans treating new **'woke' Superman** agenda like Kryptonite! Sales plunge as 'Man of Steel' becomes a climate activist and romances another man”

“**Here’s the big secret,**” from author and Editor Whistleblower Editor David Kupelian. “Although tens of millions of lives are currently being disrupted, sabotaged and in many cases destroyed by Wokeism, the truth is that America’s top-tier political leaders – those wielding the real power over Americans – don’t believe in any of this. It’s all just a big act for them.”

“They pretend to care about inner-city black families, equal rights for Pacific Islanders, and **'trans'** men who believe they can get pregnant, but they do not care,” Not a bit. They just play-act, while exploiting the ever-expanding **wokeness craze** for their personal benefit, to build and consolidate their own power, wealth, and privilege. **That’s their real religion.**”

LESSON 30 (3-19-23)

Here are a few scriptures that will help us to remember as we go forward through whatever awaits us in this life.

Proverbs 24:23-25 These also are sayings of the wise. To show partiality in judgment is not good. 24) He who says to the wicked, "You are righteous," Peoples will curse him, nations will abhor him; 25) But to those who rebuke the wicked will be delight, And a good blessing will come upon them.

Isaiah 5:20 Woe to those who call evil good, and good evil; Who substitute darkness for light and light for darkness; Who substitute bitter for sweet, and sweet for bitter!

Isaiah 5:22-23 Woe to those who are heroes in drinking wine, And valiant men in mixing strong drink; 23) Who justify the wicked for a bribe, And take away the rights of the ones who are in the right!

Jeremiah 8:4-13 And you shall say to them, 'Thus says the LORD, "Do men fall and not get up again? Does one turn away and not repent? 5) "Why then has this people, Jerusalem, Turned away in continual apostasy? (total departure from one's faith) **They hold fast to deceit; [They rejected God's Law, thinking they could substitute rituals for obedience.] **They refuse to return.** [Humble themselves to obey God.] 6) "I have listened and heard, **They have spoken what is not right** (pathological liars); **No man repented of his wickedness, Saying, 'What have I done?'** (shameless people) **Everyone turned to his course** (do whatever they want), **Like a horse charging into the battle. 7) "Even the stork in the sky Knows her seasons; And the turtledove and the swift and the thrush Observe the time of their migration; But My people do not know The ordinance of the LORD.** (birds are smarter than most people) 8) "How can you say, 'We are wise, And the law of the LORD is with us'? (but they ignored the law of the Lord) **But behold, the lying pen of the scribes Has made it** (the law) **into a lie.** (they added traditions) 9) "The wise men (arrogant snobs) **are put to shame, They are dismayed and caught;** [the Bible is the only true source of wisdom] **Behold, *they have rejected the word of the LORD,** [Big Mistake!] **And what kind of wisdom do they have?** (a wretched counterfeit) 10) "Therefore I will give their wives to others, Their fields to new owners; [Jeremiah 8:10b–12 repeats the message that is given in Jeremiah 6:12–15. It was repeated to emphasize what was stated in Jeremiah 6.] **Because****

from the least even to the greatest Everyone is greedy for gain; [\$ = power] From the prophet even to the priest Everyone practices deceit. (deception) 11) "And they heal the brokenness of the daughter of My people superficially, Saying, 'Peace, peace,' But there is no peace. [example: our border is secure, inflation is transitory, the "vaccine" prevents Covid 19, climate change is our #1 problem, etc.] 12) "Were they ashamed because of the abomination they had done? They certainly were not ashamed, And they did not know how to blush; [They were so hardened in their ways that they were not ashamed or embarrassed when their sins were exposed.] Therefore they [the lying leaders] shall fall among those who fall; At the time of their punishment (When the city was destroyed) they shall be brought down," Declares the LORD. 13) "I will surely snatch them away," declares the LORD; (Deut. 32:35 Vengeance is Mine, and retribution, comes In due time...) "There will be no grapes on the vine, And no figs on the fig tree, (Jer. 5:17) And the leaf shall wither; And what I have given them shall pass away." (Jer. 7:20)

****Isaiah 5:13 Therefore My people go into exile for their lack of knowledge...***

CHAPTER 11

“The land of Egypt lay in ruins. God had demonstrated His mighty power by showing up the impotence of the gods of Egypt. And by devastating that powerful nation economically, He struck fear into the hearts of her populace. He had caused the Egyptians to be eager for the removal of the Israelites though Pharaoh was yet to be humbled. The 10th plague would bring great sorrow to every Egyptian family with children. This plague would result in the release of God’s

people.” John D. Hannah, “Exodus,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 125.

Verses 1–3 was predicted to happen in **Exodus 3:19–22**.

Exodus 11:1 *Now the LORD [had] said to Moses, "One more plague I will bring on Pharaoh and on Egypt; after that he will let you go from here. When he lets you go, he will surely drive you out from here completely."*

Moses didn't know until God revealed this to him how many plagues there would be.

Vs. 2 – The Israelites were enslaved in Egypt for 400 years and there was no way that the Lord was going to have His people leave empty handed.

He made a promise to Abram in **Gen. 15:13-14** concerning this issue:

Genesis 15:13-14 *And God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. 14) "But I will also judge the nation whom they will serve; and afterward they will come out with many possessions."*

Exodus 12:35-36 *Now the sons of Israel had done according to the word of Moses, for they had requested from the Egyptians articles of silver and articles of gold, and clothing; 36 and the LORD had given the people favor in the sight of the Egyptians, so that they let them have their request. Thus they plundered the Egyptians.*

Numbers 31:50-51 *So we have brought as an offering to the LORD what each man found, articles of gold, armlets*

and bracelets, signet rings, earrings and necklaces, to make atonement for ourselves before the LORD." 51 And Moses and Eleazar the priest took the gold from them, all kinds of wrought articles.

Vs. 3 - Exodus 11:3 And the LORD gave the people favor in the sight of the Egyptians. Furthermore, the man Moses himself was greatly esteemed in the land of Egypt, both in the sight of Pharaoh's servants and in the sight of the people.

Remember back in Chapter 4 when the Lord was talking to Moses from the burning bush and Moses was so afraid to go back to Egypt? He was making every excuse he could to try to get the Lord to send someone else. He said that he was unskilled in speech. He was afraid that the Israelites would laugh at him and would not believe that God had sent him and the last thing that he wanted was to be God's messenger before Pharaoh.

Look how everything turned out. This is what happens when we obey the Lord and trust Him to supply everything we need in order to fulfill His plan for our lives.

Those who refuse to trust and obey the Lord are the real losers. They are their own worst enemy and they miss out on the wonderful things that God wants to give them.

LESSON 31 (3-26-23)

Exodus 10:28-29 Then Pharaoh said to him, "Get away from me! Beware, do not see my face again, for in the day you see my face you shall die!" 29) And Moses said, "You are right; I shall never see your face again!"

*“All negotiations and requests ceased immediately. Moses would be summoned to see Pharaoh again after the tenth plague (**Ex.12:26-31**), but that would be to hear him finally concede defeat. **Ex. 11:1 And the LORD said.** Read as **“the LORD had said.”** In a parenthetical paragraph, the narrative recorded that which God had already said to Moses during the 3 days of darkness.*

***Exodus 11:4–8 Then Moses said.** Moses’ response to Pharaoh’s threat continued with his giving warning of the final plague and leaving with great indignation. The death threat delivered by Pharaoh evoked one from God. The “get out!” from Pharaoh to Israel’s and God’s spokesmen would be met by the “get out” from the Egyptians to Israel. John Mac Arthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 109.*

Exodus 11:4-8 And Moses said, "Thus says the LORD, 'About midnight I am going out into the midst of Egypt, 5) and all the first-born in the land of Egypt shall die, from the first-born of the Pharaoh who sits on his throne, even to the first-born of the slave girl who is behind the millstones; all the first-born of the cattle as well.

“In the execution of this dreadful judgment which yet impended over Egypt, God would, as it were, throw aside the veil of nature, and with his unbared arm directly inflict the fatal blow. The preceding plagues had been brought on through the instrumentality of Moses and by the wave of his rod. This last plague, which was to strike a decisive blow, was not to be inflicted through human agency, or by the employment of material means, but to proceed directly from the judicial hand of God.”

David Brown, A. R. Fausset, and Robert Jamieson, A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments: Genesis–Deuteronomy, vol. I (London; Glasgow: William Collins, Sons, & Company, Limited, n.d.), 307.

No family in Egypt was exempt from God's taking the first-born of their children. The first-born was selected to be victims of this fatal judgment since they represented the élite of the nation would make it particularly harder for the people to recover from this catastrophe.

“the slave girl who is behind the millstones” - The grinding of the meal for daily use in every household is commonly done by female slaves who are considered to be the lowest employment. They served an important domestic role that someone else would have to do.

To include the first-born of the cattle was dreadful to the Egyptians because they worshiped the cattle and they had very few of them left after plague 5 - livestock pestilence, 6 – boils on men and beasts, 7 – unbelievable hail, 10 – cattle's first-born killed.

The tenth plague was a judgment against all Egyptian deities. God had already demonstrated His omnipotent power over the gods of Egypt with the plagues the people suffered. The killing of the first-born of Egyptians proved that the goddess Isis, the wife, and sister of Osiris, who supposedly protected children confirmed her to be a fraud who was totally incompetent to do what the Egyptians trusted her to do!

6) 'Moreover, there shall be a great cry in all the land of Egypt, such as there has not been before and such as shall never be again. 7) 'But against any of the sons of Israel a dog shall not even bark, whether against man or beast, that you may understand how the LORD makes a distinction between Egypt and Israel.'

Can you imagine how horrible thousands and thousands of families screaming, wailing, bawling, and shrieking over the death of a family member who died?

In contrast to the mayhem and grief experienced in Egyptian territory, all remained tranquil in Israelite territory—so much so that not even a dog barked.

a dog shall not even bark, whether against man or beast, (lit., “*not a dog will sharpen its tongue*”). That is, no dog would growl or bite because no harm would come to God’s people. You couldn’t hear a peep from God’s people in Goshen.

The distinction between the Israelites and the Egyptians was obvious, the Israelites trusted God and obeyed Him so they were protected from His wrath, whereas the Egyptians trusted and worshiped the many Egyptian false gods and disobeyed the true God of the Israelites so they suffered the wrath of God.

“Now the firstborn of both man and beast belonged to the gods of Egypt. The Lord God will claim victory over the Egyptian gods. He is going to show that there is a difference between the children of Israel and the Egyptians. The difference did not lie in the death angel which passed over both the lands of Egypt and Goshen. It did not lie in the fact that one race was Jew and one was Gentile. The difference lay in the blood of the lamb put upon the doorpost.” J. Vernon

McGee, Thru the Bible Commentary, electronic ed., vol. 1 (Nashville: Thomas Nelson, 1997), 235.

Those who sacrificed a lamb and took the blood and put its blood on the doorpost believed God, that He would save the lives of the first-born of their family.

8) "And all these your servants will come down to me and bow themselves before me, saying, 'Go out, you and all

the people who follow you,' and after that I will go out." And he went out from Pharaoh in hot anger.

The effect of the dreadful night, called the Passover was the hearts of the proudest Egyptians would be humbled and do reverential homage to God, in the person of His representative Moses.

And he went out from Pharaoh in hot anger.

Moses had righteous indignation at the deceitfulness, lies, and arrogance of Pharaoh. It wasn't the rude reception he received from Pharaoh and his servants, but the lack of respect and the dishonor he showed to God.

Ephesians 4:26-27 Be angry, and yet do not sin; do not let the sun go down on your anger, 27) and do not give the devil an opportunity.

Exodus 11:9 -10 Then the LORD said to Moses, "Pharaoh will not listen to you, so that My wonders will be multiplied in the land of Egypt." 10) And Moses and Aaron performed all these wonders before Pharaoh; yet the LORD hardened Pharaoh's heart, and he did not let the sons of Israel go out of his land.

LESSON 32 (4-16-23)

PP *"The intensity, the extent, the orderly succession of these plagues, their occurrence and their cessation at the command of Moses, and the marked exemption of the district of Goshen from the operation of the destructive visitations, prove, beyond a doubt, that they proceeded immediately from the hand of God."*

David Brown, A. R. Fausset, and Robert Jamieson, A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments: Genesis-Deuteronomy, vol. I (London; Glasgow: William Collins, Sons, & Company, Limited, n.d.), 309.

CHAPTER 12

The Passover is Instituted

“The Feast of the Passover was instituted as a memorial to Israel’s deliverance from Egypt and their adoption as Jehovah’s nation. The Passover is a festival that laid the foundation of the nation Israel’s birth into a new relationship with God.” **PP** J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 1 (Nashville: Thomas Nelson, 1997), 236.

Before the climactic event of the Passover, there were many preparations to be made and there were many instructions to be given, so there was brief hold on executing the Passover while the people learned what God expected of them. **PP**

Exodus 12:1–28 is about God giving Moses instructions for the Passover and telling him of its significance.

These passages have two parts: the Lord’s instructions to Moses concerning the Passover (vv. 1–20) and the observance of the feast (vv. 21–28).

The essence of the Passover is found in (**Ex. 12:12**).

Exodus 12:12 For I will go through the land of Egypt on that night, and will strike down all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments-- I am the LORD.

The Passover was not only a divine judgment on humanity and the unseen demonic world but also served as a divine redemption for believers.

This was such a monumental event, the people had to ***consecrate** themselves so that their outward action of leaving the land of Egypt, might be accompanied by an inward action

of leaving everything of an Egyptian or heathen nature behind them.

(consecrate 46, consecrated 55, consecrate 7, consecration 3 – 111 total in the NASB

*consecration – to make or declare sacred, to be set apart or to be dedicated to the service of a deity, entitled to reverence and respect

Exodus 12:1-2 *Now the LORD said to Moses and Aaron in the land of Egypt, 2) "This month shall be the beginning of months for you; it is to be the first month of the year to you.*

Passover would be observed at the beginning of what God established as the first month of Israel's calendar year (**Ex. 12:2**; *Nisan*, March—April). PP

PP "Though the events in this chapter occurred in the seventh month according to the civil year (which began in September–October) this is the first month **in Israel's** religious calendar."

John D. Hannah, "Exodus," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 126.

This festival was therefore instituted and commemorated before the exodus from Egypt. When Israel entered Egypt, it was as a family. When they made their exit from Egypt, it was as a nation.

Vs. 4 - *Each individual in each family is to receive a part of the lamb. The celebration of the Feast of the Passover is to be a personal, private matter. It is redemption for the nation, yes, but it centers in the family. It must be received and accepted by each individual member in the family. The Passover is a family affair.*

God is presenting the modus operandi by which He is going to save individuals. No one is saved because he is the member

*of a nation or a family. Take, for example, the account of the Philippian jailor and the salvation of his household as told in the Book of Acts, chapter 16. Read: **Acts 16:20-34***

His family was not saved because the jailor believed, but because each member of his family made a transaction with the Lamb, each had to partake of [believe in] the Lamb. That was true here. Every member had to exhibit his faith in this way.

Each one [of the family] would have to participate and partake of the lamb in order to come in under the protection and the redemption of the blood that is out on the doorpost of the house.

J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 1 (Nashville: Thomas Nelson, 1997), 237.

This emphasizes the importance of the family. It is what holds nations and societies together. Families are under attack now possibly more than they ever have in modern times. We would all be shocked if we knew the number of children who are caught-up in child trafficking. The number of pedophiles that are preying on children would also surprise us. The assault on children to make them think that they are really the opposite sex of how they were born. Many schools promote transgenderism, some hospitals are committing genital castration and sexual mutilation on children, transgender men compete in women sports and go around naked in girls dressing rooms, and our president encourages, and applauds such sickening behavior.

Vs. 5 –Unblemished lamb or goat. They would take the lamb on the 10th and sacrifice it on the 14th which gave them time to observe the animal to make sure it had no disease or flaws.

Vs. 6 **PP** *Lit. “between the two evenings.” Since the new day was reckoned from sunset, the sacrificing of the lamb or kid was done before sunset while it was still day 14 of the first month. “Twilight” has been taken to signify either that time between sunset and the onset of darkness, or from the decline of the sun until sunset. Later Moses would prescribe the time for the sacrifice as “at twilight, at the going down of the sun” (Deut. 16:6). According to Josephus, it was customary in his day to slay the lamb at about 3:00 p.m. This was the time of day that Christ, the Christian’s Passover lamb (1 Cor. 5:7), died (Luke 23:44–46. John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 110.*

PP **twilight** *meant either between sunset and dark or between 3 and 5 P.M. The latter time period is probably correct because it would allow more time for slaughtering and preparing the animal, which would be needed later when many sacrifices would be offered at the sanctuary. John D. Hannah, “Exodus,” in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 126–128.*

Vs. 7 – Read verse 13. The blood represented Jesus Christ, the Lamb of God who was sacrificed on the cross for our sins.

PP **1 Corinthians 5:7** ***...For Christ our Passover also has been sacrificed.***

1 Peter 1:18-19 ***knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19) but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.***

John 1:29 ***The next day he saw Jesus coming to him, and said, "Behold, the Lamb of God who takes away the sin of the world!***

LESSON 33 (4-23-23) <https://praybrenham.org/>

Exodus 12:8 *And they shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs.*

“they shall eat the flesh” Eating the flesh of the lamb is akin to us eating the unleavened bread when we observe the Lord’s Supper. It is an outward sign that we put our trust in Christ to be eternally saved. When they ate the lamb, it was a sign that they trusted in the Lord to not take the life of the first born of the Israelites and the first-born of their animals.

“roasted with fire” - Judgment, Jesus was the true lamb of God that was judged for our sins.

“unleavened bread” – No leaven or yeast (fermentation) was to be used as it represents sin. Jesus had to be sinless, no blemishes or flaws, and of course He was sinless, flawless.

“bitter herbs” – Included in order to remember their 430 years of bitter bondage.

The bitter herbs were overpowered by the sweet flesh of the lamb. Bitter herbs can also refer to mankind’s sin and the sweet flesh of the Lamb, can refer to Jesus Christ’s work on the cross which over-powered the sins of the world.

Exodus 12:9 *Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails.*

They were not to eat it raw or boiled with water. The pagans ate raw meat but it wasn’t healthy. One reason it was not to be boiled was because the Israelites didn’t have pots large enough to boil a whole lamb in one piece. Besides, it was to be roasted.

The viscera (internal organs – heart, liver, kidneys) were roasted in the belly along with the intestines which were to be cleansed before roasting.

It was to be “undivided or whole, so that neither head nor thighs were cut off. **“and not a bone was to be broken (v. 46),**

Numbers 9:12 They shall leave none of it until morning, nor break a bone of it; according to all the statute of the Passover they shall observe it.

Read: **John 19:31-36**

Exodus 12:10 And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire.

They were to burn whatever was left over. They were not to take any of it for a souvenir or allow it to decompose. This became a rule afterwards laid down for sacrificial meals.

Exodus 12:11 Now you shall eat it in this manner: **PP with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste-- it is the LORD's Passover.**

with your loins girded – “This description applies to people prepared for a journey. The girding of the loins was done by the skirts of the loose outer cloth being drawn up and fastened in the girdle, so as to leave the leg and knee free for motion.” David Brown, A. R. Fausset, and Robert Jamieson, , vol. I (London; Glasgow: William Collins, Sons, & Company, Limited, n.d.), 311.

Job 38:1-3 Then the LORD answered Job out of the whirlwind and said, 2) "Who is this that darkens counsel (Job) By words without knowledge? 3) "Now **gird up your**

loins like a man, And I will ask you, and you instruct Me!

4) Where were you when I laid the foundation of the earth? Tell Me, if you have understanding,

your sandals on your feet – They would be walking on roads that were hard on bear feet or no roads at all.

your staff in your hand – This would help them keep their balance and be an aid in walking. It would be especially helpful to those who were taking care of the animals.

you shall eat it in haste-- it is the LORD's Passover.

Exodus 12:39 And they baked the dough which they had brought out of Egypt into cakes of unleavened bread. For it had not become leavened, since they were driven out of Egypt and could not delay, nor had they prepared any provisions for themselves.

The directions in v. 11 had reference to the paschal meal in Egypt only, and had no other significance than to prepare the Israelites for their approaching departure.

Exodus 12:12 For I will go through the land of Egypt on that night, and will strike down all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments-- I am the LORD.

“God declared that He would be a judge against the false gods, because it was most apparent then, now little help was to be found in them, and how vain and fallacious was their worship... The gods of Egypt were spiritual authorities and powers, δαιμόνια, which governed the life and spirit of the Egyptians. in Num. 33:4 also the judgment upon the gods is connected with the burial of the first-born, without special reference to anything besides. Grace Notes, Exodus

PP **Numbers 33:4** *while the Egyptians were burying all their first-born whom the LORD had struck down among them. The LORD had also executed judgments on their gods.*

PP Their gods were proved to be impotent and worthless. The Lord struck down the first-born of the animals also. The Egyptians worshiped certain animals that they considered to be sacred, such as the bull Apis and the goat Nendes, that were actually smitten themselves.

“Min, the Egyptian god of reproduction, and Isis, the goddess of love who attended women at childbirth, were judged as impotent by this climactic plague and catastrophe.” John D.

Hannah, “Exodus,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 128.

Exodus 12:13 *And the blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.*

Exodus 12:14 *'Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent ordinance.*

As the divine act of Israel's redemption was of eternal significance, so the commemoration of that act was to be an eternal ordinance, and to be upheld as long as Israel should exist as the redeemed people of the Lord

“From the verb, pass over (pāsaḥ) comes the noun that designates the feast, the Passover (pesaḥ). As the blood of an animal was the means of deliverance and of escaping

death, so Christ's blood is the means of redemption for believers." *ibid* p. 128

Romans 5:8-9 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. 9) Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

"In future years Israel must observe Passover as a "feast" lit. "religious festival" that involved travel and worship." Inc Thomas Nelson, *The Woman's Study Bible* (Nashville: Thomas Nelson, 1995), Ex 12:14.

LESSON 34 (4-30-23)

"Exodus 12:15–20 is about God giving instructions for the Feast of Unleavened Bread as a national celebration of Israel's redemption from Egypt. The Passover and the Unleavened Bread feasts were so closely connected that the two were often considered as one feast." John D. Hannah, "Exodus," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B.

Verses 1-20 are instructions for Moses and Aaron.

Verses 21-27 are instructions for Elders and the people for observance in the future.

Verses 29-42 returns to the narrative of events.

Verses 43-13:16 regulations are given.

Exodus 12:17 You shall also observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance.

"The seven days of this feast were to commence the day after the Passover. It was a distinct festival following that feast; but

although this feast was instituted like the Passover before the departure, the observance of it did not take place till after.”

Robert Jamieson, A. R. Fausset, and David Brown, Commentary Critical and Explanatory on the Whole Bible, vol. 1 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 56.

Leaven is mentioned eight times between verses 14 and 20. We might say that leaven was a big deal to God as well as the people. Why?

The Israelites were to put away all the leaven of their Egyptian nature, the leaven of malice and wickedness (1 Cor. 5:8), and by eating pure and holy bread, and meeting for the worship of God, to show that they were walking in newness of life.

Read: **1 Corinthians 5:1-8**

Just as the Israelites looked diligently for leaven in their homes, we should diligently look for sin in our soul. What are we to do when we find it? *Acknowledge it!* (1st John 1:9)

Believers cannot grow spiritually or serve God when they are in a state of carnality, so it is imperative that we make sure every day, every hour, every moment that there is no leaven (unconfessed sin) in our house (soul).

“The instructions described the process that they were to go through in preparation for this event now, and in reflection on it in the years that followed. The narrative has a double-sided aspect to it; some instructions were directed towards those who were about to go through the original event while others had in mind those who would later celebrate and remember that event for future generations. This double-sided character shows us exactly what the nature of the torah is. It teaches people about the past, but also instructs about living in the present.”

Andrew Reid, Exodus: Saved for Service, ed. Paul Barnett and Belinda Pollard, Reading the Bible Today Series (Sydney, South NSW: Aquila Press, 2013), 107.

Passover represents an act of substitutionary atonement. The lamb's blood was shed in sacrifice in place of the firstborn of Israel, who would otherwise die.

This illustrates the substitutionary atoning death that our L.J.C. experienced on the cross so He could pass-over the sins of all mankind.

PP Throughout the Old Testament we find 'near prophecy' and 'far prophecy.' The near prophecy is the impending deliverance of the Jews from the slave market of the Egyptians. The far prophecy is the Lamb without spot Who would come to the earth and be sacrificed on the cross as a perfect sacrifice for the deliverance of all mankind from the slave market of sin. **Jesus Christ is our Passover.**

LESSON 35 (5-14-23)

Chapter 13 is about the Israelites sanctifying/dedicating the first born of their sons and the first born of their beasts to the Lord.

The fastest route to the land of Canaan was to stay close to the Mediterranean, which is where the Philistines were and where they might be confronted by Egyptian soldiers. So they took the Southern route through the wilderness and the Red Sea.

Exodus 13:19 *Moses took the bones of Joseph with him, for he had made the sons of Israel solemnly swear, saying, "God shall surely take care of you; and you shall carry my bones from here with you."*

Exodus 13:21 *And the LORD was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night.*

Chapter 14

Vs. 2 – the Lord gave Moses very specific instructions as to where they were to camp. It was important that Moses followed His instructions.

Exodus 14:3 *For Pharaoh will say of the sons of Israel, 'They are wandering aimlessly in the land; the wilderness has shut them in.'*

He thought that they were lost and bewildered in the wilderness so it should be easy for him to attack them and bring them back to Egypt.

Most people are like Pharaoh who live by their emotions. God broke him when He killed his first born and the first born of the Egyptians and their cattle. Pharaoh went from fearing God to being angry with God and His people because he was so unstable.

Stable people don't make emotional decisions, they make decisions from the maturity and character in their soul. Christians should make their decisions based on the Bible Doctrine in their soul.

God hardened Pharaoh's heart and he changed his mind about letting the Israelites go. Now he and his servants were angry so their thinking was flawed. Did they really think that God would allow many of His people to be killed and the rest would be taken back to be slaves again in Egypt? They saw His awesome power and His faithfulness to His people and yet this time they thought they could thwart the will and power of the living God. Ha! How absurdly asinine can people be?

Exodus 14:5b *they said, "What is this we have done, that we have let Israel go from serving us?"*

They were beginning to feel the implications of releasing the Hebrew slaves. They forgot all about the pandemonium that they experienced and how they thought that they all would die if they didn't let God's people go.

Vs. 6-8 Pharaoh may have thought that the Hebrews would return to Egypt after they went on a three-day journey" (Ex. 3:18; 5:3). However after realizing the Israelites departure was not temporary, he decided to go after them with over 600 select chariots and many more as well as the Egyptian army.

Vs. 9-10 Pharaoh caught up with them right where the Lord told the Hebrews to camp.

Vs. 11-12 This is a typical response of people who fold under pressure. They always look for someone to blame rather than looking for someone who will help, someone they can trust, and that be the Lord Jesus Christ.

Vs. 13-14 – Verses 11 and 12 are pathetic but verses 13-14 are tremendous! How wonderful it is to rely on someone that you know will never let you down. How encouraging it is to hear someone who is fearless even in danger, who unabashedly calls upon the Lord and demonstrates his trust in Him.

2 Chronicles 20:15 *and he (Jahaziel) said, "Listen, all Judah and the inhabitants of Jerusalem and King Jehoshaphat: thus says the LORD to you, 'Do not fear or be dismayed because of this great multitude, for the battle is not yours but God's.*

Deuteronomy 1:30 *The LORD your God who goes before you will Himself fight on your behalf, just as He did for you in Egypt before your eyes,*

Deuteronomy 3:22 *'Do not fear them, for the LORD your God is the one fighting for you.'*

Nehemiah 4:20 *"At whatever place you hear the sound of the trumpet, rally to us there. Our God will fight for us."*

LESSON 36 (5-21-23)

Notice that in verse 10 the Israelites panicked when they saw the Egyptian army and chariots so they called on the Lord. Then, in the next verse, they were blaming Moses with a ridiculous charge.

Evidently, they didn't trust the Lord to deliver them from the Egyptians or else they wouldn't be blaming their situation on a preposterous charge against Moses. People place blame on others when they use "human viewpoint" (stinking thinking) rather than "divine viewpoint" (doctrinal thinking).

Believers should never play the "Blame Game". Playing the "Blame Game" is not fun and it is the only game where there's no winners, there's only losers.

1. Placing blame on someone will not solve your problems.
2. Stop blaming others for your Mental Attitude Sins (MAS).
3. You, not the person you are blaming, are responsible for your MAS.
4. Blaming someone else for your misery never makes you feel better. It gives you an excuse to stay angry and embittered towards them.
5. Anger, bitterness, hate, revenge, implacability, holding a grudge, and judging are associated with blaming others.
6. Scriptures do not allow us to blame others or to judge them. **Matthew 7:1** ***Judge not, that you be not judged.***

7. None of us are perfect so tolerance and forgiveness are essential.
8. When we blame someone for our problems, we are judging them, so we are in carnality. We must acknowledge that sin to God before He will answer our plea for help.

Psalm 66:18 *If I regard iniquity in my heart, The Lord will not hear.*

9. In a crisis, we must trust the Lord and focus only on Him; but if we blame someone for our situation, our focus is removed from Christ and put on the one we blame.
10. Many marriages end in divorce because couples blame each other for the problems they have. That's how the "Blame Game" works. They have to make an important decision; will they rather hold a grudge against each other, or would they rather hold each other?

Both of them need to work on finding the solution by attacking the problem rather than attacking each other.

Verse 12 – This is the "*I told you so*" verse. Some Israelites used this incident to let Moses know that they never really trusted him to deliver them from bondage.

Exodus 14:12 *"Is this not the word that we told you in Egypt, saying, 'Let us alone that we may serve the Egyptians?' For it would have been better for us to serve the Egyptians than that we should die in the wilderness."*

They had seen the Lord's omnipotent power dramatically used over and over again to deliver them. How could they say such a thing after seeing the 10 plagues where God used Moses to obliterate the Egyptians.

This makes it very clear that most of the Israelites were not trusting the Lord to deliver them. They would rather chastise Moses than to believe in the Lord.

Holding people accountable and blaming people are not the same. Blaming people is sinful but holding people accountable is not. People who have authority over others not only have the right to hold those under their authority accountable, they have the duty to do so.

Romans 13:4 for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil.

It is inevitable that subordinates will push to see how far they can go before they cross the line. Their authority must hold them accountable so that they can maintain order. Bosses should not strive to be popular with their workers, they should strive to be fair with them and firm with them when needed.

Unfortunately, we have millions of people who have done vicious, immoral, unconstitutional, and unbiblical dastardly things of which they have never been held accountable and look at the deplorable condition of our once great country.

Moses' comments in verse 13 – 14 are superb!

Exodus 14:13 And Moses said to the people, "Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever.

Notice how Moses did not try to defend himself against the absurd things they said about him. He went right to the heart of the matter by telling them, "***Do not be afraid.***" That term is used 60 times in the NASB.

He told them to "***Stand still***" which symbolizes how God does everything to save us without our help, just as He delivered the Israelites totally by Himself with now help from the people.

He will accomplish for you today – God would deliver His people from the certain death that threatened them that very day and they would see it.

The Lord promised that every one of those Egyptians who planned to kill God's people would be the ones dying that day.

Exodus 14:14 ***"The LORD will fight for you while you keep silent."***

PP *"Never, perhaps, was the fortitude of a man [Moses] so severely tried as that of the Hebrew leader in this crisis, exposed as he was to various and inevitable dangers, the most formidable of which was the vengeance of a seditious and desperate multitude; but his meek, unruffled, magnanimous composure presents one of the sublimest examples of moral courage to be found in history. And whence did his courage arise? He saw the miraculous cloud still accompanying them, and his confidence arose solely from the hope of a divine interposition, although, perhaps, he might have looked for the expected deliverance in every quarter, rather than in the direction of the sea."* Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible*, vol. 1 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 58.

LESSON 37 (5-28-23)

<https://www.history.com/topics/world-war-ii/battle-of-iwo-jima>

One of the most important things that we should remember is “***The LORD will fight for you.***” This is only true when we allow it. Most of the time we are trying to fight our battles on our own and we continue to be defeated. The Lord is waiting on us to trust Him to fight for us.

It is so wonderful that the Lord God will fight for us. Just think about it, He never loses! He always wins! Like the Israelites at the Red Sea, our job is to observe the power and faithfulness of God and give Him praise and glory.

It doesn't matter how large or small the battle, He will fight for you and for me.

Moses inspires us and the Holy Spirit gives us the power to emulate the courage and unwavering faith of Moses. God can use us as He used Moses to reach people who are afraid and don't know what to do about it, but we must be spiritually strong like Moses was.

Vs. 15-18 – The faith of the Israelites would be tested by whether they would go forward into the divided waters or not.

The guidance of Israel through the sea was also designed to establish Israel still more firmly in the fear of the Lord and in faith. But faith in the Lord was inseparably connected with faith in Moses as the servant of the Lord. Hence the miracle was wrought through the hand and staff of Moses.

God performed a fantastic miracle right before their eyes. Some people claim that it was some kind of a natural phenomenon, but it was unequivocally a supernatural phenomenon.

PP – Crossing the Red Sea

Vs. 19-22 - The Angel of the Lord, and the pillar of cloud and fire, moved from being advance guard to being rear guard, from leading to protecting. See note on **Ex. 3:2**.(burning bush)

Psalm 78:13 *He divided the sea, and caused them to pass through; And He made the waters stand up like a heap.*

Hebrews 11:29 *By faith they passed through the Red Sea as though they were passing through dry land; and the Egyptians, when they attempted it, were drowned.*

Read: **Psalm 106:6-1**

LESSON 38 (6-4-23)

Vs. 23-28 – **vs. 24**, the morning watch was the last of three 4-hour night watches (2:00–6:00 a.m.) ended about sunrise.

Psalm 77:15-20 helps to explain verses **24-25**.

Psalm 77:15-20 *Thou hast by Thy power redeemed Thy people, The sons of Jacob and Joseph. Selah. 16 The waters saw Thee, O God; The waters saw Thee, they were in anguish; The deeps also trembled. 17 The clouds poured out water; The skies gave forth a sound; Thy arrows flashed here and there. 18 The sound of Thy thunder was in the whirlwind; The lightnings lit up the world; The earth trembled and shook. 19 Thy way was in the sea, And Thy paths in the mighty waters, And Thy footprints may not be known. 20 Thou didst lead Thy people like a flock, By the hand of Moses and Aaron.*

The awesome power of God destroys the enemies of His children when they humbly call out to Him for help.

When we are in a bind, we should trust the Lord to take care of our problems, He fights for us and takes care of everything. We don't have to worry about this or about that, because He takes care of everything. There should be no questions like, "What about fill in the blank"? or "What if fill in the blank"?

Turn to Verse 13 and underline or highlight the following words:

Our job is to “not be afraid” (vs. 13 When we are afraid, we’re not trusting the Lord.) Being filled with the H.S. and thinking divine viewpoint / B.D. is the only way to defeat fear.

to “stand still” imp. (vs. 13 The Lord doesn’t need our help.) Standing still is associated with waiting where as going around trying to solve the problem is a sign of trusting self, not the Lord.

to “see/observe” imp the deliverance of the Lord (vs. 13 We must make a concerted effort to keep our eyes and focus on the Lord and not the problem.) Remember, God is always bigger and more powerful than your worst problems.

to “keep silent” imper. (vs. 14 God doesn’t want to hear any complaining or suggestions.) What He should hear from us is gratitude and praise.

The Israelites recognized not only the grace and mercy of our wonderful Lord, but also His wrath that fell on the ungodly people in order that they might grow in the fear of Him, which motivated their faith in Him as they charged into the midst of the Red Sea.

Vs. 29-31 – One cannot miss the great contrast between verse 28 with the utter obliteration of the Egyptians and verse 29 with the protection and blessings that God graciously gave to the Israelites.

Few have seen the power of God work in such a gigantic colossal way. To see it with your own eyes and to hear the noises of about two million Israelites crossing the Red Sea

and the sound of them shouting for joy while the Egyptians cried out in terror as the great masses of water caved in on them from both sides. To see and smell the thousands of Egyptian soldiers and probably hundreds of Egyptian horses floating along the seashore. The chapter ends with this **Exodus 14:31 ...the people [finally] feared the LORD, and they believed in the LORD and in His servant Moses.**

There is a very important point that we should have learned from Chapter fourteen. God is Righteous and Just and anyone who abuses His people or His children, will be utterly destroyed. It will be done on His time table, not ours, and will be done His way, not ours. The hopeless reprobates and reversionists who hate God, hate our country, and hate us, will be held accountable to the sovereign of the universe, our Lord Jesus Christ.

LESSON 39 (6-11-23)

Chapter 15

If you were the Israelites and had experienced what they had, what would you do? Probably the same thing that they did and that was to sing and praise the almighty God who delivered them from certain death..

Exodus 15:1–21. *In the song of praise which Moses and the children of Israel sang at the Red Sea, in celebration of the wonderful works of Jehovah, to the congregation of Israel who commemorated the fact of its deliverance and its exaltation into the nation of God. By their glorious deliverance from the slave-house of Egypt, Jehovah had practically exalted the seed of Abraham into His own nation; and in the destruction of Pharaoh and his host, He had glorified Himself as God of the gods and King of the heathen, whom no power on earth could defy with impunity. As the fact of Israel's deliverance from the power of its oppressors is of everlasting importance to the Church of the Lord in its conflict with the ungodly powers of the world, in which*

the Lord continually overthrows the enemies of His kingdom, as He overthrew Pharaoh and his horsemen in the depths of the sea: so Moses' song at the Red Sea furnishes the Church of the Lord with the materials for its songs of praise in all the great conflicts which it has to sustain, during its onward course, with the powers of the world.

Hence not only does the key-note of this song resound through all Israel's songs, in praise of the glorious works of Jehovah for the good of His people (see especially Isa. 12), but the song of Moses the servant of God will also be sung, along with the song of the Lamb, by the conquerors who stand upon the "sea of glass," and have gained the victory over the beast and his image (Rev. 15:3)

Revelation 15:2-3 And I saw, as it were, a sea of glass mixed with fire, and those who had come off victorious from the beast and from his image and from the number of his name, standing on the sea of glass, holding harps of God. 3) And they sang the song of Moses the bond-servant of God and the song of the Lamb, saying, "Great and marvelous are Thy works, O Lord God, the Almighty; Righteous and true are Thy ways, Thou King of the nations.

"The groaning and crying of the Israelites (14:10–12) turned to worship as they were led by Moses (15:1–18) and his sister Miriam (vv. 19–21) in triumphal praise to the Lord." John D.

Hannah, "Exodus," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 132.

This poem of praise has three main sections (vv. 1–6, 7–11, 12–18) (vv. 17–18). In the first section **15:1–6**, the theme is immediately stated—the destruction of the Egyptian army in the sea"... The second section **15:7–12**, details the crushing of the Egyptians by God. The third section **15:13–18**, Moses

described the consequences of Israel's deliverance by such a great God. The last section **15:19-21** is the conclusion.

Vs. 2 *The Lord is my strength...*

Psalms 18:1 *For the choir director. A Psalm of David the servant of the Lord, who spoke to the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies and from the hand of Saul. And he said, "I Love Thee, O LORD, my strength." 2) The LORD is my rock and my fortress and my deliverer, My God, my rock, in whom I take refuge; My shield and the horn of my salvation, my stronghold. 3) I call upon the LORD, who is worthy to be praised, And I am saved from my enemies.*

Isaiah 12:2 *Behold, God is my salvation, I will trust and not be afraid; For the LORD God is my strength and song, And He has become my salvation."*

and He has become my salvation; This is my God, and I will praise Him; My father's God, and I will extol (laud, applaud, exalt, praise) Him.

LESSON 40 (6-25-23)

Vs. 3 *The LORD is a warrior; The LORD is His name.*

Revelation 19:11 *And I saw heaven opened; and behold, a white horse, and He who sat upon it is called Faithful and True; and in righteousness He judges and wages war.*

Psalms 83:18 *That they may know that Thou alone, whose name is the LORD (YHWH), Art the Most-High over all the earth.*

Vs. 6 – What do you think Pharaoh did when he heard that all the chariots, horses, their riders, as well as his entire army were drowned in the Red Sea?

Pharaoh and the Egyptians were barely able to survive due to the ten plagues, their population plummeted because of the death of their first born, their crops were destroyed, the herds of their livestock were decimated, their gold and silver were taken by the Israelites, and now their implements of war (chariots, horses, spears, swords, shields, etc.) were destroyed and they no longer had an army. Furthermore, the trust they had in their gods to provide and protect them no longer existed.

VS. 9 – Great illustration of overconfidence. Overconfidence is a by-product of arrogance. A person who is overconfident is trusting in themselves, not in the Lord.

Proverbs 16:18-20 *Pride goes before destruction, And a haughty spirit before stumbling. 19) It is better to be of a humble spirit with the lowly, Than to divide the spoil with the proud. 20) He who gives attention to the word shall find good, And blessed is he who trusts in the LORD.*

Proverbs 18:12 *Before destruction the heart of man is haughty, But humility goes before honor.*

Proverbs 11:2 *When pride comes, then comes dishonor, But with the humble is wisdom.*

Vs. 13 - ***cheched***, “loving-kindness; steadfast love; grace; mercy; faithfulness; goodness; devotion.” This word is used 240 times in the Old Testament. W. E. Vine, Merrill F. Unger, and William White Jr., Vine’s Complete Expository Dictionary of Old and New Testament Words (Nashville, TN: T. Nelson, 1996), 142.

Vs. 14-16 The Canaanites became terrified of the God of Israel when they heard about what happened at the Red Sea (Read: **Joshua 2:8-11**). God had glorified Himself in holiness

through the redemption of His people and the destruction of His foes;

Vs. 18 - Psalm 145:13 *Thy kingdom is an everlasting kingdom, And Thy dominion endures throughout all generations.*

The crossing of the Red Sea is recorded in both the O.T. (**Psalm 106:9, 136:13-14, Isaiah 11:15**) and in the N.T. (**1 Corinthians 10:1-2**).

Vs. 20 – Miriam (cf. Num. 12:1–16) is the first woman in the Bible to be called a prophetess. Micah suggested that she, along with Moses and Aaron, had a significant leadership role in Israel's wilderness wanderings *(Micah 6:4). Since Moses was 80 years old and Aaron was 83 at the time of the Exodus (Ex. 7:7), Miriam was probably in her 90s because she was a young girl when Moses was born (Ex. 2:4, 7–9). John D. Hannah, "Exodus," in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 133.

Micah 6:4 *“Indeed, I brought you up from the land of Egypt And ransomed you from the house of slavery, And I sent before you Moses, Aaron, and Miriam.

Other women to receive this rare honor were Deborah (Judg. 4:4); Huldah (2 Kin. 22:14); Isaiah's wife (Is. 8:3); Anna (Luke 2:36); and Philip's four daughters (Acts 21:9). John MacArthur Jr., ed., The MacArthur Study Bible, (Nashville, TN: Word Pub., 1997), 117–118.

Ex. 21 – Miriam led women out with timbrels singing and dancing as they sang the first part that started the song ***Exodus 15:1.***

Ex. verse 22 – The people start to complain against God and Moses.

Philippians 2:14 *Do all things without grumbling or disputing;*

Numbers 11:1 *Now when the people complained, it displeased the LORD; for the LORD heard it, and His anger was aroused. So the fire of the LORD burned among them, and consumed some in the outskirts of the camp.*

James 5:9 *Do not complain, brethren, against one another, that you yourselves may not be judged; behold, the Judge is standing right at the door.*

A recent medical survey states that chronic complainers live longer than people who are always sweet and serene. It claims that their cantankerous spirit gives them a purpose for living. Each morning they get up with a fresh challenge to see how many things they can find to grumble about, and they derive great satisfaction from making others miserable. I question whether those who complain actually do outlive those who don't. Maybe it just seems that way to everybody around them. — Herbert Vander Lugt Paul Lee Tan, Encyclopedia of 7700

Illustrations: Signs of the Times (Garland, TX: Bible Communications, Inc., 1996), 256.

Good Old Days?

Our forefathers did without sugar until the 13th century; without coal fires until the 14th century; without battered (coated in batter) bread until the 15th century; without potatoes until the 16th century; without coffee, tea, and soup until the 17th century; without pudding until the 18th century; without eggs, matches, and electricity until the 19th century; without canned

goods until the 20th century. Now, what was it we were complaining about? — Sunshine Magazine

There's no sense in advertising your troubles—there's no market for them.

Whenever you are tempted to tell your troubles to other people, remember that half your listeners aren't interested, and the rest are glad you're finally getting what's coming to you.

Two classes of people are always complaining: those who don't get what they deserve and those who do.

If you pray for rain, don't grumble about the mud.

A complaining tongue reveals an ungrateful heart.

—William Ward Ayer

You can either complain that rose bushes have thorns or you can be glad that thornbushes have roses.

It is not the greatness of our trouble but the littleness of our spirit that makes us complain.

We mutter and we sputter,
We fume and we spurt,
We mumble and grumble,
Our feelings get hurt.
We can't understand things,
Our vision grows dim,
When all we need
Is a moment with Him.

Exodus 15:23 And when they came to Marah (, they could not drink the waters of Marah , for they were bitter; therefore it was named Marah (bitter).

Marah - A spring with bitter water which was 3 days travel from the crossing place of the Red Sea in the peninsula of Sinai.

bitter *adj.* מַר (*mǎr*) pertaining to having an astringent, pungent, disagreeable taste in the mouth.

When the people realized that the water was bitter, they became bitter and were full of bitterness.

bitterness, anguish, a mental state of great, intense distress, as a figurative extension of a bitter taste in the mouth.

bitter *adj.* “exhibiting intense animosity”, “bitter enemy”, “bitter complaint”, “intensely unpleasant especially in coldness or rawness”, “bitterly disappointed or upset”, “a prolonged and bitter quarrel or dispute”, “be bitterly hostile towards each other”, Inc Merriam-Webster, Merriam-Webster’s Collegiate Dictionary (Springfield, MA: Merriam-Webster, 1996).

Ruth 1:20 She said to them, “Do not call me Naomi (pleasant); call me Mara (bitter), for the Almighty has dealt very bitterly with me.

Bitterness

1. Bitterness intensifies our negative reaction to the undesirable things that occur in life.
2. Bitterness is a negative characteristic that is linked to arrogance, anger, and implacability.

Romans 3:14 "Whose mouth is full of cursing and bitterness."

3. Believers, can be free from the evil effects of bitterness to being kind, tenderhearted, and forgiving through acknowledging their sins to G.F. and receiving the power of the Holy Spirit.

Ephesians 4:31-32 Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. 32) And be kind to one another, tenderhearted, forgiving one another, just as God in Christ forgave you.

Hebrews 12:14-15 Pursue peace with all people, and holiness, without which no one will see the Lord: 15) looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled;

4. Bitterness can intensify the remorse and frustration one feels to an amazing degree.

Ezekiel 27:30-31 They will make their voice heard because of you; They will cry bitterly and cast dust on their heads; They will roll about in ashes; 31) They will shave themselves completely bald because of you, gird themselves with sackcloth, and weep for you With bitterness of heart and bitter wailing.

LESSON 41 (7-2-23)

5. Bitterness of husbands toward their wives can destroy the love they once had for them. God specifically commands them to love their wives.

Colossians 3:19 Husbands, love your wives and do not be bitter toward them.

Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself for her,

6. Some people hold on to bitterness so tenaciously towards others that their life is ruined by it.

Job 21:25 Another man dies in the bitterness of his soul, never having eaten with pleasure.

LESSON 42 (7-9-23)

7. Bitterness motivates both frustration and complaining.

Job 7:11 Therefore I will not restrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

Job 10:1 My soul loathes my life; I will give free course to my complaint; I will speak in the bitterness of my soul.

8. Mothers become bitter toward their children when they do not turn out right.

Proverbs 17:25 A foolish son is a grief to his father, and bitterness to her who bore him.

9. Controlling and manipulating women are more bitter than death.

Ecclesiastes 7:26 And I find more bitter than death the woman whose heart is snares and nets, whose hands are fetters. He who pleases God shall escape from her, but the sinner shall be trapped by her.

The verse above can be compared to what Solomon wrote in Proverbs 5:

Proverbs 5:3-5 For the lips of an adulteress drip honey, And smoother than oil is her speech; 4) But in the end she is bitter as wormwood, Sharp as a two-edged sword. 5) Her feet go down to death, Her steps lay hold of Sheol.

Proverbs 21:9 It is better to live in a corner of a roof, Than in a house shared with a contentious woman.

Proverbs 21:19 It is better to live in a desert land, Than with a contentious and vexing woman.

10. We must be on guard that we do not let the vicious scourge of bitterness control our lives.

Isaiah 38:15 What shall I say? For He has spoken to me, and He Himself has done it; I shall wander about all my years because of the bitterness of my soul.

24) So, the people grumbled at Moses, saying, "What shall we drink?"

grumbled verb, to mutter in discontent, fret, nag, bother, fuss, annoy, irritate,

grump noun,

1 : one who has a fit of ill humor or sulkiness

2 : a person given to complaining

The word “grumble” or “grumbled” is used 16 times in reference to the Israelites in Exodus, Numbers, and once in Deuteronomy.

Why did they ask Moses what they should drink? This was not a legitimate question that expects an answer. This was their way to show that they held him responsible and they were disgusted with him. This response is amazing in light of their recent deliverance and triumphal songs of worship.

PP Did Moses make a mistake by leading the people to a place that had bitter water that no one could not drink? No, God led them there. Was God punishing them? No, He was educating them. He was preparing them to take back the promise land.

“The Lord said, “In the world ye shall have tribulation.” Right on your pathway there is a Marah. In the pathway of every believer there is a Marah. God has arranged it all. Someone has said, “Disappointments are God’s appointments.” I have found this to be true. J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 1 (Nashville: Thomas Nelson, 1997), 251.

Friend, there are many frustrations, disappointments, and sorrows in life. Your plans can be torn up like a jigsaw puzzle. You may have a little grave on a hillside somewhere.

I have. May I say that we all have our Marahs. You will not bypass them. You cannot detour around them, skip over them, or tunnel under them. ibid

God has scheduled unpleasant trying times for all of us, not because He wants us to suffer, but because through undeserved suffering, we learn to trust Him, to see His faithfulness and to experience His power and love.

So, the next time we have too much water, or bitter water, or no water, the last thing we should be saying is, “*Why did God let this to happen to me?*”

Romans 8:16-18 *The Spirit Himself bears witness with our spirit that we are children of God, 17) and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him. 18) For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.*

God does not want us to become mediocre believers who remain biblically ignorant, confused, lazy, having no “spudazo” – zeal for God nor for His word. Undeserved suffering inspires people to look for answers to their problems and if they search for the Lord with all their heart, they will find Him who has all the answers.

Deuteronomy 4:29 *But from there you will seek the LORD your God, and you will find Him if you search for Him with all your heart and all your soul.*

Philippians 1:29 For to you it has been granted (permitted, to be favored, to be privileged) ***for Christ's sake, not only to believe in Him, but also to suffer for His sake,***

Vs. 25 – Moses immediately called on the Lord and the Lord told him how to fix the situation so the people drank the water.

Did Moses deserved to be attacked by the people? No.

Did the people deserve to receive clear clean water to drink? No.

LESSON 43 (7-23-23)

Romans 9:23–25 illustrate the trials and *vicissitudes of life. Israel in the wilderness is a type of our pilgrimage through life. Even though most of us would like to live a quiet comfortable life free from surprises and changes, but everyone experiences changes in their lives whether they like it or not.

***Vicissitudes**

2 : a favorable or unfavorable event or situation that occurs by **chance**. Inc Merriam-Webster, Merriam-Webster's Collegiate Dictionary (Springfield, MA: Merriam-Webster, 1996).

I don't agree with the last part of this definition. It may appear that some things happen by chance sometimes, but the things that happen, whether good or bad, are part of God's plan for our life and are according to His will. Unwanted changes can be punitive for believers in carnality, or they may be testing for believers who are advancing in God's plan for their life. Sometimes He uses undesirable situations or other people to test us, but He puts limits on what they can do to us.

Read: **Job 1:6-12, Luke 8:27-35,**

2 Samuel 24:16 And when the angel stretched out His hand over Jerusalem to destroy it, the LORD relented from the destruction, and said to the angel who was destroying the people, "It is enough; now restrain your hand."

Proverbs 25:28 Like a city that is broken into and without walls Is a man who has no control over his spirit.

The natural response when we are experiencing undeserved suffering is to complain or grumble. These are verbal sins that take away our Relaxed Mental Attitude (RMA) and replace it with anger, anxiety, resentment, self-pity, etc. We may think that we are justified in our complaints and grumbings because we are being treated unfairly but that is nothing but human viewpoint. God expects us to have divine viewpoint which includes trusting and relying on Him with our problems.

God commands us to cast our burdens on Him and when we do, the complaining and grumbling stops! God hears our complaints and He doesn't like them. Here are a few illustrations of God dealing with people who grumbled and complained: **Numbers 14:22-35, 11:1-6, 21:4-9, Psalms 78:17-42, 1 Corinthians 10:1-13**

LESSON 44 (7-30-23)

We ran out of time before we covered **1 Corinthians 10:1-13** last Sunday so we will cover it now.

1 Corinthians 10:1-10 I do not want you to be unaware, brothers, that our ancestors were all under the cloud and all passed through the sea,

² and all of them were baptized into Moses in the cloud and in the sea.

³ All ate the same spiritual food,

⁴ and all drank the same spiritual drink, for they drank from a spiritual rock that followed them, and the rock was the Christ.

⁵ Yet God was not pleased with most of them, for they were struck down in the desert.

⁶ These things happened as examples for us, so that we might not desire evil things, as they did.

⁷ And do not become idolaters, as some of them did, as it is written, "The people sat down to eat and drink, and rose up to revel."

⁸ Let us not indulge in immorality as some of them did, and twenty-three thousand fell within a single day.

⁹ Let us not test Christ as some of them did, and suffered death by serpents.

1 Corinthians 10:13 No trial/test has come to you but what is human. God is faithful and will not let you be tried beyond your strength; but with the trial/test he will also provide a way out, so that you may be able to bear it.

We need to learn to thank God for giving us the opportunity to advance spiritually through testing and to ask Him to help us to use the spiritual dynamics of Bible doctrine to trust Him with our problems and to patiently wait for our deliverance.

God is always working on us and with us to make us better. Do you know when He started working on us? Was it when we were born? No, it was before that, it was in eternity past.

Romans 8:29 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren;

Exodus 15:25 Then he cried out to the LORD, and the LORD showed him a tree; and he threw it into the waters, and the waters became sweet. There He made for them a statute and regulation, and there He tested them.

Moses did exactly what he should have done; he cried out to the Lord and of course He had the solution and the bitter water instantly became sweet and tasted great.

God made a statute and regulation for them, and there He tested them.

Exodus 15:26 And He said, "If (Sept. 3rd) you will give earnest heed to the voice of the LORD your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes (a prescribed task), I will put none of the diseases on you which I have put on the Egyptians; for I, the LORD, am your healer."

The Lord was explaining to His people how important it was for them to trust Him and to obey Him. Our relationship with Him is determined by our attitude towards Him and His word. If we seek Him and desire to be closer to Him, then He will draw closer to us.

James 4:8 Draw near to God and He will draw near to you...

Read: **Deuteronomy 7:12-21**

Exodus 15:27 Then they came to Elim where there were twelve springs of water and seventy date palms, and they camped there beside the waters.

From Marah the people went to Elim, about seven miles south of Marah, where there was abundant water and shade. There were 12 springs and 70 date palm trees at Elim. This place was a wonderful oasis where the people had everything they needed.

CHAPTER 16

Exodus 16:2 And the whole congregation of the sons of Israel grumbled against Moses and Aaron in the wilderness.

the whole congregation – How sad this is that all these people had forgotten so quickly how many times the Lord demonstrated His faithfulness in protecting them and supplied for all their needs.

The first thing that the Israelites did when they were lacking something was to blame Moses and Aaron.

Exodus 16:3 And the sons of Israel said to them, "Would that we had died by the LORD's hand in the land of Egypt, when we sat by the pots of meat, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger."

What kind of people were they who would say such things?

1. They were highly emotional – This always happens when believers fail to apply Bible Doctrine in difficult times.
2. They were grossly exaggerating the situation – This happens when believers focus on the problem rather than on the Lord.
3. They were alleging things that were outrageously untrue – They did this in order to “play the victim.” They were seeking pity, sympathy, and attention.
4. No one was claiming the promises of God – What a shame! There are over seven thousand promises from God in the Bible and every one of them are true because it is impossible for God to lie.

Titus 1:2 in the hope of eternal life, which God, who cannot lie, promised long ages ago,
Hebrews 6:18 by two unchangeable things in which it is impossible for God to lie,

5. **No one was faith-resting** – Go to Power Point “**Faith-Rest**” Rationales. Then read: **Hebrews 3:8-4:11**

Faith-Rest

- 1. Claim a promise.**
- 2. Concentrate on doctrine using a rationale.**
 - a. Essence of God rationale**
(Essence Box)
 - b. Logistical Grace rationale**
 - c. Plan of God rationale**
- 3. Apply the doctrinal rationale to the problem and enjoy the rest.**

THE ESSENCE BOX

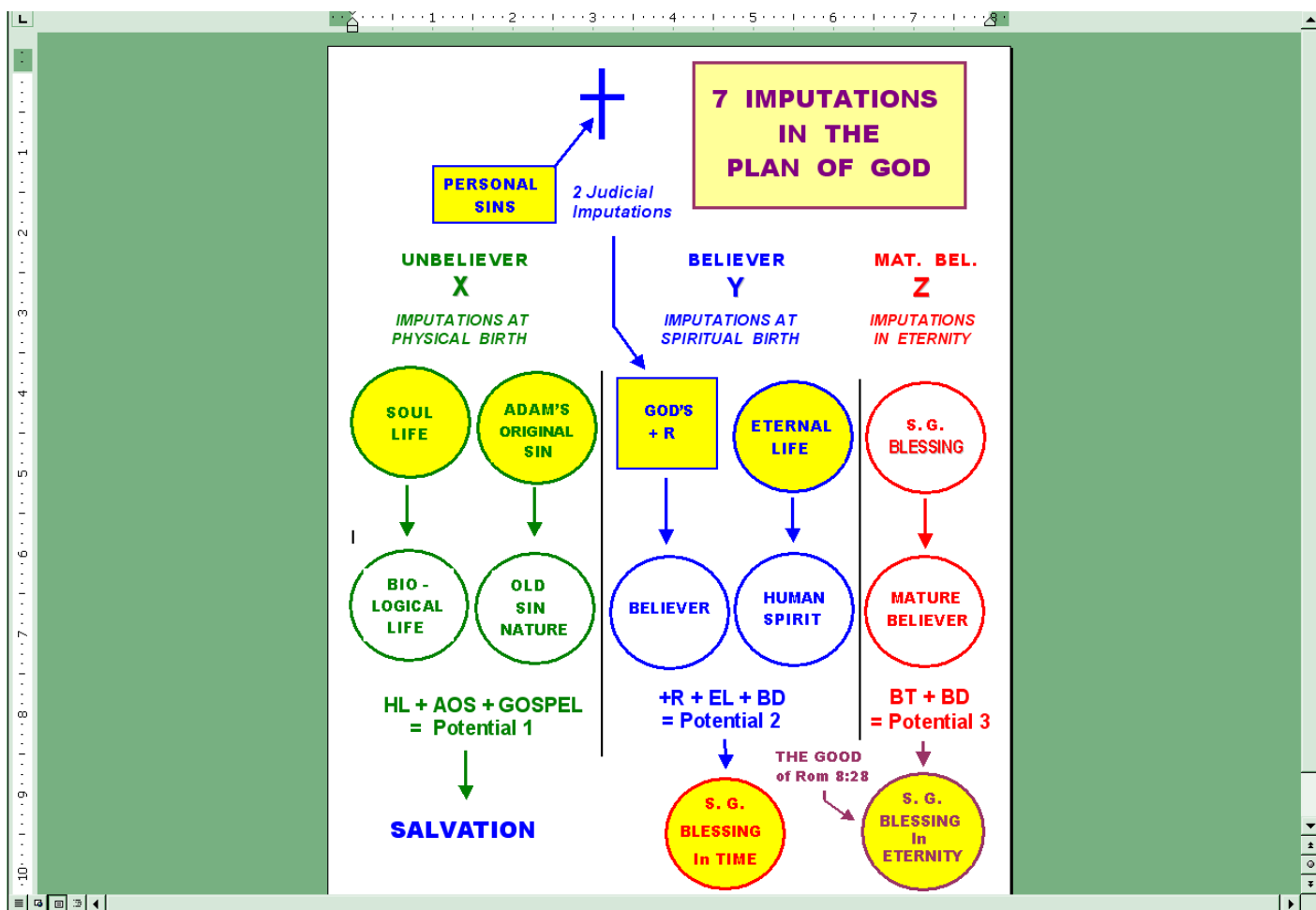
THE ATTRIBUTES OF GOD

LOVE
JUSTICE
RIGHTEOUSNESS
SOVEREIGNTY
ETERNAL LIFE
IMMUTABILITY
VERACITY
OMNIPOTENCE
OMNISCIENCE
OMNIPRESENCE

LOGISTICAL GRACE

1. Logistical grace is divine planning, divine support, divine provision, and divine blessing for **every** Church Age believer.
2. God provides everything believers need in order to fulfill their mission for God.
3. **2 Corinthians 9:8** And God is able to make all grace abound to you, that always having all sufficiency in every -thing, you may have an abundance for every good deed;

Theater mode (t)



LESSON 46 (9-10-23)

We went over the “**Faith-Rest Drill**” toward the end of **Lesson 45**.

The Exodus generation did not enter the **Promised Land** because they refused to believe that God would give them victory over the Canaanites who were living on the land that God promised to them, the Israelites. So they did not enter His rest by

trusting Him to do what He said He would do, so they were sent back to the wilderness to die.

The rest that they rejected was an **individual spiritual rest in the Lord**. There is no effort or work required to possess it and it is not for sale. The only way to receive this wonderful rest is by trusting Christ with your problems and your life.

God still gives us the opportunity to trust the Lord to do what He said He will do; we call it “**Faith Rest**”

When we give our problems, difficulties, troubles, setbacks, predicaments, and crises to Jesus Christ to handle, this is what happens:

- 1.** The stress, worry, fear, anger, confusion, and dreading the outcome of our situation ends! Remember, our problems are no longer ours because we are trusting Him with them, not ourselves.
- 2.** Our relationship with Him goes to a new level. We talk to Him more, we thank Him more, we ask Him for more, and we love Him more.
- 3.** We develop a **Relaxed Mental Attitude (RMA)**. We don't freak-out when something goes wrong or when people try to get us riled up.

4. We get to see the faithfulness and power of our God working on our behalf.
5. We are comforted to know that He never will leave us or forsake us and it is impossible for Him to fail us.
6. **Faith-Resting** doesn't always mean that things get better, sometimes they get worse. But God will never allow us to be tested beyond what we are able to bear (when we are trusting in Him).

1 Corinthians 10:13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.

7. We find that good things do happen when we undergo undeserved suffering for blessing (spiritual growth, stronger relationships, greater capacity for love grows, an (RMA) develops)
8. The horrible consequences of **failing to Faith-Rest** are shown in the Scriptures below.

Hebrews 3:6 but Christ was faithful as a Son over His house whose house we are, if³ we hold fast our confidence and the boast of our hope firm until the end.

7 Therefore, just as the Holy Spirit says, "Today if you hear His voice, (Heb. 3:7, 3:15, 4:7)

8 Do not harden^s your hearts as when they provoked Me, As in the day of trial in the wilderness,

9 Where your fathers tried Me by testing Me, And saw My works for forty years.

10 "Therefore I was angry with this generation, And said, 'They always go astray in their heart; And they did not know My ways';

11 As I swore in My wrath, 'They shall not enter My rest.'"

12 Take care, brethren, lest there should be in any one of you an evil, unbelieving heart, in falling away from the living God.

13 But encourage^m one another day after day, as long as it is still called "Today," lest any one of you be hardened^s by the deceitfulness of sin.

14 For we have become partakers of Christ, if^s we hold fast the beginning of our assurance firm until the end;

15 while it is said, "Today if^s you hear His voice, Do not harden^s your hearts, as when they provoked Me."

16 For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses?

17 And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness?

18 And to whom did He swear that they should not enter His rest, but to those who were disobedient? (ἀπειθέω, *refuse to believe*)

19 And so we see that they were not able to enter because of unbelief.

4:1 Let us therefore fear^s, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached^r did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spoke in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. (Gen. 2:2)

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remained that some must enter therein, and they to whom it was first preached entered not in because of unbelief: *(same word as in 3:18)*

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, Today if^s ye will hear his voice, harden^s not your hearts.

8 For if² Jesus Joshua had given them rest, then would he not afterward have spoken of another day.

9 There remains therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

11 Let us ~~*labor~~ therefore to enter into that rest, lest any man fall after the same example of unbelief.

***SPOUDAZO, σπουδάζω, (v. aas); ③ to be especially conscientious in discharging an obligation, be zealous/eager, take pains, make every effort, be conscientious.**

We must stay alert and be zealous to trust the Lord with our troubles rather than trust ourselves. That way, the focus of our life is on Him, where it belongs, not on ourselves.

LESSON 45 (9-17-23)

9. They besmirched the character of God -

Exodus 16:3 ...for you have brought us out into this wilderness to kill this whole assembly with hunger."

To allege that God would do what is stated above is an abominable lie which seriously impugns His character.

10. They had no gratitude – Thy never would have acted the way they did, nor say the things they said about God, if

they had gratitude for all that He had already done for them in Egypt and in the wilderness.

“A complaining tongue reveals an ungrateful heart.” —
William Arthur Ward

Philippians 2:14 “do all things without complaining and disputing.”

Exodus 16:4 Then the LORD said to Moses, "Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not.

Notice, the Lord did not punish their arrogant, disrespectful, and ungrateful attitude. He did not scold them nor admonish them for what they said. Rather, He told them that He would rain down bread from heaven for them.

Nehemiah 9:15 Thou didst provide bread from heaven for them for their hunger, Thou didst bring forth water from a rock for them for their thirst, And Thou didst tell them to enter in order to possess The land which Thou didst swear to give them.

Psalms 105:40 They asked, and He brought quail, And satisfied them with the bread of heaven.

John 6:31-35 Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread out of heaven to eat.'" 32 Jesus therefore said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. 33 "For the bread of God is

that which comes down out of heaven, and gives life to the world." 34 They said therefore to Him, "Lord, evermore give us this bread." 35 Jesus said to them, "I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst.

Read: **1 Corinthians 10:1-12**

LESSON 48 (9-24-23)

Psalm 78:1 A Maskil (enlightenment) of Asaph.

1 Listen, O my people, to my instruction; Incline your ears to the words of my mouth.

2 I will open my mouth in a parable; I will utter dark sayings of old,

3 Which we have heard and known, And our fathers have told us.

4 We will not conceal them from their children, But tell to the generation to come the praises of the LORD, And His strength and His wondrous works that He has done.

5 For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should teach them to their children,

6 That the generation to come might know, even the children yet to be born, That they may arise and tell them to their children,

7 That they should put their confidence in God, And not forget the works of God, But keep His commandments,

8 And not be like their fathers, A stubborn and rebellious generation, A generation that did not prepare its heart, And whose spirit was not faithful to God.

9 The sons of Ephraim were archers equipped with bows, Yet they turned back in the day of battle.

10 They did not keep the covenant of God, And refused to walk in His law;

11 And they forgot His deeds, And His miracles that He had shown them.

12 He wrought wonders before their fathers, In the land of Egypt, in the field of Zoan.

13 He divided the sea, and caused them to pass through; And He made the waters stand up like a heap.

14 Then He led them with the cloud by day, And all the night with a light of fire.

15 He split the rocks in the wilderness, And gave them abundant drink like the ocean depths.

16 He brought forth streams also from the rock, And caused waters to run down like rivers.

17 Yet they still continued to sin against Him, To rebel against the Most High in the desert.

18 And in their heart they put God to the test By asking food according to their desire.

19 Then they spoke against God; They said, "Can God prepare a table in the wilderness?"

20 "Behold, He struck the rock, so that waters gushed out, And streams were overflowing; Can He give bread also? Will He provide meat for His people?"

21 Therefore the LORD heard and was full of wrath, And a fire was kindled against Jacob, And anger also mounted against Israel;

22 Because they did not believe in God, And did not trust in His salvation.

23 Yet He commanded the clouds above, And opened the doors of heaven;

24 And He rained down manna upon them to eat, And gave them food from heaven.

25 Man did eat the bread of angels; He sent them food in abundance.

26 He caused the east wind to blow in the heavens; And by His power He directed the south wind.

27 When He rained meat upon them like the dust, Even winged fowl like the sand of the seas,

28 Then He let them fall in the midst of their camp, Round about their dwellings.

29 So they ate and were well filled; And their desire He gave to them.

30 Before they had satisfied their desire, While their food was in their mouths,

31 The anger of God rose against them, And killed some of their stoutest ones, And subdued the choice men of Israel.

32 In spite of all this they still sinned, And did not believe in His wonderful works.

33 So He brought their days to an end in futility, And their years in sudden terror.

34 When He killed them, then they sought Him, And returned and searched diligently for God;

35 And they remembered that God was their rock, And the Most High God their Redeemer.

36 But they deceived Him with their mouth, And lied to Him with their tongue.

37 For their heart was not steadfast toward Him, Nor were they faithful in His covenant.

38 But He, being compassionate, forgave their iniquity, and did not destroy them; And often He restrained His anger, And did not arouse all His wrath.

39 Thus He remembered that they were but flesh, A wind that passes and does not return.

40 How often they rebelled against Him in the wilderness, And grieved Him in the desert!

41 And again and again they tempted God, And pained the Holy One of Israel.

42 They did not remember His power, The day when He redeemed them from the adversary,

43 When He performed His signs in Egypt, And His marvels in the field of Zoan,

44 And turned their rivers to blood, And their streams, they could not drink.

45 He sent among them swarms of flies, which devoured them, And frogs which destroyed them.

46 He gave also their crops to the grasshopper, And the product of their labor to the locust.

47 He destroyed their vines with hailstones, And their sycamore trees with frost.

48 He gave over their cattle also to the hailstones, And their herds to bolts of lightning.

49 He sent upon them His burning anger, Fury, and indignation, and trouble, A band of destroying angels.

50 He leveled a path for His anger; He did not spare their soul from death, But gave over their life to the plague,

51 And smote all the first-born in Egypt, The first issue of their virility in the tents of Ham.

52 But He led forth His own people like sheep, And guided them in the wilderness like a flock;

53 And He led them safely, so that they did not fear; But the sea engulfed their enemies.

54 So He brought them to His holy land, To this hill country which His right hand had gained.

55 He also drove out the nations before them, And He apportioned them for an inheritance by measurement, And made the tribes of Israel dwell in their tents.

56 Yet they tempted and rebelled against the Most High God, And did not keep His testimonies,

57 But turned back and acted treacherously like their fathers; They turned aside like a treacherous bow.

58 For they provoked Him with their high places, And aroused His jealousy with their graven images.

59 When God heard, He was filled with wrath, And greatly abhorred Israel;

**60 So that He abandoned the dwelling place at Shiloh,
The tent which He had pitched among men,**

**61 And gave up His strength to captivity, And His glory
into the hand of the adversary.**

**62 He also delivered His people to the sword, And was
filled with wrath at His inheritance.**

**63 Fire devoured His young men; And His virgins had no
wedding songs.**

**64 His priests fell by the sword; And His widows could
not weep.**

**65 Then the Lord awoke as if from sleep, Like a warrior
overcome by wine.**

**66 And He drove His adversaries backward; He put on
them an everlasting reproach.**

**67 He also rejected the tent of Joseph, And did not
choose the tribe of Ephraim,**

**68 But chose the tribe of Judah, Mount Zion which He
loved.**

**69 And He built His sanctuary like the heights, Like the
earth which He has founded forever.**

**70 He also chose David His servant, And took him from
the sheepfolds;**

**71 From the care of the ewes with suckling lambs He
brought him, To shepherd Jacob His people, And Israel
His inheritance.**

**72 So he shepherded them according to the integrity of
his heart, And guided them with his skillful hands.**

Exodus 16:5 And it will come about on the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily." 6) So Moses and Aaron said to all the sons of Israel, "At evening you will know that the LORD has Exodus 16:8 Moses said, "This will happen when the LORD gives you meat to eat in the evening, and bread to the full in the morning; for the LORD hears your grumblings which you grumble against Him. And what are we? brought you out of the land of Egypt; 7) and in the morning you will see the glory of the LORD, for He hears your grumblings against the LORD; and what are we, that you grumble against us?"

"Every time Israel murmured, the glory of God appeared. This tells us that God does not like griping, complaining, and fault-finding Christians. The church is filled with complaining Christians. If you are in a church where you have to murmur, complain, and gripe, get out and go somewhere

else." J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 1 (Nashville: Thomas Nelson, 1997), 253.

Every day they would have to trust the LORD to bring the food each morning! God gives us one day at a time and we depend on Him to give us everything we need for each day. Even rich people who can afford anything they want must rely on the availability of things like food and water. Ex. baby formula

“Vers. 4–8.—THE PROMISE OF BREAD FROM HEAVEN. When men who are in real distress make complaint, even though the tone of their complaint be not such as it ought to be, God in his mercy is wont to have compassion upon

them, to “hear their murmurings,” and grant them some relief. But the relief is seldom of the kind which they expect, or pray for. The Israelites wished for actual bread, made of wheaten or barley flour. God gave them, not such bread, but a substitute for it. And first, before giving it, he promised that it should be given. Thus expectation was aroused; faith was exercised; the supernatural character of the relief was indicated; the power and the goodness of God, were, both of them, shown forth. And with the promise was given a law. They were on each occasion to gather no more than would suffice for the day. Thus they would continually “live by faith,” taking no thought for the morrow, but trusting all to God. H. D. M. Spence-Jones, Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 34.

Vs. 6 When the Israelites saw a very gracious act of God in providing the wonderful manna, they remembered the many curses He employed against the Egyptians which delivered them from the horrible slavery they experience.

Vs. 7 Notice that *He hears your grumblings against the LORD;* Their complaints and grumblings were against the Lord. What arrogance! What a lack of respect and gratitude! Did they think that God didn’t hear what was coming out of their mouths when their attitude was so arrogant and unkind?

Exodus 16:2 *Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness.*

Who can tell me what they should have been doing instead of complaining? They should have been **PRAYING!**

“It is ever easier, in times of difficulty, to murmur than to pray. Yet how much better for ourselves, as well as more dutiful to

God, could we learn the lesson of coming with every trouble to the throne of grace". H. D. M. Spence-Jones, ed., Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 32.

Exodus 16:8 Moses said, "This will happen when the LORD gives you meat to eat in the evening, and bread to the full in the morning; for the LORD hears your grumbings which you grumble against Him. And what are we?

God responded to their whining and bellyaching with grace. He knew full well that His kindness to such ne'er-do-wells would demonstrate to others and to themselves that they were miserable wretches.

Moses and Aaron wondered why the people grumbled against them since they were only agents who carried out what ever God required of them. It is safer to grumble and complain against people than it is to God.

LESSON 49 (10-1-23)

PP "What elements make a Murmuring Spirit—how is it to be described?

(1) At the basis of it there lies *distrust* and *un-submissiveness*. There is distrust of God's goodness and power, and want of submission to his will in the situation in which he has placed us. The opposite spirit is exemplified in Christ, in his first temptation in the wilderness (Matt. 4:1–4; cf. Deut. 8:3).

(2) Connected with this, there is ***forgetfulness of, and ingratitude for, benefits formerly received***. This is very conspicuous in the case of these Israelites (Ex. 16:3).

(3) The characteristic feature of this rebellious spirit is the entertaining of **injurious thoughts of God**—the attempt to **put God in the wrong** by fastening on Him the imputation of **dealing harshly and injuriously with us**. The murmuring spirit keeps the eye bent on self, and on self's imaginary wrongs, and labors hard to make out a case of ill treatment. Its tone is complaining. It would arraign the Eternal at its puny bar, and convict him of injustice. It is narrow, self-pitying, and egoistic.

(4) Murmurers express themselves in **accusations** and **reproaches**. This toxic mental point of view prepares the way for negative allegations to be passed off as righteous charges. Job refused to engage in such arrogant behavior.

Job 1:22 *In all this Job did not sin nor charge God with wrong.*

(5) Murmurers are prone to **exaggeration**. The Israelites can hardly have been as well off in Egypt as they here pretend, though their words in (Ex. 16:3) show that their rations in bondage must have been fairly liberal. But their desire to **make their present situation look as dark as possible**, lead them to magnify the advantages of their former situation. However, they did not think it was so great when they were in Egypt.

(6) Murmuring against God may not venture to **express itself directly, and yet may do so indirectly**. The murmuring of the Israelites was of this veiled character. **They masked their rebellion against God**, and their impeaching of his goodness, by **directing their accusations against his servants**. It was God against whom they murmured (Ex. 16:7-8), but they slightly veiled the fact by not mentioning God, but by speaking only of Moses and Aaron. If the spirit be **bitter** and **rebellious**, it is God, not

others, whom we are contending against H. D. M. Spence-Jones, ed., Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 33.

(7) How does this apply to us? There are many people who despise our leaders, and our president and they deplore them and castigate them openly. But do you know that the Bible commands us to pray for our leaders? That means kings/presidents/prime ministers/governors even if they are wretched evil people, we are to pray for him.

1 Timothy 2:1-3 First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, 2) for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity. 3) This is good and acceptable in the sight of God our Savior,

Matt. 5:44 – pray for those who persecute you,

Luke 6:28 - bless those who curse you, pray for those who mistreat you.

God chooses those who have rule over us:

Romans 13:1 Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.

We direct our wrath towards leaders who God has put over us. But are we really directing our wrath towards God? We must remember that He is sovereign over the entire universe and He is just and righteous. Therefore, we are to pray for our leaders so that they might be saved and recognize that they are evil doers and change their ways.

LESSON 50 (10-8-23)

Exodus 16:9 Then Moses spoke to Aaron, "Say to all the congregation of the children of Israel, 'Come near before the LORD, for He has heard your complaints.' "

If you were an Israelite and heard this command from Aaron, what would you do? What would you be thinking? For me, It would be like receiving a note from the principal's office to report to the principal's office immediately.

Exodus 16:10 Now it came to pass, as Aaron spoke to 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.

Were the children of Israel contrite and humble, or would they haughty or defiant? There was probably both types.

Exodus 16:11-12 And the LORD spoke to Moses, saying, 12) "I have heard the grumblings of the sons of Israel; speak to them, saying, 'At twilight you shall eat meat, and in the morning you shall be filled with bread; and you shall know that I am the LORD your God.'"

Read: **Numbers 14:27-36** (vs. 28 cf. **Deut. 2:14-15** & **Num. 26:63-68**)

LESSON 51 (10-15-23)

Romans 9:27 and Romans 11:2-5

CHAPTER 17

Vs. 1 The Lord led the people to a place where there was no water. He didn't do it to punish them, but to train them to always trust Him to provide for their needs. Also to demonstrate His faithfulness, His power, and His love.

The people blamed Moses for bringing them to a place with no water but they saw the cloud every day and pillar of fire every night that the Lord used to lead the people.

Vs. 2. Moses asked the people why they quarreled with him.

PP He said, “***Why do you test the Lord?***”

(‘**test**’), to try, tempt, put one to the test. Describes God putting people to the test or people testing God.

God’s testing has particular purposes:

1. to prevent people from sinning (Exod 20:20b)
2. to see whether they will follow God’s instructions (Exod 16:4)
3. to discover the motives of the heart and to keep his commandments (Deut 8:2; 2 Chr 32:31)
4. to do good in the end to those he tests (Deut 8:16)
5. to see whether they love him wholeheartedly (Deut 13:4)
6. and whether they will obey the His ways (Judg 2:22; 3:4)

Sun Hee Kim, “Testing,” ed. Douglas Mangum et al., Lexham Theological Wordbook, Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).

(‘**test**’, try, i.e., cause or allow hardship or trouble in a circumstance, often with choices within the situation, implying a different outcome is possible. James Swanson, Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament) (Oak Harbor: Logos Research Systems, Inc., 1997).

We determine the outcome of God’s testing. We will either fail the test by reacting to it and will be disciplined, or we will pass the test by responding to it and will be blessed.

Anyone who thinks, insinuates, or declares that God is unfair, unjust, or has done something wrong, are testing the boundary of His grace and patience and fail the test.

God tested the Israelites to see if they would trust Him for whatever they needed. They failed the test so completely that they turned everything upside down by taking it upon themselves to test the Lord Himself. What blasphemy!

The Israelites miserably failed the no water test. Instead of going to the Lord with their problem and trusting Him to take care of it, they attacked Moses and threatened him with being stoned if he didn't solve their problem. Actually, Moses was not the target of their anger, God was.

Deuteronomy 6:16-17 ***You shall not put the LORD your God to the test, as you tested Him at Massah. 17) "You should diligently keep the commandments of the LORD your God, and His testimonies and His statutes which He has commanded you.***

Psalms 95:9-11 ***When your fathers tested Me, They tried Me, though they had seen My work. 10) "For forty years I loathed that generation, And said they are a people who err in their heart, And they do not know My ways. 11) "Therefore I swore in My anger, Truly they shall not enter into My rest."***

Read: Numbers 21:5-9, Psalm 78:15-21, Psalm 106:7-14, Hebrews 3:8-11

1 Corinthians 10:8-9 ***Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. 9) **Nor let us try the Lord**, as some of them did, and were destroyed by the serpents. (Numbers 21:2-9)***

Judges 2:21-22 ***I also will no longer drive out before them any of the nations which Joshua left when he died, 22) in order **to test** Israel by them, whether they will keep***

the way of the LORD to walk in it as their fathers did, or not."

Vs. 3 – More grumbling and stupid emotional outbursts

Vs. 4 – While the people turned against Moses, Moses turned toward God and cried out to Him. Read **Num. 14:1-11, & 32:10**

LESSON 52 (10-22-23)

Vs. 5 - God told Moses and Aaron to pass before the people.

He told him to take some of the elders with him. The elders needed to trust in the Lord and see His faithfulness just as much as Moses, and so do we.

He also told Moses to take his staff, the one he used in Egypt.

Vs. 6 – Then the Lord told Moses that He would stand before them there on the rock. God will never leave us or forsake us.

PP Joshua 1:5 - *I will be with you; I will not fail you or forsake you.*

Deuteronomy 31:3 *It is the LORD your God who will cross ahead of you; He will destroy these nations before you, and you shall dispossess them. Joshua is the one who will cross ahead of you, just as the LORD has spoken.*

Deuteronomy 31:6-8 *"Be strong and courageous, do not be afraid or tremble at them, for the LORD your God is the one who goes with you. He will not fail you or forsake you."*

7) Then Moses called to Joshua and said to him in the sight of all Israel, "Be strong and courageous, for you shall go with this people into the land which the LORD has sworn to their fathers to give them, and you shall give it to them as an inheritance. 8) "And the LORD is the one who

goes ahead of you; He will be with you. He will not fail you or forsake you. Do not fear, or be dismayed."

We are able to obey the commands of God to be strong and to take courage because we are relying on His strength, not ours.

Vs. 7 - Massah – to test, Meribah - to complain or grumble

"Is the Lord among us, or not?" What a despicable thing to say to the almighty God who provided and protected His people even when they were grumbling and complaining to Him.!

Vs. 8 - Amalek was the grandson of Esau. There was no warning of their attack. Israel had done nothing to cause the Amalekites to fight their cousins - Israel.

Esau and Jacob fought one another even before they were born, and they continue to fight one another today.

This was the first battle the Israelites fought and they had no military training and no experience.

Vs. 9 Moses would be placed in a place where he could see the battle and he was to take his staff in his hand.

Vs. 10 - We will see that it was important for Aaron and Hur to accompany Moses. Hur was the son of Caleb.

PP Vs. 11-12 – One can hold his hands over his head just so long until they get so heavy that they must be lowered. Aaron and Hur helped by having Moses sit on a rock and would help support his arms so that the Israelites had victory over the Amalek.

It is not stated but one can deduce that Moses held his staff in his hand, as he held them over his head.

It was in his hands when he touched the Nile River when it turned to blood as well as the other plagues. So what was all this about? The staff represented the power of God. When Moses staff was above his head, he was relying on God's power; when the staff was lower than Moses' head, it represented what happens to us when we depend on our own power.

Vs. 13 – Joshua overwhelmed the Amalekites even though the Israelites were unprepared, they had no military training, it was a surprise attack, and it was their first battle. Why did they win? Because they learned something very important. Victory does not necessarily go to those who have greater numbers, or the best, weapons, or to those with the greatest experience, or to those who have the best leaders.

Victory goes to those who rely on the power of God rather than their own power or the power of others, and who trust in His promises.

By the way, God's promises are so important that we should make our decisions and direct our life by them. End **PP**

LESSON 53 (10-29-23)

Vs. 14 - The Lord told Moses to write about this battle in a book that was to be recited to Joshua so that he would never forget what he learned from it.

The Lord has done something similar for us. He has written something very important for us to remember (Bible Doctrine) into a book so that we can learn it, recite it, and apply it to our circumstances.

*“The sentence of national extinction which the Amalekites proclaimed for Israel (***Psalm 83:1–7**) passed by divine decree upon the Amalekites.”* John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 121.

** Assyria. This dominant nation of the eighth century B.C. took captive the northern 10 tribes of Israel in 722 B.C. Assyria used smaller nations, like Moab and Edom (the children of Lot; cf. Gen. 19:36–38), to accomplish its military goals. Ibid p. 816.*

Vs. 15 – Moses built an altar. An altar naturally implies a sacrifice, and Moses may well have thought that the signal victory they won required to be acknowledged and honored by offering animal sacrifices to God..

The Hebrew word “Jehovah-nissi” meant “the Lord is my banner,” meaning his *signal* victory. (*something that incites to action*) Moses declared the Lord Himself to be the Standard of His *people*.

Vs. 16 – *“The ongoing problem with Amalek was not merely one nation hostile toward another, it was a war between God and Amalek.”* Ibid p. 121.

CHAPTER 18

“The story of Jethro’s visit contrasts with the Amalekite confrontation. One came to fight, the other to seek knowledge; with one there was war, with the other judging or mediating for peace; with one, Moses’ hand grew heavy, with the other his work was too heavy. The chapter has three sections: the setting for the visit of Jethro (vv. 1–6), the praise of Jethro (vv. 7–12), and the advice of Jethro (vv. 13–27).” John D. Hannah, “Exodus,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 136.

Vs. 1. Jethro was very interested in his Son-in-Law so when Moses and the Israelites were camped in Rephidim, he decided to visit with him. He brought his daughter Zipporah who he gave to Moses to be his wife (***Ex. 2:21***).

Vs. 2 ***Jethro, Moses' father-in-law, took Moses' wife Zipporah, after he had sent her away, (Ex. 4:23-26).***

Vs. 3 – 4 He also brought Moses' two sons, **Gershom** – his name means “*banishment*”, and **Eliazer** – his name means “*God is my help*”.

Vs. 5- 6 --- Jethro sent word to Moses that he, his wife and his two sons were on their way to visit him.

Vs. 7 Moses was very respectful and hospitable to his Father-in-Law.

Vs. 8 Can you imagine how Jethro felt, hearing what actually happened in Egypt from Moses? God blessed him by being able to from his Son-in-law's own mouth the wonderful stories he heard from Moses himself who was closer to God than anyone and knew more details than anyone else.

Vs. 9–12 --- There several clues here that demonstrate that Jethro was a believer.

Vs. 13-18 Most people are like Moses who have to find out the hard way that they should be delegating responsibility to others.

Vs. 21 Read: **2 Chron. 19:4-10, Psalm 15:1-5**

Deuteronomy 16:19-20 ***You shall not distort justice; you shall not be partial, and you shall not take a bribe, for a***

bribe blinds the eyes of the wise and perverts the words of the righteous. 20) "Justice, and only justice, you shall pursue, that you may live and possess the land which the LORD your God is giving you.

The following was taken from “**Tolerating Tyranny**” by Pastor Mike Smith and can be found on the homepage at countrybiblechurch.us

SHOULD WE TRUST OUR JUDICIAL SYSTEM?

Over time, the U.S. Supreme Court and State Supreme Courts have slowly moved away from their constitutional framework of interpreting law towards an all-powerful court system where judges essentially act as legislators who create laws

The entire nation can now be bound by five Supreme Court judges who are appointed for life and who primarily base their decisions on precedents set by previous courts rather than the organic Constitution. If an earlier court made a mistake or used poor judgment in deciding a case, that precedent could be perpe-tuated on to later courts. It appears that this ideology has led the court away from its constitutional moorings over time and has broken down the separation of powers between the branches of government, thus allowing the court to exert much more power than the Constitution intended.

The “separation of powers” built into the Constitution to limit any branch of government from becoming too autonomous has, at times, been brazenly ignored by the courts. When courts go beyond their job of applying the law to a case and start imposing their own personal opinions on it, they actually are legislating law rather than interpreting law.

Only Congress has legislative power, Article 1 Section 1:

“All legislative powers herein granted shall be vested in the Congress of the United States...”

“Courts go beyond ‘plain meaning’ interpretations, giving laws and even constitutional provisions new and innovative meanings that their authors never dreamed of... When the courts change the law at their own initiative, they are legislating, and the framers of the Constitution never intended them to do that.” ⁵⁶

H. Wayne House is a distinguished research professor of theology, law, and culture at Faith Evangelical College and Seminary in Tacoma, Washington, and was formerly a professor of law at Trinity Law School and Trinity International University. Author and editor of several books, he says:

“When Holmes and others applied an evolutionary perspective that law is in flux in society and is not founded on some absolute principles, judges began to make the laws. With this has come the usurpation by the court of functions of the other branches of government as well as the other jurisdictions God created in society. Jurisdictions that God has established, the state, the family, the church, and finally the individual, have been trampled on by the state, especially the courts, so that little has been untouched by their designs of social engineering.” ⁵⁷

⁵⁶John Eidsmoe, *God and Caesar, Biblical Faith and Political Action*, Wipf and Stock Publishers, p. 90.

⁵⁷ H. Wayne House, (1999). *Christian Ministries and The Law: Revised edition* (26). Grand Rapids, Mich.: Kregel.

The following excerpt was taken from an article written by William Gray entitled, “Is There Anything That Can Be Done to Save the United States?” It can be found on the Worldview Weekend website, 8-29-12:

“Ungodly arguments have resulted in ungodly decisions from ungodly jurists sitting on the U.S. Supreme Court who are not committed to godliness; this has resulted in the total abrogation of the constitutional principles established in the First Amendment to the United States Constitution and ratified by the states in 1787. They have done more to damage our nation than outside terrorists have ever thought about doing.”

The more power the Court accrues to itself, the less freedom we have. The more power the government acquires, the less we have. The bigger it grows, the smaller, weaker, and more helpless we become. We will become inconsequential pawns to be used and abused by our gargantuan government if we remain compliant servants to those who are supposed to be serving us.

LESSON 54 (11-5-23)

Vs. 23 What a humble man Jethro was. He was a very smart man yet he wasn't seeking attention; he was concerned about his son-in-law and did what he knew would be helpful. He certainly wasn't a smart-aleck know it all, he advised Moses to wait until the Lord authorize this plan before implementing it.

Jethro's practical wisdom was of immense benefit to Moses and Israel, and has been lauded as an example of delegation and management organization by efficiency experts for centuries—and still is. Woven into Jethro's advice were statements about God and the virtues of godly men that

cause one to respect this man as having his newfound faith well integrated into his thinking. John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 122.

Vs. 24 These same spiritual qualities were required of NT leaders (***1 Tim. 3:1–7; Titus 1:6–9***).

Vs. 25-26 Moses was smart so he employed all the recommendations that Jethro offered.

Vs. 27 Hobab was Moses' brother-in-law.

Read: **Numbers 10:29-36**

*Come with us. Moses sought Hobab's help in leading Israel through the wilderness. He promised Hobab a portion of the inheritance of Israel within the Land if he would come. The text of Numbers does not explicitly state whether Hobab responded to Moses or not. But **Judges 1:16** implies that Hobab agreed to Moses' request. Later, he joined with Judah in the conquest of the Land and did receive the blessing of dwelling in the land. *Ibid* 212*

The text says nothing about whether Zipporah, Gershom, or Eliazer stayed with Moses or whether they went back home with Jethro. Evidently, God didn't tell us such things because we don't need to know.

LESSON 54 (11-19-23)

CHAPTER 19

Exodus 19:1 *In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai.*

Vs. 1 – Note the precision of the time and the days that could be easily recorded in the record of their sojourning in the wilderness.

Exodus 19:2 *When they set out from Rephidim, they came to the wilderness of Sinai, and camped in the wilderness; and there Israel camped in front of the mountain. PP*

Vs. 2 - *Israel camped in front of **the mountain**.*

The mountain is sometimes called “**Mt. Horeb**” which is a synonym for “**Mt. Sinai**” the Mountain of God.

“Next to the exodus, the greatest event in Israel’s history—the ratification at Sinai of the nation’s covenant with God, which was preceded by the giving of the law. We cannot attach too much importance to these Divine acts. The covenant at Sinai placed Israel in a totally unique relation to Jehovah. It conferred on that people an honor the like of which no nation on earth ever had, or ever has had since then.” H. D. M. Spence-Jones, ed., Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 105.

“God chose a place of absolute solitude. The people were absolutely alone with God—withdrawn from everything which could distract their thoughts from him and from his message. God brought the people to a condition most fit for the reception of thoughts of the everlasting and sublime.” Ibid p. 105

Exodus 19:3-4 *And Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel:*

4) 'You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself.'

'You have seen what I did to the Egyptians' - God prefaces his appeal to Israel with respect to the future, by reminding them of what he had done for them in the past.

I bore you on eagles' wings –

Deuteronomy 32:11 *As an eagle stirs up its nest, Hovers over its young, Spreading out its wings, taking them up, Carrying them on its wings,*

brought you to Myself - “Brought you,” i.e., “to Sinai”, the mount of God, where it pleased the Lord especially to reveal Himself to His people.

Exodus 19:5 *Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine.*

God could have simply said, ““Will you promise to obey me and keep my covenant?” But instead, He lovingly and graciously offered something that would be to their own advantage if they agreed to what God offered them.

if you will indeed obey My voice and keep My covenant,

In the first place, obeying God’s voice and Keeping His covenant would be very good for them. But then He added something to that.

then you shall be a special treasure to Me above all people;

They would be unique, they would become to Him a peculiar treasure —a precious possession to be esteemed highly and carefully guarded from all that might injure it.

Psalm 135:4 For the LORD has chosen Jacob for Himself, Israel for His special treasure.

Read: ***Isaiah 43:1-4***

No other nation on the earth shall hold the position which they shall hold, or be equally precious in God's sight.

for all the earth is Mine. –

Deuteronomy 10:14 "Indeed heaven and the highest heavens belong to the LORD your God, also the earth with all that is in it.

All the nations of the earth are God's, but this shall not interfere with the special relationship that Israel has with Him. They alone shall be his "peculiar people" (Deut. 14:2).

Deuteronomy 14:2 For you are a holy people to the LORD your God, and the LORD has chosen you to be a people for Himself, a special treasure above all the peoples who are on the face of the earth.

Deuteronomy 7:6 For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth.

Exodus 19:6 'And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel."

a kingdom of priests – This could be interpreted as "a royalty of priests"—at once a royal and a priestly race.

“Each member of the nation with God as his King would know and have access to Him and mediate on behalf of each other as did priests.” John D. Hannah, “Exodus,” in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 138.

“They would be “priests,” as entitled—each one of them—to draw near to God directly in prayer and praise, though not in sacrifice, and also as intermediaries between God and the heathen world, to whom they were to be examples, instructors, and prophets.” H. D. M. Spence-Jones, ed., Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 107.

Unfortunately, their unfaithfulness and disobedience soon forfeited both privileges.

a holy nation - a nation morally pure and dedicated entirely to the service of God. God redeemed Israel so that she might be in touch with and separated to Him.” John D. Hannah, “Exodus,” in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 138.

These are the words which you shall speak to the children of Israel.”

Moses was to give the message that God gave him to present to the people. He wasn't to add anything to or take anything from it.

Exodus 19:7-8 ***So Moses came and called for the elders of the people, and laid before them all these words which the LORD commanded him. 8) Then all the people answered together and said, "All that the LORD has***

spoken we will do." So Moses brought back the words of the people to the LORD.

The assembly was summoned to declare, by acclamation, its assent or dissent. The result was a unanimous shout of approval:—“***All that the Lord hath spoken we will do***”

“They accepted the covenant beforehand, not knowing what its exact provisions would be, but assured in their hearts that all would be right, just, and good; and anxious to secure the promised blessings for themselves and their posterity.” H. D. M.

Spence-Jones, ed., Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 107.

Exodus 19:9 And the LORD said to Moses, "Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever." So Moses told the words of the people to the LORD.

I come to you in the thick cloud,- “God must always veil himself when he speaks with man, for man could not bear “the brightness of his presence.” If he takes a human form that form is a veil; if he appears in a burning bush, the very fire is a shroud. On the present occasion it was the more needful that he should cover himself up, as he was about to draw near to the whole congregation, among whom were many who were impure and impenitent. It was necessary, in order that all might be convinced of the Divine mission of Moses, for all to be so near as to hear him speak out of the cloud; but sinners cannot abide the near presence of God, unless he is carefully hidden away from them. The acceptance of the covenant by the people beforehand, completed by Moses reporting it to

God, is the necessary basis of all that follows—the required preliminary to the giving of any covenant at all.” *Ibid* p. 107

Exodus 24:7 Then he took the Book of the Covenant and read in the hearing of the people. And they said, "All that the LORD has said we will do, and be obedient."

Exodus 19:10 Then the LORD said to Moses, "Go to the people and **consecrate them today and tomorrow, and let them wash their clothes."**

consecrate - con•se•crate *adjective*: dedicated to a sacred purpose

consecrate *transitive verb* con•se•crat•ed; con•se•crat•ing
(14th century)

1 : to induct (a person) into a permanent office with a religious rite; especially : to ordain to the office of bishop

2 a : to make or declare sacred; especially : to devote irrevocably to the worship of God by a solemn ceremony

b : to effect the liturgical transubstantiation of (eucharistic bread and wine)

c : to devote to a purpose with or as if with deep solemnity or dedication Inc Merriam-Webster, Merriam-Webster's Collegiate Dictionary (Springfield, MA: Merriam-Webster, 1996).

Heb. **Qa-das** - be sacred, **consecrated**, i.e., dedicate to service, and loyalty to God, and so involving proper conduct.

James Swanson, Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament) (Oak Harbor: Logos Research Systems, Inc., 1997).

LESSON 55 (11-26-23)

“Before man can be fit to approach God, he needs to be **consecrated**. The essential of consecration is internal; but, as internal purity and holiness cannot be produced at a given moment, Moses was ordered to require its outward symbol, external bodily cleanliness, by ablution and the washing of clothes, as a preliminary to God’s descent upon the mountain.”

Moses gave an additional charge to the heads of families, that they should purify themselves by an act of abstinence which he specified in (ver. 15).

Exodus 19:15 And he said to the people, "Be ready for the third day; do not come near your wives."

God ordered the people to separate themselves from impurity and to consecrate themselves to God. The three-day purification ritual included washing their garments and abstaining from sexual intercourse. Of course, sexual intercourse between a husband and wife is not impure, but God wanted them to keep their mind on Him and what was about to take place, not on each other.

People should have the correct mindset, the right behavior, and the proper respect when they go to church, funerals, memorial services, weddings, court rooms, or when visiting those in the hospital. Humility, thoughtfulness, solemnity, and respect should be the order of the day in such places.

Parents need to teach their children to be reverent and respectful in those places. That means no talking, no unnecessary movement, no silliness or laughing, doing nothing that would disturb others.

Anyone, whether a child or an adult, who is impudent and disturbs others in such places, not only disrespects those in attendance, but also disrespects God Himself.

Exodus 19:11 "And let them be ready for the third day. For on the third day the LORD will come down upon Mount Sinai in the sight of all the people."

"[Mount Sinai] is the place where God reveals himself gloriously and graciously to his own. Israel will now do well to consider, not what carnal comforts they lack, but what dangers they have escaped, and what Divine possessions they are in the way to acquire." H. D. M. Spence-Jones, ed., Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 114.

in the sight of all the people – This phrase does not mean that the people got a good look at the Lord.

Exodus 19:18 Now Mount Sinai was all in smoke because the LORD descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently.

Exodus 33:20 But He said, "You cannot see My face, for no man can see Me and live!"

John 1:18 No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him.

Exodus 19:12-13 And you shall set bounds for the people all around, saying, 'Beware that you do not go up on the mountain or touch the border of it; whoever touches the mountain shall surely be put to death. 13) 'No hand shall touch him, but he shall surely be stoned or shot through; whether beast or man, he shall not live.' When the ram's horn sounds a long blast, they shall come up to the mountain."

Curiosity might have tempted some to ascend the mount, if it had not been positively forbidden under the penalty of death; carelessness might have brought many into contact with it... and naturally, their herds would graze along the mountain's base. The mount itself was declared holy—none but Moses and Aaron might go up into it; none might touch it;

“A terrible punishment, and one which, to modern ideas, seems excessive. But it was only by terrible threats, and in some cases by terrible punishments (2 Sam. 6:7), that the Israelites could be taught reverence.” Ibid p. 117

2 Samuel 6:7 And the anger of the LORD burned against Uzzah, and God struck him down there for his irreverence; and he died there by the ark of God.

If a person or animal went beyond the barrier, no one would cross the barrier to administer the punishment because they would die themselves for crossing the barrier. So, they would stone them to death or shoot arrows to kill them.

When the ram's horn sounds a long blast, they shall come up to the mountain.

Exodus 19:17 And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain.

The people were allowed to leave their camp and to advance to the foot of the Mountain of God, but they did not cross the barrier.

Exodus 19:14-15 So Moses went down from the mountain to the people and consecrated the people, and they

washed their garments. 15) And he said to the people, "Be ready for the third day; do not go near a woman."

Moses informs the people as to what God commanded them to do.

Exodus 19:16 So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who were in the camp trembled.

"God is at all times everywhere; but he veils himself, he practically withdraws himself; and, though he is where we are, we do not see him, or perceive him (Job 23:8, 9). But, let him reveal his presence, and at once all tremble before it... "When I heard," says Habakkuk. "my belly trembled my lips quivered at the voice rottenness entered into my bones, and I trembled in myself" (Habakkuk 3:16). In part, no doubt, weakness trembles before strength, littleness before greatness, finiteness before infinity; but, mainly, it is sinfulness that quakes and shrinks before perfect holiness, corruption that shivers before incorruption, rottenness before absolute purity."

ibid p. 117

Hebrews 12:18-19 & 21 For you have not come to a mountain that may be touched and to a blazing fire, and to darkness and gloom and whirlwind, 19) and to the blast of a trumpet and the sound of words which sound was such that those who heard begged that no further word should be spoken to them. 21) And so terrible was the sight, that Moses said, "I am full of fear and trembling."

Exodus 19:17 And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain.

What would you be thinking if someone were taking you to meet God?

Exodus 19:18 Now Mount Sinai was all in smoke because the LORD descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently.

Consider the situation:

1. There was defining thunder
2. Crashing lightning
3. A thick cloud with thick gloom (Deuteronomy 4:11)
4. The mountain burned with fire to the very heart of the heavens (Deuteronomy 4:11)
5. A very loud trumpet that got even louder
6. The earth trembled

Read: **Deuteronomy 4:1-40 2 Chronicles 7:1-3**

Psalms 104:32 He looks at the earth, and it trembles; He touches the mountains, and they smoke.

LESSON 56 (12-3-23)

Exodus 19:19-20 When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder. 20) And the LORD came down on Mount Sinai, to the top of the mountain; and the LORD called Moses to the top of the mountain, and Moses went up.

“This awfulness and terror are the more remarkable when we remember that what we have here is not God the Judge,

arraigning before him trembling and convicted sinners, to pronounce on them sentence doom; but a God of grace, summoning to his presence a people whom he loves, and has redeemed, and has just declared to be to him a peculiar treasure, above all people." Ibid p. 119

Exodus 19:21-22 Then the LORD spoke to Moses, "Go down, warn the people, lest they break through to the LORD to gaze, and many of them perish. 22) "And also let the priests who come near to the LORD *consecrate themselves, lest the LORD break out against them."

***consecrate** - dedicated to service, and loyalty to God, and involving proper conduct.

The Lord didn't trust the people to stay behind the barriers and He would have to have them killed if they disobeyed His command; He didn't want to have to do that.

The priests, should have humility with a heart of service and be obedient to God. If they had a disrespectful arrogant attitude, then God would break out against them as He did with Uzzah who touched the Arc of the Covenant and died.

Exodus 19:23 And Moses said to the LORD, "The people cannot come up to Mount Sinai, for Thou didst warn us, saying, 'Set bounds about the mountain and consecrate it.'"

Moses thought that the people could not approach the mount unwittingly, by accident since the barrier God commanded (ver. 12) was already made. But there was a chance they would scale the barrier, or break through it, and once one did that, many would follow.

Verse 21-22 God showed that He was concerned about people going past the border and that He may have to break out on them. Moses seems to have dismissed God's concern about the people disobeying His command.

Exodus 19:24 Then the LORD said to him, "Go down and come up again, you and Aaron with you; but do not let the priests and the people break through to come up to the LORD, lest He break forth upon them."

God's response to Moses was, "**Go down and come up again,**" was a command to Moses to be carried out regardless of whether Moses thought it was necessary or not. Questioning God's decisions is never a good idea.

Most people have a boss to whom they are responsible. What are they to do if they disagree with something the boss tells them to do? Some bosses will allow you to give your opinion, but if they don't like your opinion, what are you to do? Some will argue with them, which is a bad idea. The best thing to do is say, "Yes Sir" and do what they told you to do. He is responsible for the outcome, not you. Sam P. Wallace Co.

Of course, if your boss tells you to do something illegal, unethical, or immoral, you should let him know that you answer to a higher authority than him that will not allow you to comply with what he is telling you to do.

25) So Moses went down to the people and told them.

Moses was smart enough and humble enough to obeyed God's command.

CHAPTER 20

Introduction:

“One of the great events in the history of Israel, and perhaps in the history of all mankind, is the giving of the Law. The Law was not given so that the Israelites by keeping it could attain righteousness (Rom. 3:20a; Gal. 3:11). A righteous standing (justification) before God has always been only by faith (trust) in Christ (Gen. 15:6; Rom. 4:3, 22; 5:1; Gal. 2:16; 3:6, 21).” John D. Hannah, “Exodus,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 138.

“The whole stress is that these commandments are words of revelation from God. The emphasis is primarily on their source, secondarily on their purpose, and only thirdly on their content, although this is naturally governed by God’s nature. It has been well said that the commandments are God’s nature expressed in terms of moral imperatives: and it is significant that God chose to reveal himself so, rather than in terms of philosophical propositions.” R. Alan Cole, *Exodus: An Introduction and Commentary*, vol. 2, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1973), 159.

“The Mosaic Law in Exodus has three parts: the **Decalogue** (Ex. 20:1–21), the **Book of the Covenant** with civil and religious ordinances (20:22–24:11), and **Ceremonial Regulations** (24:12–31:18).

“**The Ten Commandments**” are found only in 3 verses - (Deut. 4:13, 10:4 & Ex. 34:28) “**Ten Commandments**” are literally, “**Ten Words**”). [The English word “Commandments” come from the Hebrew word, “*dabar*” which means “**speech**” or “**words**” *dabarim*]

“The hub of all of Israel’s religious and civil laws, has two parts. The first four commandments pertain to the relationship

of the Israelites with God, and the other six deal with social relationships within the covenant community.” John D. Hannah, “Exodus,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 139.

Exodus 20:1 Then God spoke all these words, saying,

It is interesting that two words in this verse “spoke” and “words” come from the Heb. root “*dabar*”.

In this verse God makes it clear that He is the One that is revealing what needs to be known.

Exodus 20:2 “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

This verse is repeated word for word in Deut. 5:6.

He makes it clear that He is the Lord their God and identifies Himself further by reminding them that He brought them out of Egypt and away from slavery. Centuries before, God had led Abraham out of Ur (Gen. 15:7); now He led Abraham’s descendants out of Egypt.

“The Ten Commandments put before us God’s standards. No man can play fast and loose with the Ten Commandments

and get by with it.” J. Vernon McGee, *Thru the Bible Commentary*, electronic ed., vol. 1 (Nashville: Thomas Nelson, 1997), 265.

It is true that mankind cannot keep the Mosaic Law and it cannot save anyone, and there is absolutely no grace or mercy in it. However, we should strive to keep the Mosaic Law because it is the expression of the mind of God relative to what man ought to be.

Read: **Psalms 19:7-10**

Notice that the first thing said about the Law in verse 7 is, “***the Law of the Lord is perfect...***”

The Law reflects God’s standards which are perfect and therefore they require perfection on our part. Good intentions mean nothing, the Ten Commandments require perfect obedience. This leads us immediately to the fact that we need help, we need a Savior that can make us right with God. Of course, that is exactly what our Lord Jesus Christ did for us on the cross. The Mosaic Law was designed to enable the Israelites to become a great nation, but more importantly, it would lead them to their Messiah, Jesus Christ who is the only One who could make them acceptable to God.

The interesting thing about a law is that it must be enforced to be a law. Words written down on paper may look like law, but if they are not enforced, they are only empty words that mean nothing. Our beloved country used to be a nation where the rule of law was respected and enforced. But no more, crime is out of control, our cities are just a shell of what they use to be, because people in our government do not enforce laws on those who are agreeable politically with them are not held accountable for their crimes, but those who are not politically agreeable are being crushed by our corrupt judicial system.

The Mosaic Law never enforces itself. So who enforces it? God does. He is the only One who has the power to enforce it, and He is perfectly just and righteous in doing so.

The First Commandment

Exodus 20:3 You shall have no other gods before Me.

“Before Me” can mean “*in opposition to Me*”, “*in My presence*” as well as “*in addition to Me*” and thus overlooking His sovereignty, omnipotence, omniscience, and righteousness. When I read this verse I think of **Isaiah Chapter 45**. It says 10 times, ***“I am the Lord and there is no other”***.

The nations at that time were polytheistic, meaning they worshiped many gods. It is interesting at that time; it was popular to worship many gods. Today it is popular not to worship any god. It is also interesting that there is no Commandment for atheism. Apparently, there were few, if any atheists around because everyone were worshiping idols and many gods. What does God say about this?

Psalm 14:1 ***The fool has said in his heart, “There is no God.”***

Psalm 53:1 ***The fool has said in his heart, “There is no God,”***

“Today the atheist can be a college professor and considered to be a brain and an intellectual, but God says he is a fool. There are many atheists today because men are not willing to accept the revelation of God in His Word.” J. Vernon

McGee, Thru the Bible Commentary, electronic ed., vol. 1 (Nashville: Thomas Nelson, 1997), 267.

LESSON 57 (12-10-23)

Deuteronomy 6:14-15 ***You shall not follow other gods, any of the gods of the peoples who surround you, 15) for the LORD your God in the midst of you is a jealous God; otherwise the anger of the LORD your God will be kindled against you, and He will wipe you off the face of the earth.***

Jeremiah 25:6 and do not go after other gods to serve them and to worship them, and do not provoke Me to anger with the work of your hands, and I will do you no harm.'

The Second Commandment

Exodus 20:4 "You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth.

The Israelites were surrounded by heathen nations that were addicted to idolatry and it was easy for them to want to be like other nations who worshiped gods that could be seen in the form of idols. When the heathens asked the Israelites, "What does your God look like?" they would say that He is invisible. The heathens would likely laugh or scoff at them for worshiping an invisible God.

Read: Deuteronomy 4:15-19

Read: Romans 1:18-23

Exodus 20:5-6 "You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, 6) but showing lovingkindness to thousands, to those who love Me and keep My commandments.

"The absolute censure of idolatry and false worship was the issue. Violation would seriously affect succeeding generations because the Lord demanded full and exclusive devotion, i.e., He is a jealous God (cf. 34:14; Deut. 4:24;

5:9)." John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 124.

am a jealous God – The word “**Jealous**” falls under the definition of an anthropopathism described below:

Greek: **ANTHROPOPATHISM**; Anthro = man, *Pathism* = refers to a function of the soul with an outward manifestation.

In order to explain divine policy in terms that we can understand, human characteristics are ascribed to God, which He does not possess, in order to communicate to us clearly.

When the word “*Jealous*” is used in reference with God, it is an anthropopathism. Other words that are used this way is: hate, anger, vengeance, repentance, and scorn. Unless this doctrine is understood, the believer is going to be in a state of confusion about the doctrine of divine essence.

“Every outward sign of honor was shown to images in the ancient world. They were not regarded as emblems, but as actual embodiments of deity.” H. D. M. Spence-Jones, ed., Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 131.

“Seneca says of the Romans of his own day—“They pray to these images of the gods, implore them on bended knee, sit or stand long days before them, throw them money, and sacrifice beasts to them, so treating them with deep respect, though they despise the man who made them” (Ap. Lact. ii. 2).

H. D. M. Spence-Jones, ed., Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 131.

Isaiah 42:8 ***"I am the LORD, that is My name; I will not give My glory to another, Nor My praise to graven images.***

“God “will not give his glory to another”, will not suffer a rival near his throne. He is not “jealous,” as the Greeks thought (Herod. vii. 10, § 5), of mere success, or greatness; but he is

very jealous of his own honor, and will not have the respect and reverence, which is his due, bestowed on other beings or on inanimate objects. *Ibid p. 131*

visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me,

“The children and grand-children of idolaters would start in life under disadvantages. The vicious lives of their parents would have sown in them the seeds both of physical and moral evil. They would commonly be brought up in wrong courses, have their moral sense early perverted, and so suffer for their parents’ faults. It would be difficult for them to rise out of their unhappy condition.

God would, in the final award, make allowance for the disadvantages of birth and inherited disposition, and would assign to each that position to which his own conduct—his struggles, efforts, endeavors after right—entitled him.” *Ibid p. 131*

“Those who thus are influenced to hate God will be punished by Him. By contrast He is loyal (showing ḥesed, “loyal love”) to those who love Him and who show that love by their obedience (cf. 1 John 5:3).”

John D. Hannah, “Exodus,” in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 139.

1 John 5:3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome.

“Moses had made it clear that children were not punished for the sins of their parents (*Deut. 24:16*; see *Ezek. 18:19–32*), but children would feel the impact of breaches of God’s law by their parents’ generation as a natural consequence of its disobedience, its hatred of God. Children reared in such an

environment would imbibe and then practice similar idolatry, thus themselves expressing hateful disobedience. The difference in consequence served as both a warning and a motivation. The effect of a disobedient generation was to plant wickedness so deeply that it took several generations to reverse.” John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 124.

“Every people who adopt a false religion begin to deteriorate in character and condition, and in proportion as they become blind worshippers of stocks and stones, they gravitate to the lowest point in the social scale, whereas a steadfast adherence to true religion [doctrine] invariably leads to intellectual progress and moral dignity.” David Brown, A. R. Fausset, and Robert Jamieson, A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments: Genesis–Deuteronomy, vol. I (London; Glasgow: William Collins, Sons, & Company, Limited, n.d.), 357.

Deuteronomy 7:9-10 Know therefore that the LORD your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments; 10 but repays those who hate Him to their faces, to destroy them; He will not delay with him who hates Him, He will repay him to his face.

According to J. Vernon McGee’s definition of idolatry, one does not have to bow down or give homage to an idol in order to be guilty of idolatry. *“Anything to which you give your time, heart, and soul, becomes your God. God says that we are not to have any gods before Him.*

Alcoholics’ god is alcohol, Druggies’ god is drugs, Sex addicts’ god is illicit sex, Power mongers’ god is power, Celebrity

seekers' god is being discovered, Money Lovers' god is money, Sport elites' god is being the best, etc.

To aspire to be the best you can be and dedicate your time and effort to reach a goal is not wrong as long as you don't put your goal above you family and friends and especially not allowing it to keep God from being number one in your life.

The Third Commandment

Exodus 20:7 "You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain."

Thou shalt not utter the name of the Lord to a falsehood; i.e., Thou shalt not swear falsely.

When mankind make oaths, they make them based on someone or something 'greater' than they are. So to take the name of God in vain means to make a solemn oath like 'I swear to God I will . . . ' and then do not do it. Or to swear on the Bible that what you say is the Truth – and then lie.

Leviticus 19:12 And you shall not swear falsely by My name, so as to profane the name of your God; I am the LORD.

It is alright to raise one hand in the air and your other hand on the Bible and take an oath that you will tell the truth, the whole truth, and nothing but the truth so help you God, to be sworn in to testify in a court case. But, you better make sure that what you say is true. If not, you are in big time trouble.

You would be taking God's name in vain if you said to someone, "God, damn you", which is a shortened way of telling someone, "God, damn you to hell". Some people get frustrated and say, "God, damn it" which is to condemn something to hell. It is an insult to God for you to order Him to send someone you don't like to hell. That is His responsibility, not ours.

There is a bad habit that many teenagers and others have developed which is to say, "Oh my God" for every little thing that may surprise them. It is disrespectful and it brings the name of the sovereign of the universe down to frivolousness.

LESSON 58 (12-17-23)

The Fourth Commandment

Exodus 20:8 "Remember the sabbath day, to keep it holy."

The Sabbath Day was given to the Israelites and they were commanded to observe it and obey it. This is the only commandment of the 10 Commandments that is not repeated in the N.T. because it was given to Israel, not the church.

The Sabbath Day had many rules and regulations that were rigidly enforced among the Israelites. They also had rituals and customs to observe.

Exodus 20:9-11 "Six days you shall labor and do all your work, 10) but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or

your cattle or your sojourner who stays with you. 11) "For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.

This commandment was to train Israel to trust in the Lord and no one else. Church age believers have also been given a special rest for those who trust in the Lord. We call it "faith rest." We can have peace in our soul, no matter what is going on in our life, when we trust in the Lord to handle our problems in His time and in His way. This is covered in **Hebrews 4:1-11**.

Also, this is the last Commandment that is related to mankind's relationship with God.

The Fifth Commandment

Exodus 20:12 "Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you.

"Commandments 5–10, deal with one's relationships to others. All the commandments include a negative except the fourth (the last in the first group) and the fifth (the first in the second group). The fifth commandment enjoins respect (honor) of parents. It implies obedience and submission to

them. John D. Hannah, "Exodus," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 140.

If children would obey this Commandment, it would literally change the world for the better. Of course, children will not obey this Command unless their parents train them to obey it.

Proverbs 22:6 Train up a child in the way he should go, Even when he is old he will not depart from it.

Ephesians 6:1-3 Children, obey your parents in the Lord, for this is right. 2) Honor your father and mother (which is the first commandment with a promise), 3) that it may be well with you, and that you may live long on the earth.

This Commandment is so important, it is the only one that comes with a promise. The promise is prolonged life.

Notice that this Commandment does not have any conditions attached to it. Example: It has no condition of whether parents are good or bad, competent or incompetent, loving or indifferent.

Also notice that the Bible give parents authority over their children, not government and not school boards.

“The obligation of respect, love, and reverence is so instinctively felt by all, that the duty has naturally found a place in every moral code. In the maxims of Ptahhotep, an Egyptian author who lived probably before Abraham. Confucius, in China, based his moral system wholly upon the principle of parental authority; and in Rome it may be regarded as the main foundation of the political edifice. In the Decalogue, the position of this duty, at the head of our duties towards our neighbor.”

H. D. M. Spence-Jones, ed., Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 133.

The Sixth Commandment

You shall not murder.

Moses had already addressed murder in Genesis:

(NKJV) **Genesis 9:5-6** *Surely for your lifeblood I will demand a reckoning; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man. Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man.*

More verses:

Exodus 21:12 *"He who strikes a man so that he dies shall surely be put to death.*

Leviticus 24:17 *'And if a man takes the life of any human being, he shall surely be put to death.*

Hebrew word for “**murder**” - (rā·ṣāḥ): v. murder, kill, slay, with premeditation, i.e., take the life of another so as to cause a state of death, slay, with premeditation, murder with intent. James Swanson, Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament) (Oak Harbor: Logos Research Systems, Inc., 1997).

Hebrew word for “**kill**” – (Har-ag) – v. to kill intentionally and with premeditation.

The (KJV) “thou shall not kill” (NKJV) “you shall not murder.”

Here are a few usages of “kill, killed, or killing” that cannot be considered to be murder:

1. Execution of those who are guilty of capital crimes.
2. Killing the enemy of our country during time of war.
3. Self-defense in killing those who try to kill you.

According to the FBI, there were 21,570 murders in the U.S. in 2021. The number of people murdered in the

U.S. over a 2 ½ year period would be about equal to the number of American soldiers who killed in the Vietnam war – 58,300.

Chicago in 2021 ended with 797 homicides.

Number of intentional homicides worldwide passed 450,000 in 2021.

Life has become cheap as criminals are no longer held accountable for their heinous crimes as our feckless leaders do not hold them accountable. Only a few states still have the death penalty, most convicted murders are given a life's sentence rather than execution. The number of years that convicted murders spend in death row before they are executed is between 10 – 12 years.

“The sacredness of human life stands out in the passages dealing with unintentional manslaughter. The accident of death still carried with it a penalty of banishment to the city of refuge until the death of the High-Priest for the one who killed but not with intent. The taking of life under such a legal system where one would have to answer to the stipulations of a legal code, no matter whether he killed unintentionally or intentionally could not be ignored. Men would be reminded and exhorted to strive after carefulness in the affairs of life so that on the person-to-person level no one would die by their hand. John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 125.

The Seventh Commandment

Exodus 20:14 "You shall not commit adultery."

This commandment is directed toward protecting the sanctity of marriage and the home.

Hebrews 13:4 Let marriage be held in honor among all, and let the marriage bed be undefiled; for fornicators and adulterers God will judge.

Genesis 1:28 And God blessed them, saying, "Be fruitful and multiply and fill the earth,

The figurative language in the verses below refer to marital intercourse. The main point is to show that a husband's fidelity to his wife leads to contentment.

Proverbs 5:15 Drink water (of pleasure) from your own cistern (covered storage for water), And fresh (flowing) water (good sexual response) from your own well (wife).

16) Should your ~~springs~~ (fountains – sex acts) ~~be~~ (overflow) ~~dispersed abroad~~ (into), Streams of water in the streets (w/ other women)? 17) Let them (sex acts) ~~be yours alone~~ (for your one and only), And not for strangers. ~~with you.~~ 18) ~~Let Your fountain~~ (sex life shall) ~~be blessed,~~ And ~~rejoice~~ (take pleasure) in the wife of your youth. 19) As an (amorous sexy) loving ~~hind~~ (doe) and a ~~graceful doe~~ (wild she goat), Let her breasts satisfy you at all times; Be exhilarated always with her love. 20) For why should you, my son, be exhilarated with an adulteress,

And embrace the bosom of a ~~foreigner~~ (strange woman)?
21) For the ways of a man are before the eyes of the LORD, And He watches all his paths. 22) His own iniquities will ~~capture~~ (trap him w/) ***the wicked*** (women),
****And he will be held with the cords of his sin. 23) He will die for lack of instruction*** (Bible Doctrine), ***And in the greatness of his folly he will go astray.***

**** Every act of fornication is another link in the chain of slavery to sex that will not and cannot satisfy.***

God intended for the husband and wife to be a spiritual functioning unit, walking in integrity, serving God and keeping His commands together. When this harmony is operative, society prospers under God's hand.

1 Corinthians 7:1-7 Now concerning the things about which you wrote, it is good for a man not to touch a woman. 2) But because of immoralities, let each man have his own wife, and let each woman have her own husband. 3) Let the husband fulfill his duty to his wife, and likewise also the wife to her husband. 4) The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does. 5) Stop depriving one another, except by agreement for a time that you may devote yourselves to prayer, and come together again lest Satan tempt you because of

your lack of self-control. 6) But this I say by way of concession, not of command. 7) Yet I wish that all men were even as I myself am. However, each man has his own gift from God, one in this manner, and another in that.

Psalm 128:1-3 A Song of Ascents. How blessed is everyone who fears the LORD, Who walks in His ways. 2) When you shall eat of the fruit of your hands, You will be happy and it will be well with you. 3) Your wife shall be like a fruitful vine, Within your house, Your children like olive plants Around your table.

*“The penalty for infidelity in the marital relationship was death (Lev. 20:10). Adultery was also referred to as “a great sin” (Gen. 20:9) and a “great wickedness and sin against God” (cf. Gen. 39:9; Matt. 5:27; James 2:11).” *ibid**

LESSON 59 (1-7-24)

The following excerpt is from “You’re Married, Now What” by Pastor Mike.

THE GRASS IS NOT GREENER

Those having marital difficulty are tempted to start thinking the “grass is greener on the other side of the fence”. That’s a lie. Finding a new and better man or woman will never make you happy, either. It’s YOU becoming a better man or a

better woman that will make you happy. Rather than looking for a better wife or a better husband, BE ONE!

Over time, the passion and excitement you had at the beginning of your relationship fades. Some mistakenly call this “falling out of love” and think the solution is to try to go back and recapture those passionate feelings with their spouse. If that doesn’t work, they start looking around for somebody else. WRONG! WRONG! WRONG!

What they don’t realize is that it’s impossible to sustain any relationship with feelings. Emotions have no thought. They were designed to respond to thought. Thought leads. Emotions follow. We get into trouble when we allow our emotions to do the leading because that’s when we stop thinking.

People who live by their emotions are extremely unstable and can’t be trusted because their feelings can change from one minute to the next. But those who live by principles, ideals, and Bible doctrine are stable and reliable. That’s the stuff that makes a strong durable marriage. Passionate feelings are fun, but they never last and are certainly not a foundation on which to build a marriage.

Over time, commitment, trust, and communication bear fruit that is far better and more satisfying than passionate feelings could ever produce. Just remember, passion is impossible to maintain. Efforts to rekindle the flame with your spouse will

dwindle down before long and you might be tempted to start up a new flame with someone else. But it will sizzle out too. Forget about starting flash fires and start following God's instructions which will generate long-lasting embers that endure a lifetime.

In her book, *Passion and Purity* (pg. 181), Elisabeth Elliot addresses this issue:

does not last . . .

“About this business of falling out of love. Everybody does it, you know, sometimes before they get married, but sometimes afterwards. Modern folks simply bug out of the marriage . . . they feel no obligation to keep vows, vows made foolishly, they believe.

There is something to be said for making an adult choice and sticking to it. “Being in Love,” wrote C.S. Lewis, in *Mere Christianity*, is a good thing, but it's not the best thing. There are many things below it, but there are also things above it. You cannot make it the basis of a whole life. It is a noble feeling, but it is still a feeling. Now no feeling can be relied on to last in its full intensity, or even to last at all . . . In fact, the state of being in love usually

But of course ceasing to be ‘in love’ need not mean ceasing to love. Love . . . is a deep unity, maintained by the will and deliberately strengthened by habit; reinforced by the grace which both partners ask and receive from God . . . They can retain this

love even when each would easily, if they allowed themselves, be 'in love' with someone else. 'Being in love' first moved them to promise fidelity; this quieter love enables them to keep their promise. It is on this love that the engine of marriage is run; being in love was the explosion that started it."

Leaving one marriage to begin another one with someone else may seem exciting and will likely end your misery, but marriage can't make anyone happy. It's like anything else; it's what YOU make it. It can be rewarding but it takes hard work and sacrifice. Consider the following:

- 1) Another person may seem perfect at first and the excitement and passion in getting to know someone new is alluring, but it doesn't last. It will soon wear off. Reality and routine quickly set in and you see them as they really are, warts and all.
- 2) It's doomed to fail because you take your same old bad habits and attitudes from your last relationship into the new one. It's foolish to think a new relationship will work when you refuse to learn the skills needed to make the old one work.
- 3) The chances of a new relationship succeeding are slim because it will complicate your life. The many problems that come with the new relationship will be added to ones from your old relationship making life more, not less, difficult.

LESSON 60 (1-14-24)

The Eighth Commandment

Exodus 20:15 *"You shall not steal."*

There are three very powerful controls that are capable of keeping theft in check.

1. Parents that rear their children properly.
2. Bible Doctrine
3. Conscience

Crime is out of control in our country. Last week a car backed up to a small baking shop/restaurant at night in New York City and demolished the front doors so the awaiting 100 thieves could rush in to steal everything in the store. ho

Shop lifters in California can shop-lift up to \$900 worth of merchandise without being arrested. It's not surprising that stores, even well-known established stores, are closing their stores and moving out of California.

The number of car-jackings in Chicago in one year is in the 1,800 range. That's 150 car jackings each month.

John 10:10 "The thief comes only to steal, and kill, and destroy;

John 12:5-6 Why was this perfume not sold for three hundred denarii, and given to poor people?" 6) Now he (Judas Iscariot) said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it.

1 Peter 4:15 By no means let any of you suffer as a murderer, or thief, or evildoer, or a troublesome meddler;

The Gr. word for “**thief**” is “κλέπτης”, kleptes which is where we get the Eng. word “kleptomaniac” - a persistent neurotic impulse to steal especially without economic motive

Notice that “a troublesome meddler,” which we might call a busy body, is associated with being a murderer, a thief, and an evildoer. It seems a bit harsh to identify it along with such crimes. But this doesn’t mean that being a busy body is OK. Here are a few verses on busy bodies: **1 Thes. 4:11 – “attend to your own business,” 2 Thess. 4:11 – “acting like busy bodies,” and 1 Tim. 5:13 – “gossips and busybodies, talking about things not proper to mention.**

“It is questionable whether such behavior would merit the kind of reprisal suggested by the context. Therefore a more serious type of crime has been suggested, and the proximity of κλέπτης has led to the conjecture of a concealer of stolen goods”. William Arndt et al., A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 2000), 47.

Proverbs 22:22-23 Do not rob the poor because he is poor, Or crush the afflicted at the gate; 23) For the LORD will plead their case, And take the life of those who rob them.

Isaiah 10:1-2 Woe to those who enact evil statutes, And to those who constantly record unjust decisions, 2) So as to deprive the needy of justice, And rob the poor of My people of their rights, In order that widows may be their spoil, And that they may plunder the orphans.

The first word of the verse above “Woe” is a grievous threatening cry, which is a warning to corrupt leaders that they will be held accountable by God for the monstrous atrocities they caused God’s people to endure.

“The corrupt leaders in Israel were perverting the cause of justice and righteousness, in contrast with the Messiah’s justice and righteousness (Isaiah 9:6–7). So Isaiah pronounced woe (Isaiah 3:8-9) on those people. The readers should have realized that this woe would befall them if they followed their leaders’ wicked ways. Israel’s leaders were guilty of six things: They were (a) making unjust laws and (b) issuing oppressive decrees. These actions were repulsive because the Israelites were supposed to care for each other as members of God’s people redeemed from Egyptian slavery by their God. Also they were (c) depriving the poor (“feeble, weak, helpless”)

of their rights, (d) taking away justice, (e) hurting widows, and (f) robbing the fatherless.

These actions, which involved taking advantage of people who could not defend their rights, violated God's Law:

Exodus 22:22 "You shall not afflict any widow or orphan.

Exodus 23:6 You shall not pervert the justice due to your needy brother in his dispute.

Deuteronomy 24:17 "You shall not pervert the justice due an alien or an orphan, nor take a widow's garment in pledge.

Isaiah 1:17 Learn to do good; Seek justice, Reprove the ruthless; Defend the orphan, Plead for the widow.

Since the Hebrew leaders ignored these verses, the nation would go into captivity. No one would help them as they had refused to help those in need. In anger God's judgment

would fall." John A. Martin, "Isaiah," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 1055.

Hebrew thieves were punished by restitution (paying back the victims they stole from) by giving compensation for loss. If the thief could not pay the fine, he was to be sold to a Hebrew master till he could pay.

Exodus 22:1-4 If a man steals an ox or a sheep, and slaughters it or sells it, he shall pay five oxen for the ox and four sheep for the sheep. 2) "If the thief is caught while breaking in, and is struck so that he dies, there will be no bloodguiltiness on his account. 3) "But if the sun has risen on him, there will be bloodguiltiness on his account. He shall surely make restitution; if he owns nothing, then he shall be sold for his theft. 4) "If what he stole is actually found alive in his possession, whether an ox or a donkey or a sheep, he shall pay double.

Robbers

Ezekiel 33:14-16 *"But when I say to the wicked, 'You will surely die,' and he turns from his sin and practices justice and righteousness, 15) if a wicked man restores a pledge, pays back what he has taken by robbery, walks by the statutes which ensure life without committing iniquity, he will surely live; he shall not die. 16) "None of his sins that he has committed will be remembered against him. He has practiced justice and righteousness; he will surely live.*

A man-stealer (a kidnapper) was to be put to death.

Exodus 21:16 *And he who kidnaps a man, whether he sells him or he is found in his possession, shall surely be put to death.*

Disobeying God never turns out well.

Lima (UPI)—Manuel Chavez Valderrama, who spent 32 years as a beggar in this city and planned to retire to his

home town, decided to take a bath for the first time in many years.

He took his pants off and when he was bathing in a public fountain, saw a thief take his pants with all his lifetime savings, some \$18,000. Paul Lee Tan, Encyclopedia of 7700 Illustrations: Signs of the Times (Garland, TX: Bible Communications, Inc., 1996), 453.

The Air Force cadets' Honor Code: "I will not lie, cheat, or steal, nor will I tolerate anyone who does."

The Air Force cadets' Honor Code: "I will not lie, cheat, or steal, nor will I tolerate anyone who does." *ibid* This Honor Code should be for all of us, don't you think?

The Ninth Commandment

Exodus 20:16 You shall not bear false witness against your neighbor.

"Justice is not served by any untruthful testimony.

Practically all societies have recognized this principle and adjure all witnesses in courts to tell the truth and nothing

but the truth." John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. Nashville, TN: Word Pub., 1997), 125.

Our judicial system calls this "perjury." When an oath is required before a testimony is given and one lies while testifying, he can be prosecuted and if found guilty, he may go to prison.

Exodus 23:1-2 "You shall not bear a false report; do not join your hand with a wicked man to be a malicious

witness. 2) "You shall not follow a multitude in doing evil, nor shall you testify in a dispute so as to turn aside after a multitude in order to pervert justice;

Proverbs 6:16-19 There are six things which the LORD hates, Yes, seven which are an abomination to Him: 17) Haughty eyes, a lying tongue, And hands that shed innocent blood, 18) A heart that devises wicked plans, Feet that run rapidly to evil, 19) **A false witness who utters lies, And one who spreads strife among brothers.**

Our society in the U.S. has been demonstrably degraded to the point that we expect nearly everyone to lie to us. When integrity is very difficult to find in others, a nation is in trouble. Our leaders should be trusted to tell the truth but they are the worst offenders. Young people notice this, so lying, to them, is no big deal. But it is difficult to find friends to confide in when nearly everyone lies. How can the people of a nation respect their leaders or trust them when they consistently say things that are not true? Who can we rely on to always tell the truth? God!

Titus 1:2 in the hope of eternal life, which God, who cannot lie, promised long ages ago,

Numbers 23:19 God is not a man, that He should lie...

1 Samuel 15:29 And also the Glory of Israel (J.C.) will not lie...

Is there any man that can truthfully say that he has never told a lie?

Psalm 116:11 I said in my alarm, "All men are liars."

Titus 1:12-13 One of themselves, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons."

13) This testimony is true. For this cause reprove them severely that they may be sound in the faith,

Jeremiah 17:9 The heart is deceitful above all things, And desperately wicked; Who can know it?

LESSON 61 (1-21-24)

Before we address the 10th commandment, let's ask, "What would happen if God hadn't given us the 10 Commandments?"

Would they really change anything? Do they matter all that much? We can get an idea of what happens when people have no authority over them in the book of Judges.

Judges 17:6 In those days there was no king in Israel; everyone did what was right in his own eyes.

How do you think things were going when every person did whatever he thought was right? Example: What would you do if your neighbor thought it was right to let his animals and his livestock roam about anywhere they wanted, but you believe it's right to keep animals contained? If there was no recognized authority to decide the matter, things could easily get out of hand. The 10 Commandments are the authority when it comes to moral issues.

How do you think a football team would function if it had no coaches? They wouldn't need a playbook because each player would decide for himself what he would do on each play. What if each player would decide which position he would play for each game? There would probably be a lot of

quarterbacks. No one could hold anyone else accountable for anything because there would be no one in charge. The 10 Commandments act as the coach, and they are in charge over every person on earth regarding morality.

Mankind needs God, the highest authority in the universe to reveal and to enforce a moral code that is acceptable to Him and that is what the 10 Commandments furnishes us. We don't have to guess what we should do; God has put it writing for us.

Of course, both unbelievers and believers pretty much ignore the 10 Commandments and do whatever they want to do. They may somewhat hold themselves accountable to the standards they have concocted, but certainly not to God's standards.

Example: living together, rather than marriage, LGBTQ, Fornication (two consenting adults), adultery (having an affair)

Since we take the 10 commandments seriously, it is comforting when someone claims to be free and is proud of living the way they want to live, asks us, "Do you live like this too?"

We can say that we live by the commandments that the almighty God has given us to live by, and which He holds all mankind accountable to obey them.

The Tenth Commandment

Exodus 20:17 "You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor."

COVET verb

- 1 : to wish for enviously – The word “enviously” comes from the word “envy” which refers to painful or resentful awareness of an advantage enjoyed by another joined with a desire to possess the same advantage.
- 2 : to desire (what belongs to another) inordinately or culpably
- 3 : to feel inordinate desire for what belongs to another Inc Merriam-Webster, Merriam-Webster’s Collegiate Dictionary (Springfield, MA: Merriam-Webster, 1996).

Hebrew: **Ha-mad** (ḥā·măḏ) covet, lust, desire, i.e., strongly desire another’s possessions James Swanson, Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament) (Oak Harbor: Logos Research Systems, Inc., 1997).

Israelites were not to long for, desire earnestly, or lust after what legitimately belonged to others.

“Thou shalt not covet” teaches men that there is One who sees the heart; to whose eyes “all things are naked and open;” and who cares far less for the outward act than the inward thought or motive from which the act proceeds.

The following verses are for those who think that they can hide something from God:

Hebrews 4:12-13 For the word of God is alive and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and *is a discerner of the thoughts and intents of the heart.*

13) And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.

Psalm 139:1-6 For the Chief Musician. A Psalm of David.
O LORD, You have searched me and known me. 2) You know my sitting down and my rising up; You understand my thought afar off. 3) You comprehend my path and my lying down, And are acquainted with all my ways. 4) For there is not a word on my tongue, But behold, O LORD, You know it altogether. 5) You have hedged me behind and before, And laid Your hand upon me. 6) Such knowledge is too wonderful for me; It is high, I cannot attain it.

Jeremiah 17:10 I, the LORD, search the heart, I test the mind, Even to give every man according to his ways, According to the fruit of his doings.

Psalm 139:1-6 For the Chief Musician. A Psalm of David.
O LORD, You have searched me and known me. 2) You know my sitting down and my rising up; You understand my thought afar off. 3) You comprehend my path and my lying down, And are acquainted with all my ways. 4) For there is not a word on my tongue, But behold, O LORD, You know it altogether. 5) You have hedged me behind and before, And laid Your hand upon me. 6) Such knowledge is too wonderful for me; It is high, I cannot attain it.

Jeremiah 17:10 I, the LORD, *search the heart, I test the mind*, Even to give every man according to his ways, According to the fruit of his doings.

“Thou shalt not covet” lays it down again that we are not mere slaves of our natural desires and passions, but have a controlling power implanted within us, by means of which we can keep down passion, check desire, resist impulse.

God, who “requires truth in the inward parts,” looks that we should in all cases go to the root of the matter, and not be content with restraining ourselves from evil acts and evil words, but eradicate the evil feeling from which the acts and words proceed. H. D. M. Spence-Jones, ed., *Exodus*, vol. 2, *The Pulpit Commentary* (London; New York: Funk & Wagnalls Company, 1909), 135.

1. I have to admit that I am more than content when I restrain myself from evil acts and evil words. Of course, it is the Holy Spirit’s power, not mine, that works in me that gives me the victory.
2. Where do the evil acts and words come from? Answer: The Old Sin Nature and our “kardia”, our heart.
3. How do we eradicate the evil feeling from which the evil acts and words proceed? Answer: First, we acknowledge our sins to G.F. and then we ask Him to help us to overcome our weakness through the power of the Holy Spirit.

Coveting warns believers that something is wrong in their spiritual life. They are not content with what the Lord provides for them. They are looking for something more that they think will make them happy, but it never does.

1 Timothy 6:6-8 But godliness actually is a means of great gain, **when accompanied by contentment**. 7) For we have brought nothing into the world, so we cannot take anything out of it either. 8) And if we have food and covering, with these we shall be content.

Philippians 4:11-13 Not that I speak from want; for **I have learned to be content** in whatever circumstances I am. 12) I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance **I have learned** the secret of being filled and going hungry, both of having abundance and suffering need. 13) I can do all things through Him who strengthens me.

Hebrews 13:5-6 Let your character be free from the love of money, **being content with what you have**; for He Himself has said, "I will never desert you, nor will I ever forsake you," 6) so that we confidently say, "The Lord is my helper, I will not be afraid. What shall man do to me?"

What does the Scriptures say about how we are to treat our neighbors?

NEITHBOR – Gr. HETEROS, **ἕτερος**, (adj.acu.sing.masc.) someone else, any other

Leviticus 19:18 *You shall not take vengeance, nor bear any grudge against the sons of your people, but **you shall love your neighbor as yourself**; I am the LORD.*
(Matt. 5:43, 19:19, 22:39, Mark 12:31, Gal. 5:14, James 2:8)

Romans 13:8-10 *Owe nothing to anyone except to love one another; for **he who loves his neighbor has fulfilled the law**. 9) For this, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and if there is any other commandment, it is summed up in this saying, "**You shall love your neighbor as yourself**." 10) Love does no wrong to a neighbor; love therefore is the fulfillment of the law.*

[The rest of the passages in Chapter 20 (verses 18-26) are covered from the scriptures themselves.]

CHAPTER 21

The Law Concerning Slaves

The subject of verses 1–11 is regulations governing the rights of male (v. 1–6) and female (v. 7–11) Hebrew slaves.

Among the Israelites a person could sell himself and his wife to be indentured servants due to poverty or debt.

Sabbatical Year **PP**

Every seventh year the Israelites would let the land go fallow; they would not sow nor reap, nor would they prune the trees. This was a command from the Lord. Indentured servants would be released and leave as free men.

Year of Jubilee

After observing seven Sabbatical Years totaling 49 years, the year of Jubilee would be celebrated on the 50th year. All the land would revert to the original owners and this additional year was set aside as belonging to the Lord.

Deuteronomy 15:12-14 *"If your kinsman, a Hebrew man or woman, is sold to you, then he shall serve you six years, but in the seventh year you shall set him free. 13) "And when you set him free, you shall not send him away empty-handed. 14) "You shall furnish him liberally from your flock and from your threshing floor and from your wine vat; you shall give to him as the LORD your God has blessed you.*

Leviticus 25:39-40 *And if a countryman of yours becomes so poor with regard to you that he sells himself to you, you shall not subject him to a slave's service. 40) 'He shall be with you as a hired man, as if he were a sojourner; he shall serve with you until the year of jubilee.*

Verse 7 – Usually, females were bought to be made the concubines, or secondary wives of their masters. If this intention were carried out, then they were to be entitled to their status and maintenance as wives during their life-time,

Personal Injuries PP

Verse 13 – This has to do with manslaughter; killing someone unintentionally.

When someone accidentally killed a person in ancient Israel, he would go to a “city of refuge” where he would be safe until

a trial would be held to determine whether he was innocent or guilty. There were six cities of refuge in Israel. Three on the East side of the Jordan and three on the West side of the Jordan. The nearest male kin to the deceased is called the “blood avenger” and he would put the murderer to death when he met him.

If the person was not guilty of murder but left the city of refuge, the blood avenger could lawfully put him to death. The one who was guilty of manslaughter must stay within the confines of a city of refuge until the high priest dies, then he could lawfully return to his home.

Exodus 21:15 And he who strikes his father or his mother shall surely be put to death.

The severity of the law is very remarkable, and strongly emphasizes the dignity and authority of parents.

This was necessary for God to protect the home. When children use physical violence against their parents, they are out of control and the rest of the family is in danger.

The 5th Commandment – Honor your father and mother had a promise of long life attached to it. When children use physical violence against their parents, their life is taken away.

Exodus 21:17 And he who curses his father or his mother shall surely be put to death.

Mark 7:9-10 He was also saying to them, "You nicely set aside the commandment of God in order to keep your tradition. 10) "For Moses said, 'Honor your father and

your mother'; and, 'He who speaks evil of father or mother, let him be put to death';

Exodus 21:20-21 *And if a man strikes his male or female slave with a rod and he dies at his hand, he shall be punished. 21) "If, however, he survives a day or two, no vengeance shall be taken; for he is his property.*

Punishment of slaves was considered the right of the owner, but did not allow for violence. Judges were to decide the appropriate punishment if the slave died (v. 20). If the slave lived a few days it was evidence that the owner had no intent to kill, and the loss of the slave was punishment enough (v. 21)

LESSON 63, (2-25-24)

Exodus 21:22 *If men struggle with each other and strike a woman with child so that she gives birth prematurely, yet there is no injury, he shall surely be fined as the woman's husband may demand of him, and he shall pay as the judges decide.*

Judges were brought into the legal process so that damages awarded were fair and were not calculated out of vengeance.

Exodus 21:23 *But if there is any further injury, then you shall appoint as a penalty life for life, 24) eye for eye, tooth for tooth, hand for hand, foot for foot, 25) burn for burn, wound for wound, bruise for bruise.*

“The principle of retaliation, or lex taliones, applied if injury did occur to either mother or child. The punishment matched, but did not exceed, the damage done to the victim. The welfare of a pregnant woman was protected by this law so that unintentional maltreatment constituted culpable negligence.” John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 127.

“The Law of Retaliation was given to protect the innocent and to make sure retaliation did not occur beyond the offense. Jesus pointed out, however, that while the rights of the innocent were protected by the Law, the righteous need not necessarily claim their rights. A righteous man would be characterized by humility and selflessness. Instead he might go “the extra mile” to maintain peace. When wronged by being struck on a cheek, or sued for his tunic (under-garment; a cloak was the outer garment), or forced to travel with someone a mile, he would not strike back, demand repayment, or refuse to comply. Instead of retaliating he would do the opposite, and would also commit his case to the Lord who will one day set all things in order (cf. Rom. 12:17–21). This was seen to its greatest extent in the life of the Lord Jesus Himself, as Peter explained (1 Peter 2:23).

Louis A. Barbieri Jr., “Matthew,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 31.

1 Peter 2:23 and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously;

“eye for eye—*The law which authorized retaliation was a civil one. It was given to regulate the procedure of the public magistrate in determining the amount of compensation in every case of injury, but did not encourage feelings of private revenge. The later Jews, however, mistook it for a moral precept, and were corrected by our Lord (Mt 5:38–42).* Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible*, vol. 1 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 62–63.

Matthew 5:38-42 ***"You have heard that it was said, 'AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.' 39) "But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. 40) "If anyone wants to sue you and take your shirt, let him have your coat also. 41) "Whoever forces you to go one mile, go with him two. 42) "Give to him who asks of you, and do not turn away from him who wants to borrow from you.***

It is important to recognize the difference between infractions and disagreements between individuals and evil people in government or criminals who purposely do harm and oppress innocent people. We have the God given right to defend ourselves against such people.

We have an option when it comes to disputes with people and being injured by them. We can take our case to a public magistrate to seek justice, or we can let it go and suffer the wrong doing or injury we sustained and put it all in the Lord's hands to deal with.

Exodus 21:26-36 highlights the importance of being a responsible person when dealing with people and animals.

LESSON 64 (3-17-24)

CHAPTER 22

Laws concerning theft

Verses 1-4 The risk of getting caught stealing animals or committing burglary, is not worth the punishment meted out when one is caught. It certainly isn't worth it, so get a job.

Verse 3 -

1. If the thief broke into the house at night, the home owner had the right to defend himself and to kill the intruder.
2. If the thief broke into the house after the sun came up, the home owner did not have the right to kill him since he could see. He had other options *i.e.* he could tell if the thief was armed or not, he could flee, he could call for help, etc. If he killed the thief, he would be liable to the thief's closest kin to take his life.
3. If the thief was caught, he would have to pay his victims double what he had stolen.
4. If he didn't have enough to pay double for what he stole, he would be sold as a slave by his victim which would help him recoup what was stolen.

“The Mosaic Law, with greater refinement and greater propriety, graduated the punishment according to the special character of the offence. The worst form of theft proper is burglary. Burglary destroys the repose of the household, introduces a feeling of insecurity by burglar, the law pronounced him worthy of death. Other forms of thieving were punished in proportion to the audacity and persistence of the thief. A man who had stolen without selling the property, was to pay back double. If he had sold it to his own use, or sold it, the penalty was heavier—fourfold for a sheep or goat, fivefold for an ox.” H. D. M. Spence-Jones, ed., *Exodus*, vol. 2, *The Pulpit Commentary* (London; New York: Funk & Wagnalls Company, 1909), 186.

The graduation of punishment for all crimes is desirable:

- I. “Because the same outward offence involves various degrees of inward wickedness; e.g., homicide varies between absolute blamelessness (ver. 2) and the highest degree of culpability (Ex. 21:14). Assault may be the lightest possible matter, or approach closely to murder. False witness may arise from imperfect memory, or from a deliberate design to effect a man’s ruin. Lies may be “white,” or the blackest falsehoods which it is possible for the soul of man to invent. Punishment is, and ought to be, in the main *retributive; and as the moral guilt varies, so should the penalty. * (*the act of punishing or taking vengeance for wrongdoing, sin, or injury*)

II. “Because the outward offence itself is more or less injurious. by an act of stealing we may rob a man of a trifle, or reduce him to beggary. By a blow of a certain force we may inflict on him a slight pain, or render him a cripple for life. By a false statement in a court of justice we may do him no harm at all, or we may ruin his character. All crimes short of homicide vary in the extent to which they injure a man; and it is reasonable that the amount of injury received should be taken into consideration when punishment is apportioned. Therefore, a rigid unbending law, assigning to each head of crime a uniform penalty would be unsuitable to the conditions of human life and the varying motives of criminals. A wise legislator will leave a wide discretion to those who administer justice, trusting them to apportion to each offence the punishment which under the circumstances it deserves.”

III. Because God has expressly warned us against being careless, and exhorted us to prudence and forethought. *“I will send a fire among them that dwell carelessly,”* said the Lord by Ezekiel. *“Rise up, you women that are at ease; hear my voice, you careless daughters; give ear unto my speech; many days and years shall you be troubled, ye careless women,”* are God’s words by (Isaiah 32:9) *“Go to the ant, thou sluggard,”* exclaims the wise man, *“consider her ways and be wise.”* And again—

“Ponder the path of your feet, and let all your ways be established—keep your heart with diligence—remove thy feet from evil. A careful cautious walk through the dangers and difficulties of life is everywhere enjoined upon us in the Scriptures; and we are plainly disobedient if we are careless.” H. D. M. Spence-Jones, ed., Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 185-186.

Laws concerning property damage

Verses 5-6 People need to pay attention as to how the decisions they make will impact their neighbors.

Laws concerning dishonesty

These laws covered cases of destruction or theft of property deposited with someone for safe keeping while he owner was away.

Verses 7-15 Honesty is always the best policy.

Vs. 15 – If a person rented an animal at the owner’s place and it was injured or died, the money received for the rent would be the owners compensation.

Laws concerning immorality

Verses 16-17 The man was considered responsible if there was sexual intercourse with a virgin before she was engaged. If a man had sexual intercourse with a virgin who was engaged, they both would be stoned to death.

Laws concerning civil and religious obligations

Verses 18-31

LESSON 65 (4-7-24)

CHAPTER 23

Sundry Laws

Verses 1-9

The Sabbath and Land

Verses 10-13 Related to “**Faith-Rest**” **Hebrews 4:1-13**

LESSON 66 (4-14-24) Self-Destruction(of a person or even a nation) is a result of not obeying God.

LESSON 67 (5-12-24) God provides everything we need. Why should we worship idols?

LESSON 68 (5-26-24) Complete Chapter 24 – verse 8 -18.

Exodus 24:8 *So Moses took the blood and sprinkled it on the people, and said, "Behold the blood of the covenant, which the LORD has made with you in accordance with all these words."*

Read: **Hebrews 9:16-22**

Hebrews 13:20 *Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord,*

Matthew 26:27-28 And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you; 28) for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

Luke 22:20 And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood.

1 Corinthians 11:25-26 In the same way He took the cup also, after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." 26) For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.

Verse 10

Exodus 33:20 But He said, "You cannot see My face, for no man can see Me and live!"

Numbers 12:8 With him (Moses) I speak mouth to mouth, Even openly, and not in dark sayings, And he beholds the form of the LORD. Why then were you not afraid To speak against My servant, against Moses?"

"They probably saw the God of Israel in the sense that they had a vision of Him in which they discerned who He is.

*Apparently the sight was so grand and awesome that their eyes saw only below His feet. The splendor of God looked like sapphire (cf. the throne of sapphire in **Ezek. 1:26**).*John D.

Hannah, "Exodus," in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 146.

Ezekiel 1:26 *Now above the expanse that was over their heads there was something resembling a throne, like lapis lazuli in appearance; and on that which resembled a throne, high up, was a figure with the appearance of a man.*

Verse 16 *A cloud, representing God's glory (cf. 19:16), heralded the approach of God to meet Moses. God's glory... covered the mountain and there after six days God communed with Moses from within the cloud. To the people below, God's glory... looked like a consuming fire (cf. 19:18).*

Ibid, 146.

Verse 18 *Exodus 24:18 And Moses entered the midst of the cloud as he went up to the mountain; and Moses was on the mountain forty days and forty nights.*

LESSON 69 (6-2-24)

We will now move forward in the text now to **Exodus 32:1** in order to continue the narrative that was started back in **Exodus 24:18**.

CHAPTER 32

Exodus 32:1 Now when the people saw that Moses delayed to come down from the mountain, the people assembled about Aaron, and said to him, "Come [command], make us a god [command], who will go before us; as for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him."

Notice that the people were commanding Aaron what to do. Many of the Israelites didn't care if something had happened to Moses anyway.

Also notice the way that they referred to Moses, "**as for this Moses.**" They didn't know nor care about what was happening to him. They saw this as their opportunity to take over and do whatever they wanted to do.

Exodus 32:2 And Aaron said to them, "Tear off the gold rings which are in the ears of your wives, your sons, and your daughters, and bring them to me."

It is surprising that Aaron didn't try to talk them out of what they were doing but immediately obeyed their commands.

Moses put Aaron and his son Hur in charge while he was up on the mountain (Ex. 24:14). Maybe they sought Aaron instead of Hur because Hur might have been stronger than Aaron who was obviously weak.

Also, Moses told the seventy elders who were lower down on the mountain to wait for him until he returned in the same verse.

Exodus 32:3-4 Then all the people tore off the gold rings which were in their ears, and brought them to Aaron.

4) And he took this from their hand, and fashioned it with a graving tool, and made it into a molten calf; and they said, "This is your god, O Israel, who brought you up from the land of Egypt."

It is hard to believe that the people blasphemed God in such a disgusting way. Most of us have been shocked in a similar way by how many people around the world that are hard core anti-Semites, even in our own country.

During the four hundred years that the Israelites were in bondage, they saw the many idols and the way the Egyptians worshiped them, and they were so impacted by what they saw, they carried the Egyptians loathsome habits with them when they left.

How many millions or billions of people on this earth reject the truth of God's word because they are comfortable with what they learned as children which was not biblical.

It is difficult for them to change what they have always believed because it could hurt the feelings of family and friends who are not open to the truth. It is easier to reject it than to lose your family and friends.

However, even though people can be hardened against the truth of the Bible, the word of God is alive and powerful.

Hebrews 4:12 For the word of God is quick alive, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerning critic of the thoughts and intents of the heart.

Exodus 32:5 Now when Aaron saw this, he built an altar before it; and Aaron made a proclamation and said, "Tomorrow shall be a feast to the LORD."

Aaron had to be really mixed up to build an altar for an idol. Did he think that since he built an altar that God would approve of it?

Just as Jeroboam in his day was trying to modify the Mosaic Law into an idolatrous version, so Aaron attempted to do the same thing by proclaiming a feast to the Lord which God did not approve.

God doesn't adjust to our plans, we adjust to His plans.

Exodus 32:6 So the next day they rose early and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

The people were anxious to get started with the new way of worship. They somewhat followed the offerings that God had commanded but the offerings were for idols, not to God.

It was customary to have a feast with food and drink after the sacrifices have been made.

and rose up to play. This was not a game where people played volley ball or a board game. Idol-worship led to sensuality; when the feasts feast of idol-sacrifices ended, the wild orgies began and they were of a nature which cannot be described.

"There is a war ever going on in human nature between the flesh and the spirit. The two are "contrary the one to the other."

Romans 7:22-23 For I joyfully concur with the law of God in the inner man, 23) but I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members.

From the time of their leaving Egypt, the Israelites had been leading a spiritual life, depending upon an unseen God—following his mandates. So long as they had Moses with them, to encourage them by his exhortations and support for them by his good example, they managed to maintain this higher life, to “walk in the spirit,” to “live by faith and not by sight.” When he was gone, when he seemed to them lost, when they had no hope of seeing him again, the reaction set in the flesh asserted itself. H. D. M. Spence-Jones, ed., Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 322.

When Joshua crossed the Jordan river to take Canaan, the promise land, he told the people to make a choice.

Joshua 24:14-15 Now, therefore, fear the LORD and serve Him in sincerity and truth; and put away the gods which your fathers served beyond the River and in Egypt, and serve the LORD. 15) "And if it is disagreeable in your sight to serve the LORD, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the LORD." 16) And the people answered and said, "Far be it from us that we should forsake the LORD to serve other gods; 17) for the LORD our God is He who brought us and our fathers

up out of the land of Egypt, from the house of bondage, and who did these great signs in our sight...

“They broke a plain command of god, and one to which they had recently pledged themselves. *“All the words which the Lord hath said,”* they had declared *“we will do”* (Ex. 24:3); and among these “words” was the plain one—*“Thou shalt not make to thyself any graven image...”* Ibid

*They proceeded to break the moral law written in their hearts, and lately reinforced by the plain prohibition of the seventh commandment – **Exodus 20:14 – You shall not commit adultery.***

Three thousand would die because of what they did (Exodus 32:28)

LESSON 70 (6-9-24)

Acts 7:39-43

Acts 7:39 "And our fathers were unwilling to be obedient to him, but repudiated him and *in their hearts turned back to Egypt,*

It is always so easy to point the finger at others and condemn them for sin. Why do we do that? Are we sinless? Why do we sin? We sin because our heart is not right with God. We sin because we rather please ourselves than please God. If our heart was right with God, we would have the desire and the power to please Him. There were Israelites who wanted to go back to Egypt in their heart.

When we choose ourself over God, it never turns out well. We have guilt, regret, shame, sorrow, and dishonor. We lose a great opportunity to be over the moon with joy, because we have pleased the Lord and our relationship with Him has grown.

40) saying to Aaron, 'Make for us gods who will go before us; for this Moses who led us out of the land of Egypt-- we do not know (v.rai) what happened to him.'

The Israelites didn't know what happened to Moses and they didn't care because their thoughts turned back to Egypt. They were disobedient to God and ungrateful to Moses. They were clearly confused, wanting to go back to the hard bondage of Egypt with the taskmasters and whips.

They definitely didn't recognize a wonderful person when they saw one. The verse below is one of many that describes Moses:

Acts 7:36 This man [Moses] led them out, performing wonders and signs in the land of Egypt and in the Red Sea and in the wilderness for forty years.

41) "And at that time they made a calf and brought a sacrifice to the idol, and were rejoicing (v.ipi) in the works of their hands.

Notice that the people weren't shy or apprehensive about making such a request to Aaron who was the highest authority when Moses was gone.

Aaron was the high priest but **he was weak** and the people knew it. No good thing comes from weak leaders as we certainly can attest to.

People who turn their back to God always rejoice in the work of their hands and are very proud in the good deeds they do to be saved. They do not rejoice in the works of God's hands nor the grace and mercy He offers them.

42) "But God turned away and delivered them up to serve [worship]; the host of heaven [heavenly bodies]; as it is written in the book of the prophets, 'It was not to Me that you offered victims and sacrifices forty years in the wilderness, was it, O house of Israel?

These people were the same type of people that the Apostle Paul wrote about in Romans 1:22-28.

Romans 1:21-28 For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened. 22) Professing to be wise, they became fools, 23) and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling

creatures. 24) Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them. 25) For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. 26) For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, 27) and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error. 28) And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper,

43) 'You also took along the tabernacle of Moloch and the star of the god Rompha, the images which you made to worship them. I also will remove you beyond Babylon.'

No one can hide anything from God. Many of the Israelites were pretending to worship God but they were also hiding idols like Moloch and worshiping them.

Molech is found generally in contexts of cultic child sacrifice. Pagans would sacrifice their son or daughter to pass over by

the fire to Molek”). I’m sure the false god Rompha was just as disgusting as Molek.

Exodus 32:7 Then the LORD spoke to Moses, "Go down at once, for your people, whom you brought up from the land of Egypt, have *corrupted themselves.

In His anger, God refused to claim the people as His own or even to claim that He delivered them from Egypt (your people, whom you brought up out of Egypt).

****corrupted*** - תנשׁ (šā·ḥăṭ) *be corrupt, be marred, be ruined, i.e., pertaining to an object being in a ruined state, implying the object is now useless.* James Swanson, *Dictionary of Biblical Languages with Semantic Domains* : Hebrew (Old Testament) (Oak Harbor: Logos Research Systems, Inc., 1997).

Exodus 32:8 "They have quickly turned aside from the way which I commanded them. They have made for themselves a molten calf, and have worshiped it, and have sacrificed to it, and said, 'This is your god, O Israel, who brought you up from the land of Egypt!'"

"They have quickly turned aside from the way which I commanded them. It only took a few weeks for them to make them forget their solemn pledges (ch. **19:8; 24:7**), which flew in the face of a plain unmistakable commandment.

Exodus 19:8 And all the people answered together and said, "All that the LORD has spoken we will do!**"**

Exodus 24:7 "All that the LORD has spoken **we will do, and we will be obedient!"**

Exodus 20:14 You will not commit adultery. (7th Com.)

Exodus 32:8 is exceedingly disgusting. The people that God chose to be His people, turned completely against Him by worshiping an idol, then brought sacrifices to it, and said this is your god, o Israel, who brought you out of the land of Egypt.

LESSON 71 (6-16-24)

(NKJV) **Exodus 32:9** *And the LORD said to Moses, "I have seen this people, and indeed it is a stiff-necked people!*

stiff-necked people! – It does not so much mean ‘obstinate’ *but like a horse that stiffens the neck when the driver pulls the right or left rein, and will not go the way he is wanted to go. (Compare ch. 33:3, 5; 34:9; Deut. 9:6, 13; 31:27; etc.)*

H. D. M. Spence-Jones, ed., Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 328.

Exodus 33:3 *Go up to a land flowing with milk and honey; for I will not go up in your midst, lest I consume you on the way, for you are a stiff-necked people."*

Exodus 33:5 *For the LORD had said to Moses, "Say to the children of Israel, 'You are a stiff-necked people. I could come up into your midst in one moment and consume you.*

The Lord put obstacles in the way of the Israelites, not to make life hard for them, but to get them to trust Him to take care of their problems. But many of them never trusted Him; they rebelled against Him and started conspiracies to get the people to go back to Egypt.

In our time, millions of believers think the same way. They think God is punishing them for disobeying Him, when He is actually testing them to see if they will trust Him with their

problems so that they can become stronger and more mature spiritually.

Deuteronomy 9:6-8 *Know, then, it is not because of your righteousness that the LORD your God is giving you this good land to possess, for you are a stubborn people. 7) "Remember, do not forget how you provoked the LORD your God to wrath in the wilderness; from the day that you left the land of Egypt until you arrived at this place, you have been rebellious against the LORD. 8) "Even at Horeb you provoked the LORD to wrath, and the LORD was so angry with you that He would have destroyed you.*

Hebrews 3:8-9 *Do not harden your hearts as when they provoked Me, As in the day of trial in the wilderness, 9) Where your fathers tried Me by testing Me, And saw My works for forty years.*

James 1:2-4 *My brethren, count it all joy when you fall into various trials, 3) knowing that the testing of your faith produces patience. 4) But let patience have its perfect work (meet the highest standard), that you may be perfect (mature) and complete, lacking nothing.*

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work (meet the highest standard), ***that you may be perfect*** (mature) ***and complete, lacking nothing.***

1 Peter 4:12-13 Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; 13) but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy.

Exodus 32:10 "Now then let Me alone, that My anger may burn against them, and that I may destroy them; and I will make of you a great nation."

God made a rhetorical demand, which is like a question asked for effect or to make a statement rather than to give information.

It was a rhetorical way of saying to Moses: "*Here is what I will do unless you intervene.*"

"A similarly prominent example is found in Jonah's required announcement that Nineveh would be destroyed in "forty days" (Jonah 3:4), a message Jonah reluctantly gave because he knew that it represented an invitation to repent and not an irreversible condemnation. Douglas K. Stuart, Exodus, vol. 2, The New American Commentary (Nashville: Broadman & Holman Publishers, 2006), 670.

God is sovereign over the universe so when he said that He may destroy His people and make of Moses a great nation, He certainly had the power to do it.

God thought so much of Moses that He considered starting over again with Moses as He had done with Abraham.

Exodus 32:11 *Then Moses entreated the LORD his God, and said, "O LORD, why doth Thine anger burn against Thy people whom Thou hast brought out from the land of Egypt with great power and with a mighty hand?"*

"Much to his credit, Moses revealed no desire to replace Abraham and no interest in easing his own problems by seeing the recalcitrant Israelites obliterated. Indeed, as the reader will learn in v. 32, Moses was willing to offer the loss of his eternal life rather than see the nation of Israel eliminated from the earth. He appealed to God (Just as God expected him to appeal.) Ibid p. 671

Exodus 32:12 *"Why should the Egyptians speak, saying, 'With evil intent He brought them out to kill them in the mountains and to destroy them from the face of the earth'? Turn from Thy burning anger and change Thy mind about doing harm to Thy people.*

Moses made three arguments in verses 11, 12, & 13, all of which appealed to God's character of consistency and faithfulness.

The first (11) is: Why should God nullify the result of his demonstration of divine power? ("whom you brought out of Egypt with great power and a mighty hand").

The second (12) is: Why should God grant the Egyptians delight in seeing the Israelites crushed—and by their own God? ("Why should the Egyptians say, 'It was with evil intent

that he brought them out, to kill them in the mountains and to wipe them off the face of the earth' ”).

The third (13) is: Why should God go back on his promises to the patriarchs? (“Remember your servants Abraham, Isaac and Israel, to whom you swore by your own self: *‘I will make your descendants as numerous as the stars in the sky and I will give your descendants all this land I promised them, and it will be their inheritance forever’*” Genesis 26:4).

Exodus 32:13 ***"Remember Abraham, Isaac, and Israel, Thy servants to whom Thou didst swear by Thyself, and didst say to them, 'I will multiply your descendants as the stars of the heavens, and all this land of which I have spoken I will give to your descendants, and they shall inherit it forever.'"***

“Reminding God of his promises was hardly needed from the point of view of God’s memory; it was, rather, a means of showing his faith in who God was, something he also continued to pursue further in the aftermath of the people’s sin. Of course, God never desired to destroy his people in the first place, so he was willing to relent in response to Moses’ appeal (v. 14). Nevertheless, the threat was genuine rather than theoretical, and the response of God reveals his willingness to respond to prayer. Indeed, this is one of many passages in Scripture that demonstrate God’s responsive- ness to the prayer of a righteous person prayed

not for selfish reasons but out of a desire to see God's will accomplished." Ibid p. 672

LESSON 72 (6-23-24)

Exodus 32:14 So the LORD changed His mind about the harm which He said He would do to His people.

"It is important to remember that Moses here stated that God "relented and did not bring on his people the disaster he had threatened"—which is not at all the same as saying that God agreed to do nothing. What he had threatened was to destroy Israel; what he ended up doing was to punish them with a plague (Ex. 32:34–35), a lesser punishment but by no means an acquittal. Ibid

"The wording of verse 14 in conclusion is of great importance: Yahweh changed his mind about the disaster he planned to bring on "his people." They would not have been a people at all had he carried out what he threatened; instead this part of the narrative concludes with a reminder that he remained their God and they his people, his special possession, the kingdom of priests and holy nation—however deeply corrupted they may have been at this point—that he had created them to be (Ex. 19:6)." Ibid p. 673

Exodus 19:5-6 Therefore, if you hearken to my voice and keep my covenant, you shall be my special possession, dearer to me than all other people, though all the earth is

mine. 6) You shall be to me a kingdom of priests, a holy nation. That is what you must tell the Israelites."

Exodus 32:15 Then Moses turned and went down from the mountain with the two tablets of the testimony in his hand, tablets which were written on both sides; they were written on one side and the other.

Moses turned and went down the mountain with the two tablets of the Testimony in his hands. They were inscribed on both sides, front and back.

Exodus 32:16 And the tablets were God's work, and the writing was God's writing engraved on the tablets.

This verse makes it very clear that God and God alone is the one who not only came up with the idea of the 10 Commandments, but also the one who literally engraved the words on the tablets Himself.

There are some states that are passing laws that will allow schools to bring back the 10 Commandments. I would say, "It's about time"!

Texas Lt. Governor Dan Patrick is blasting his political opponents for letting Louisiana become the first state to require public schools and colleges to display the Ten Commandments.

Patrick wrote that Texas would have and should have been the first state to pass such a law if Texas House Speaker Dade Phelan hadn't "killed" Senate Bill 1515 during the last legislative session.

The measure, signed into law by Louisiana Gov. Jeff Landry on Wednesday, celebrates the biblical commandments as foundational documents in United States history.

“If you want to respect the rule of law, you’ve got to start from the original lawgiver, which was Moses,” Landry said about the new policy, according to The Associated Press.

He and other supporters of the policy argue that the state can require public schools to display the Ten Commandments since the text is historically significant in addition to being religiously significant.

Exodus 32:17 Now, when Joshua heard the noise of the people shouting, he said to Moses, "That sounds like a battle in the camp."

Joshua remained in the middle portion of the mount, where he may have fed upon manna, until Moses came down from the top. He knew nothing about the debauchery going on down below so he thought there might be a battle going on.

Exodus 32:18 But Moses answered, "It does not sound like cries of victory, nor does it sound like cries of defeat; the sounds that I hear is singing."

Moses simply denied that there was any sound of war without making any clear suggestion as to the real source of the sound.

Exodus 32:19 As he drew near the camp, he saw the calf and the dancing. With that, Moses' wrath flared up, so that

he threw the tablets down and broke them on the base of the mountain.

The dancing was not ballroom dancing or square dancing, it was a wild orgy type of dance, licentious with everyone worked up to a phrenzy. We must suspect that it was this sort of dancing in which the Israelites were engaged—hence the terrible anger of Moses came about. He saw idolatry before his eyes, idolatry of the worst kind.

Some think Moses should have been reprimanded for throwing down the tablets and breaking them, but he never was. It was viewed as the natural outcome of a righteous indignation, provoked by the extreme wickedness of the people. God simply made another set of tablets.

Exodus 32:20 Taking the calf they had made, he fused it in the fire and then ground it down to powder, which he scattered on the water and made the Israelites drink.

The instruments of our sin become the instruments of our punishment. Our sin turns to bitterness. The golden sheen by which it at first allured us disappears from it. It ends in humiliation and degradation. H. D. M. Spence-Jones, ed., Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 336.

Exodus 32:21-23 Moses asked Aaron, "What did this people ever do to you that you should lead them into so grave a sin?" Aaron replied, "Let not my lord be angry. 22) You know well enough how prone the people are to evil. 23) They said to me, 'Make us a god to be our leader;

as for the man Moses who brought us out of the land of Egypt, we do not know what has happened to him.'

1. **21)** Moses immediately put the blame on Aaron by asking him a question.
2. Aaron did not answer Moses' question.
3. His reply was an effort to calm Moses down.
4. **22)** Then he tried to put the blame on the people.
5. **23)** Moses put the blame on Aaron so he had to quickly put the blame on the people

Exodus 32:24-25 So I told them, 'Let anyone who has gold jewelry take it off.' They gave it to me, and I threw it into the fire, and this calf came out." 25) When Moses realized that, to the scornful joy of their foes, Aaron had let the people run wild,

It is, as we say, the old, old story of all evil-doers—“*It wasn't me, indeed it wasn't; it was those wicked people who made me do it.*” It is the weak, childish excuse of all who, having been tempted into sin, or having through their own weakness, fallen into it, not having the honesty or manliness to make a frank statement of their guilt.

1. **24)** It was Aaron's idea to use the gold jewelry to make an idol, not the people.
2. Aaron took their gold jewelry and supposedly just threw it into the fire and a golden calf came out. That was the only story that poor Aaron could come up with.
3. **25)** Moses quickly recognized that Aaron lost control of the people, and the foes of those who engaged in worshiping the idol and participated in the orgy, scorned them and were glad that they were in trouble.

It is, as we say, the old, old story of all evil-doers—“*It wasn't me, indeed it wasn't; it was those wicked people who made me*

do it.” It is the weak, childish excuse of all who, having been tempted into sin, or having through their own weakness, fallen into it, not having the honesty or manliness to make a frank statement of their guilt.

“The presence of Moses in the camp—his impressive act in breaking the tables—even his seizure of the idol and consignment of it to destruction—did not stop the licentious orgy in which the people had engaged before his coming. The “play” that had followed on the feasting still continued.

Moses felt that an example must be made, and a stop put to conduct which was more and more provoking the Almighty, and might at any moment bring down the judgment of complete destruction upon the whole people.

Last Sunday there were a few people who asked me, “What happened to Aaron?” The answer is not revealed in Exodus, but it is revealed in:

Deuteronomy 9:19-20 For I was afraid of the anger and hot displeasure with which the LORD was wrathful against you in order to destroy you, but the LORD listened to me that time also. 20) "And the LORD was angry enough with Aaron to destroy him; so I also prayed for Aaron at the same time.

Exodus 32:26 then Moses stood in the gate of the camp, and said, "Whoever is for the LORD, come to me!" And all the sons of Levi gathered together to him.

Moses had to find out who the innocent ones were and the first ones to responded to his call were the people of his own tribe, the tribe of Levi.

Unlike Moses who was determined to stop the horrible abomination that risked the lives of all the people, liberalism has crept into our churches, and we have allowed it to stay there unchecked and growing.

Moses didn't know if anyone would stand with him. (Ex. 32:3) said, "all the people took off their earrings and brought them to Aaron"

Exodus 32:27 And he said to them, "Thus says the LORD, the God of Israel, 'Every man of you put his sword upon his thigh, and go back and forth from gate to gate in the camp, and kill every man his brother, and every man his friend, and every man his neighbor.'"

First of all notice that the Lord Himself gave the instructions to stop the out-of-control orgy by killing those who were guilty. That would get their attention quicker than anything else. It would be difficult to slay ones brother, friend, and neighbor.

It wasn't done indiscriminately, but they were to execute God's judgment on those who were most conspicuous and persistent.

"Many people are apt to say that this was brutal. Look at it this way. Was it better to cut out the cancer now and save the nation or let the cancer grow and destroy the nation? Think of the men, women, and children in the camp who were not guilty. If the men who had led Israel into idolatry had been allowed to live, the nation would never have entered the

Promised Land.” J. Vernon McGee, Thru the Bible Commentary: The Law (Exodus 19–40), electronic ed., vol. 5 (Nashville: Thomas Nelson, 1991), 113.

Exodus 32:28 So the sons of Levi did as Moses instructed, and about three thousand men of the people fell that day.

That may seem like a large number to be killed, but that is a small percentage of the population which probably ranged between one to two million people. This number could have represented the main ring leaders.

“In Exodus he [Moses] goes down the mountain, smashes the tablets, destroys the calf, leads the Levites to kill 3,000 Israelites, and then returns to the Lord to intercede for the Israelites. The Lord responds by sending a plague and vowing not to dwell with Israel, whereupon Moses institutes the practice of pitching the Tent of Meeting outside the Israelite camp. Whenever he enters the Tent to meet the Lord, the people bow down. As a result of Moses’ favored position with the Lord, the Lord again consents to accompany the people in their travels.” Scott M. Langston, Exodus through the Centuries, ed. John Sawyer et al., Blackwell Bible Commentaries (Malden, MA; Oxford; Carlton, Victoria: Blackwell Publishing, 2006), 232.

Exodus 32:29 Then Moses said, "Dedicate yourselves today to the LORD-- for every man has been against his son and against his brother-- in order that He may bestow a blessing upon you today."

One thing we learn here is that earthly ties are not to be permitted to stand between us and duty to our Lord.

“By their zeal on this, and on other occasions (Deut. 33:8), they reversed the curse which lay upon their tribe, and won for themselves great honor and blessing. In particular, they won

the privilege of serving in the sanctuary.” H. D. M. Spence-Jones, ed., Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 342.

Simeon and Levi are condemned for their cruelty and hot-tempered anger in the slaying of the Shechemites (Gen. 34:25). In Gen. 49:6, Jacob disassociated himself from their motives and actions. They slaughtered the men of Shechem and made the poor oxen lame. However, the tribe of Levi redeemed themselves by standing with Moses and carried out the justice of God by putting the guilty males to the sword. God blessed them by making them the priestly tribe.

LESSON 73 (6-30-24)

Exodus 32:30 And it came about on the next day that Moses said to the people, "You yourselves have committed a great sin; and now I am going up to the LORD, perhaps I can make atonement for your sin."

Moses again would do his best to try to intercede for his brethren.

Exodus 32:31 Then Moses returned to the LORD, and said, "Alas, this people has committed a great sin, and they have made a god of gold for themselves."

What is this? Confession. If you want to get along with God, you will have to agree with Him about sin. Sin is sin and it must be confessed. It does not matter who you are, either. These are God's chosen people, the children of Israel, and Moses says, "We have sinned!" Israel had sinned a great sin and made gods of gold. Moses spelled out the sin before God. And, friends, when we confess our sin to God, we should spell it out. Tell God exactly what it is.

Exodus 32:32 "But now, if Thou wilt, forgive their sin-- and if not, please blot me out from Thy book which Thou hast written!"

This is the atonement that Moses spoke of in verse 30.

Jesus Christ atonement on the cross is the only atonement that God the Father will ever accept. Besides, it is impossible for a believer to lose their salvation even if they want to. Eternal life and God's righteousness are given as a gift from God when one believes the gospel. They are irrevocable, and no one can change that.

Romans 11:29 for the gifts and the calling of God are irrevocable.

please blot me out from Thy book which Thou hast written!"

Some interpret this as merely equivalent to, "Blot me out of the book of the living," and explain that phrase as meaning simply—"Take my life—kill me instead of them"—but something more seems to be meant. H. D. M. Spence-Jones, ed., Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 343

Man "cannot deliver his brother, or make agreement with God for him; for it cost more to redeem their souls, so that he must let that alone forever"

Psalms 49:7-8 No man can by any means redeem his brother, Or give to God a ransom for him-- 8) For the redemption of his soul is costly, And he should cease trying forever—

“One only atonement is accepted—that of him who is at once man and God—who has, himself, no sin—and can therefore take the punishment of others.” Ibid p. 343

Moses declared his willingness—nay, his wish—that God would visit on him the guilt of his people, both in this world and the next, so that he would thereupon forgive them. Paul had a similar burst of feeling; but it did not involve a formal offer—it is simply the expression of a willingness.

Romans 9:2 I have great sorrow and unceasing grief in my heart. 3) For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh,

The screenshot shows a web browser window with the address bar displaying countrybiblechurch.us/Visuals/Overlays/B/Books.html. The browser's bookmark bar includes folders for BROWSRS, SW, CHURCH, MISCELLANEOUS, COMPUTR, VIDEOS, and WEATHER. The main content area displays a diagram titled "The Books" with three rows of text and corresponding book icons:

- Book of Life:** Name entered at birth, erased at death if not born again. *Phil. 4:3, Psa. 69:28, Rev. 3:5, 20:12 & 15*
- Lambs Book of Life:** Name entered on the basis of being born again, it's never erased. *Rev 13:8, 17:8, 21:27*
- Book of Works:** Unbelievers will be judged by these at the Great White Throne. *Rev. 20:12*

The diagram is set against a dark blue background. The browser's taskbar at the bottom shows the Windows logo, a search bar, and various application icons. The system tray on the right indicates a temperature of 92°F and the date/time as 8:42 PM on 6/29/2024.

“Some say this was the book of life (Rev. 20:15; 21:27) that lists believers’ names but, more likely, it was the census of the people. Moses’ statement probably indicated he was willing to die a premature death (but not suffer eternal torment in hell). He did not want to be associated with a sinful, unforgiven people. Rejecting Moses’ offer, God promised to punish the sinners (by premature death). Some died of a plague (Ex. 32:35) and all fighting men (except Joshua and Caleb) died later in the desert (Deut. 1:35–36; 2:14). Yet God said Moses would lead the nation (the younger generation) to the land promised them (Ex. 32:34).” John D. Hannah, “Exodus,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 156–157.

“In the ancient world it was common for kings to keep a register of their citizens. When a census was taken, people’s names were written down. When names were written down. When they died, their names were blotted out.” Philip Graham Ryken and R. Kent Hughes, *Exodus: Saved for God’s Glory* (Wheaton, IL: Crossway Books, 2005), 1014–1015.

Exodus 32:33 And the LORD said to Moses, “Whoever has sinned against Me, I will blot him out of My book.”

“God will deal with sin personally. He will, however, take the people into the land. Those that had not sinned in the idolatry of the calf would be led by the Angel of God. Now the Angel of the Lord in the Old Testament is the visible presence of Christ— J. Vernon McGee, *Thru the Bible Commentary: The Law (Exodus 19–40)*, electronic ed., vol. 5 (Nashville: Thomas Nelson, 1991), 114–115.

Psalms 99:8 O LORD our God, Thou didst answer them; Thou wast a forgiving God to them, And yet an avenger of their evil deeds.

Exodus 17:14 Then the LORD said to Moses, "Write this in a book as a memorial, and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven."

Exodus 32:34 But go now, lead the people where I told you. Behold, My angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin."

The Lord agrees to have Moses lead the people to the promise land with the help of an angel who will go before them.

"By the angel of his presence, he would lead their descendants to the Promised Land. But they would still have to suffer the punishment due to their sins. As John Currid writes, "First, there will be individual responsibility—that is, the person who has sinned against Yahweh will be blotted out of God's book. And, secondly, there is also a collective liability—the sin of the covenant people will rebound on the entire nation."

Philip Graham Ryken and R. Kent Hughes, Exodus: Saved for God's Glory (Wheaton, IL: Crossway Books, 2005), 1016.

Exodus 23:20-21 Behold, I am going to send an angel before you to guard you along the way, and to bring you into the place which I have prepared. 21) "Be on your guard before him and obey his voice; do not be rebellious toward him, for he will not pardon your transgression, since My name is in him.

nevertheless in the day when I punish, I will punish them for their sin."

This indicates that He was going to punish the people, however, we don't know exactly how or when He would punish them.

Exodus 32:35 Then the LORD smote the people, because of what they did with the calf which Aaron had made.

“It is important to remember that Moses had stated that God “relented and did not bring on his people the disaster he had threatened”—which is not at all the same as saying that God agreed to do nothing. What he had threatened was to destroy Israel; what he ended up doing was to punish them with a plague (Ex. 32:34–35), a lesser punishment but by no means an acquittal. Ibid

It isn't certain when the Lord smote them; some believe that He smote them then with a plague, while others believe that He smote them when Babylon destroyed Jerusalem and took the people captive for seventy years.

LESSON 74 (7-14 -24)

Chapter 33

Verses 1–6.—THE THREAT OF GOD'S WITHDRAWAL, AND THE HUMILIATION OF THE PEOPLE.

The intercession of Moses, and his offer to sacrifice himself for his people had obtained from God some great

concessions. H. D. M. Spence-Jones, ed., Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 347.

1. God spared their lives.
2. He still gave them the Promised Land.
3. He allowed Moses to take them to the promised land.

4. He sent an angel to go before the Israelites to drive out the people living there.
5. One reason God was so harsh when punishing His people for the golden calf incident, was because He didn't want them to be tempted to join the pagans in their idolatry in the promised land. God told them to wipe out the pagans in order to take over the land.

Exodus 33:1 *Depart, go up from here, you and the people whom you have brought up from the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your descendants I will give it.'*

So, God told Moses to leave and take the people that he, Moses freed from bondage and was to take them to the promise land.

He was going to keep His promise to Abraham, Isaac, and Jacob which was to give the land to their descendants. Did their descendants deserve such a wonderful gift? Absolutely not! He gave it to them not because they earned or deserved it, but because He was keeping a promise.

Exodus 33:2 *"And I will send an angel before you and I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite."*

We have already determined that the angel was none other than the "Angel of the Lord" which is substantiated in **Ex. 32:20-21**

Furthermore, notice that it was the God who drove out the heathens who were living in the land. The Israelite soldiers fought against the heathens, but it was God that gave them the victory.

Exodus 33:3 *Go up to a land flowing with milk and honey; for I will not go up in your midst, because you are an obstinate people, lest I destroy you on the way."*

"land flowing with milk and honey" is an idiom that means a wonderful land that has everything anyone could want.

But then came the bad news; God would not abide in their midst because they were an obstinate people.

obstinate - (*qā·šě(h)*) to be difficult, stubborn, unyielding, to be stiff-necked. (a know-it-all, a close-minded person)

lest I destroy you on the way. The Lord is perfect in justice and righteousness and refused to travel with His people in their midst because he didn't want circumstances to develop where He would be tempted to destroy them.

Exodus 33:4 *When the people heard this sad word, they went into mourning, and none of them put on his ornaments.*

The people seemed to be genuinely sad that their God would not be with them in their midst anymore. They went into mourning and none of them felt like putting on his ornaments - (armlets, bracelets, rings, anklets, and necklaces).

"They woke up at last to a feeling of the indescribable value of the privileges which they had hitherto enjoyed—¹ his guidance by the pillar of the cloud (ch 13:21)—² his counsel, if there were need to ask anything (ch. 15:25)—³ his aid in the day of battle (ch. 17:8–13)—⁴ his near presence, by day and by night, constantly (ch. 13:22)—⁵ and they dreaded a change, which

they felt must involve a loss, and one the extent of which they could not measure.”

H. D. M. Spence-Jones, ed., Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 348.

We are like the Israelites when we are tempted to sin, we usually don't think about all of the negative consequences which will certainly come upon us if we yield to our lusts.

Exodus 33:5 For the LORD had said to Moses, "Say to the sons of Israel, 'You are an obstinate people; should I go up in your midst for one moment, I would destroy you. Now therefore, put off your ornaments from you, that I may know what I will do with you.'"

This is the third time that the Lord called the Israelites, His people, “obstinate” or “stiff-necked.” (*Exodus 23:9, 33:3, 33:5*) Has anything changed from then to now?

Acts 7:51 You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you.

God commanded the people to remove their ornaments after they had already voluntarily removed them. Why? Because the ornaments were signs that show they were heathen and pagan and God wanted them to make a stand for Him by permanently removing their ornaments.

“In seasons of mourning it is customary with Eastern people to lay aside all jewels, their gold, and everything rich and splendid in their dress. This token of their sorrow the Lord required of His offending people.”

David Brown, A. R. Fausset, and Robert Jamieson, A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments: Genesis–Deuteronomy, vol. I (412).

put off your ornaments from you, - the word translated “put off” probably means “lay aside altogether.”

that I may know what I will do with you.” God is quick to show mercy for His people and the moment they voluntarily stripped off their ornaments because they were sorrowful for how they treated Him. Between Moses wanting to give his life for the sinning Israelites and the people humbling themselves before Him, enabled Him to show a measure of grace toward them.

The take away for us is to remember:

James 4:6 But He gives more grace. Therefore He says: "God makes war against the arrogant, But gives grace to the humble."

A standard description of the Lord is merciful, gracious, slow to anger, abounding in love and faithfulness, forgiving, but not excusing sin (Exod. 34:6–7).

Exodus 33:6 So the children of Israel stripped themselves of their ornaments by Mount Horeb.

The people stripped themselves of their ornaments by Mount Horeb —i.e., ceased to wear them henceforward. After this occurrence at Horeb (= Sinai), the Israelites no longer wore ornaments, in token of their humility and God’s mercy.

LESSON 75 (7-21-24)

Exodus 33:7 Moses took his tent and pitched it outside the camp, far from the camp, and called it the tabernacle of meeting. And it came to pass that everyone who sought the

LORD went out to the tabernacle of meeting which was outside the camp.

Since God would no longer reside in the middle of the people, which is where the Tabernacle use to be located, Moses started pitching a tent outside the camp. It wasn't the Tabernacle, but it was called "the Tabernacle of Meeting."

"When Moses entered the tent, the pillar of cloud (cf. 13:21) hovered at its entrance. The size and contents of this tent are not known, but it reminded the people that their sin was an alienating force in their relationship with God. They could worship God but from a distance (Ex. 33:10)."

John D. Hannah, "Exodus," in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 157.

"everyone who sought the LORD went out to the tabernacle of meeting" Not everyone sought the Lord but those who wanted to would go outside the camp to the tabernacle of meeting. It is the same way for us today, many do not seek the Lord but anyone who does, and is able, go to church which is similar to their tabernacle of meeting.

Exodus 33:8 So it was, whenever Moses went out to the tabernacle, that all the people rose, and each man stood at his tent door and watched Moses until he had gone into the tabernacle.

Moses probably "went out" at a set time each day; and the people watched for his going, and "rose up," as a way of showing respect and reverence. They felt that he went to the tent mainly to pray for them.

Exodus 33:9 *And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood at the door of the tabernacle, and the Lord talked with Moses.*

Exodus 33:10 *All the people saw the pillar of cloud standing at the tabernacle door, and all the people rose and worshiped, each man in his tent door.*

The people could worship God but only from a distance.

Exodus 33:11 *Thus the LORD used to speak to Moses face to face, just as a man speaks to his friend. When Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from the tent.*

Speaking “face to face” with God does not contradict the fact that he was not allowed to see God’s face (v. 20) as “face to face” is a figurative expression suggesting openness and friendship.

Joshua stayed in the tent, perhaps to care for it in some way and to stand guard until Moses returned to the camp.

Exodus 33:12 *Then Moses said to the LORD, "See, You say to me, 'Bring up this people!' But You Yourself have not let me know whom You will send with me. Moreover, You have said, 'I have known you by name, and you have also found favor in My sight.'*

God had told Moses to lead the people, but without God’s presence, Moses was concerned and wanted to know what God was going to do. God told him that He would send an angel to

help him, but what angel? Would it be an ordinary angel or would it be the angel of the Lord?

Moses wanted to know the Lord's intentions for His people. He had distinguished Moses with His favor and Moses wanted God to consider that this nation is His people, and extend his favor to them also.

Notice that Moses was not trying to use his unique relationship with God to benefit himself, but he was mindful of the people more than himself. Moses wanted to continue to learn God's ways and enjoy God's grace (favor).

Exodus 33:13 *"Now therefore, I pray You, if I have found favor in Your sight, let me know Your ways that I may know You, so that I may find favor in Your sight. Consider too, that this nation is Your people."*

Moses was trying to learn everything he could learn about God. He reminded God that this nation was His people.

Exodus 33:14 *And He said, "My presence shall go with you, and I will give you rest."*

"Of course, God never desired to destroy his people in the first place, so he was willing to relent in response to Moses' appeal. Nevertheless, the threat was genuine rather than theoretical, and the response of God reveals his willingness to respond to prayer. Indeed, this is one of many passages in Scripture that demonstrate God's responsiveness to the prayer of a righteous person prayed not for selfish reasons but out of

a desire to see God's will accomplished. Douglas K. Stuart, *Exodus*, vol. 2, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 2006), 672.

and I will give you rest." The responsibility of God's people making it to the promised land would be on God, not on Moses.

Exodus 33:15 Then he said to Him, "If Your presence does not go with us, do not lead us up from here.

Moses didn't think he could make it without God's presence and he was ready to not go to the promise land without God going with them. He would infinitely rather spend a wandering life in the wilderness, in the enjoyment of God's presence and favor, than be settled in Canaan without it.

Exodus 33:16 For how then can it be known that I have found favor in Your sight, I and Your people? Is it not by Your going with us, so that we, I and Your people, may be distinguished from all the other people who are upon the face of the earth?"

"God's presence with them would distinguish them from all the other nations of the earth—place them in a category alone and apart from all others." H. D. M. Spence-Jones, ed., *Exodus*, vol. 2, *The Pulpit Commentary* (London; New York: Funk & Wagnalls Company, 1909), 352.

Exodus 33:17 The LORD said to Moses, "I will also do this thing of which you have spoken; for you have found favor in My sight and I have known you by name."

Notice how many times that Moses asked God for something.

James 4:2 You do not have because you do not ask.

LESSON 76 (7-28-24)

Also notice that the Israelites were blessed because Moses had such a great relationship with God. We call that "Blessings by Association." When a believer reaches spiritual maturity and is receiving super-grace blessings, his blessings from God spill over to those who get residual blessings

Who receives Blessings by Association?

- a. A local Church
- b. Family
- c. Loved ones – God continues to bless the bereaved loved ones, friends, and relatives.
- d. School system, coaches, teachers, students, administrators; hospitals; businesses; law enforcement organizations, military organizations, etc.
- e. Geographical periphery includes your neighborhood, city, county, state, or nation.

When the mature believer dies, he is still a blessing by association to those left behind after his death. Those left behind are taken care of by God even if they are unbelievers.

Exodus 33:18-19 Then Moses said, "I pray Thee, show me Thy glory!" 19) a) And He said, "I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; b) and I will have mercy to whom I will have mercy, and will show compassion on whom I will show compassion."

Exodus 33:19b was quoted by Paul in **Romans 9:15** which is presented with the notes that follow:

ROMANS LESSON 270 (5-16-23)

Romans 9:15 *For He says to Moses, "I will have **mercy** on whom I have mercy, and I will have **compassion** on whom I have compassion."*

MERCY is God holding back what we rightly deserve.

COMPASSION is God's choice to deal with us in an active manner of mercy based upon His essence.

So with both these words, we see this is the choice that God makes and not based upon what we do or what we desire.

Paul was dealing with the false idea that man can do this or that or desire this or that, and God must jump up and respond.

Romans 9:14-18 is proclaiming that God is God, He alone is sovereign in the universe and His mercy and compassion will be given as He wills.

We must not take this too far, the only plank in the argument Paul wants to nail down at this point is that God is God and we aren't.

To draw out from this any reference to salvation is taking it out of context. To show that this does not have any reference to salvation, Paul's next witness of testimony is an unbeliever, the Pharaoh of the Exodus.

*"Paul quoted **Exodus 33:19** to show that God's mercy and compassion are extended according to God's will and not man's will. All of us deserve condemnation—not mercy. The*

reference in Exodus 33 deals with Israel's idolatry while Moses was on the mount receiving the Law. The whole nation deserved to be destroyed, yet God killed only 3,000 people—not because they were more wicked or less godly, but purely because of His grace and mercy.” Warren W. Wiersbe, The Bible Exposition Commentary, vol. 1 (Wheaton, IL: Victor Books, 1996), 544.

Exodus 33:19 a) And He said, "I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; b) and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion." [Read: **Ex. 33:12-23**]

“God said to him (Moses): ‘I am not obligated to any man; whatever a man might do by way of fulfilling the commands, I still recompense (pay, compensate) him out of grace; not that I owe men anything, but rather I reward him out of grace’; as it says, ‘I will be gracious to whom I will be gracious, and I will be merciful to whom I will be merciful’ (Ex. Journal of the Evangelical Theological Society 22 (1979).

Romans 9:16 So then it does not depend on the man who wills (desires) or the man who runs (earns by effort), but on God who has mercy.

*“This took place on Mt. Sinai after Moses had made intercession for his people's sin in making the golden calf and then asked God to show him his glory. **“I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion”** means that God's mercy and compassion cannot be subject to any cause outside His free grace. God had mercy on the Israelites (not destroying them for their idolatry), not because they deserved it, but simply because he chose to be merciful.” R. Kent Hughes, Romans: Righteousness from Heaven, Preaching the Word (Wheaton, IL: Crossway Books, 1991), 177.*

“As the sovereign God, He has the right to show mercy to whomever He chooses. In fact, He is not under obligation to extend mercy to anyone. Therefore experiencing His mercy does not ... depend on man’s desire (lit., “the one willing”) or effort (lit., “the one running”). No one deserves or can earn His mercy.” John A. Witmer, “Romans,” in *The Bible Knowledge Commentary*: page 477.

In **Romans 9:17 &18**, the thought moves from Moses to Pharaoh—from the leader to the oppressor:

Romans 9:17 *For the Scripture says to Pharaoh, "For this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth."* This verse is a quote from **Exodus 9:16**

Exodus 9:16 *But, indeed, for this cause I have allowed you to remain, in order to show you My power, and in order to proclaim My name through all the earth.*

“Pharaoh deserved death, but God did not strike him down. Rather, he allowed him to continue to live and reign so that God could demonstrate his power in the repeated defeats of Pharaoh. Pharaoh became an international illustration of God’s supremacy.

Paul mentions that God hardened Pharaoh’s heart, but does not take time to indicate the other side of the coin—that Pharaoh hardened his own heart. (The Exodus account reveals both.) In truth, God gave Pharaoh opportunity to repent, but Pharaoh resisted God and therefore hardened himself to divine rule. Sunlight melts ice but hardens clay. God was not unrighteous with Pharaoh. He gave him repeated opportunities to believe [God and obey Him]. The point is, God is sovereign and acts according to his own will and purposes. He

is perfectly just, for he is God. R. Kent Hughes, Romans: Righteousness from Heaven, Preaching the Word (Wheaton, IL: Crossway Books, 1991), 177–178.

Joshua 2:8-11 Now before they lay down (2 Israelite spies), she (Rahab) came up to them on the roof, 9 and said to the men, "I know that the LORD has given you the land, and that the terror of you has fallen on us, and that all the inhabitants of the land have melted away before you. 10) "For we have heard how the LORD dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you utterly destroyed. 11) "And when we heard it, our hearts melted and no courage remained in any man any longer because of you; for the LORD your God, He is God in heaven above and on earth beneath.

Romans 9:18 So then He has mercy on whom He desires, and He hardens whom He desires.

"Verse 18 summarizes the argument. It provides the principle of divine action on which the preceding events were based. God shows mercy as he chooses, and he hardens people's hearts as he chooses. He is sovereign in all that he does. Morris notes that "neither here nor anywhere else is God said to harden anyone who had not first hardened himself." Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 200.

Chapter 9 of Romans is not about eternal salvation or the gospel, but rather, it is about God having the sovereign right to make choices as to how He deals with nations and people, including showing mercy to some and hardening others.

LESSON 77 (8-4-24)

Around four hundred years ago Martin Luther, who was a Catholic priest, studied the Bible and found that the Catholic Church was teaching things that were not biblical. He had the courage to make a list of their errors, which he called the 95 Theses (which included the fact that people were saved by believing in Jesus Christ and not by their works) and nailed them to the Whittenberg's Church door.

This started what is called, "The Reformation" where scholars like Martin Luther, John Calvin, Theadore Beza (a Calvinist theologian who took over after John Calvin died), and Ulrich Zwingli. These men were reformers who exposed some of the heresies of the Catholic Church.

The Catholic Church pushed back by declaring that there were Protestants who claimed to be saved by believing in Jesus Christ, but they behaved like unbelievers so the Catholics said that they were not saved.

They should have told the Catholic Church that all men are sinners, including those who have been saved; they may be disciplined by God when they sin, but it is impossible for them to lose their salvation.

They should have also told the Catholics that Jesus Christ paid for the sins of the entire world on the cross, so it is impossible for God to send anyone to hell for their sins because their sins are already paid for. When one believes in Jesus Christ, he receives eternal life as a gift from God and it cannot be lost or taken away because "*the gifts and calling of God are irrevocable*" (*Romans 11:29*).

But unfortunately, they responded to the Catholic's accusations by agreeing that those who claim to be saved, but act like unbelievers are not saved. They supported this claim by saying that God chooses some people to be saved and condemns the rest to eternity in hell. Those who are saved will endure till the end of their life by being obedient and by doing good works.

So, some people now erroneously believe Romans chapter 9 is about the gospel and God's choice to save some people from hell, while condemning the rest to an eternity in the lake of fire. They believe Jesus Christ did not die for the sins of the world, but only for the sins of those who God chose to save.

The truth is, there is no difference between people God saves and those He sends to hell. We cannot save ourselves. We are all born spiritually dead and we all will spend eternity in the lake of fire if we don't put our faith alone in Christ alone who bore the punishment for our sins on the cross.

Those who God chooses to save must persevere in good works and obedience to the end of their lives. How can anyone know if they will be obedient and do good works till the end of their lives? How many good works would it take to satisfy God? There is no way they can have eternal security; they don't know for sure where they will spend eternity. If they don't make it to the end of their life under the stated conditions, they must conclude that they were not chosen to be saved.

The Bible says that the only way one can be saved is by putting his faith alone in Christ alone, believing He died on the cross to pay for our sins. However, these misguided people believe mankind is too depraved to believe in Jesus Christ so

God has to give irresistible faith to those who He chooses to save.

Why are they so wrong about their way of trying to have assurance of their salvation? It's because they depend on themselves, their own efforts and works, instead of depending on the perfect work of Jesus Christ on the cross. That is blasphemy! The only way anyone can be saved is by God's grace, not by our works. Why do they try so hard to work for what He freely gives?

We have the freedom to accept or reject God's gift of salvation, and we don't have to jump through hoops or wait around to the end of our lives to find out if we are saved or not. God doesn't force such things on us, He offers His grace to us and we can take it or leave it.

The following verses refute their assertions:

John 3:36 He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."

John 3:18 "He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.

Ephesians 2:8-10 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9) not as a result of works, that no one should boast. 10) For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

Romans 4:5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,

Galatians 2:16 knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

1 John 5:13 These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life.

2 Corinthians 5:19 namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.

1 John 2:2 and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

LESSON 78 (8-11-24)

Exodus 33:20 But He said, "You cannot see My face, for no man can see Me and live!"

1 Timothy 6:16 who alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see. To Him be honor and eternal dominion! Amen.

It appears that part of God the Father's essence or glory is light that is unapproachable. It would certainly kill any mortal man who was exposed to it. It is unknown whether that would be true after one receives a resurrection body.

Exodus 33:21-22 Then the LORD said, "Behold, there is a place by Me, and you shall stand there on the rock; 22) and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by.

The Lord finds a way for Moses to get a glimpse of Him by hiding him in a rock, a cave, for his protection. There is a hymn that employs this scripture, it is called, "Rock of Ages Cleft for Me" – (let me hide myself in Thee). Page 108

There is another hymn that describes what happens in this verse: "He Hideth My Soul" – "He hideth my soul in the cleft of the Rock..." page 120

We know that there will be a time when we will see Jesus Christ. When we die or when He returns, we will see him;

Philippians 1:23 But I (Paul) am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better;

Believers who will still be alive when Jesus returns at the rapture will also see Him when He comes:

1 John 3:2 Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is.

**Security of the One Who
Trusts in the LORD**

Psalm 91:1-16

Psalm 91:1 He who dwells in the secret place of the Most High Shall abide under the shadow of the Almighty. ^{1st speaker}

He who has his thoughts on God is said to “dwell in him”—to “make his abode with him”—to “sit down in His secret place.” He has the Almighty, as his constant companion.

“Shall abide under the shadow of the Almighty.”

This means that “loving faith on man’s part shall be met by faithful love on God’s part.” God will extend his “shadow” over the man who places himself under His protection

2) I will say of the LORD, "He is my refuge and my fortress; My God, in Him I will trust."

Whether we face the “charge of the mosquito” or the “charge of the elephant,” we should call on the Lord immediately, He is rock, our refuge, and our fortress.

Psalm 18:2-3 The LORD is my rock and my fortress and my deliverer, My God, my rock, in whom I take refuge; My shield and the horn of my salvation, my stronghold.

My God, in Him I will trust."

**Psalm 56:3-4 When I am afraid, I will put my trust in Thee. ⁴
In God, whose word I praise, In God I have put my trust; I
shall not be afraid. What can mere man do to me?**

**3) Surely He shall deliver you from the snare of the
fowler And from the perilous pestilence. ^{2nd speaker}**

God shall deliver you from whatever dangers that threaten
thee.

**Psalm 124:7 Our soul has escaped as a bird out of the snare of
the trapper; The snare is broken and we have escaped.**

**1 Kings 8:37 When there is famine in the land, pestilence or
blight or mildew, locusts or grasshoppers; when their enemy
besieges them in the land of their cities; whatever plague or
whatever sickness there is;**

**4) He shall cover you with His feathers, And under His
wings you shall take refuge; His truth shall be your
shield and buckler (a small shield).**

**Exodus 19:4 You have seen what I did to the Egyptians, and
how I bore you on eagles' wings and brought you to Myself.**

**Psalm 17:8 Keep me as the apple of Your eye; Hide me under the
shadow of Your wings,**

Deut. 32:11 (eagles nest)

It is God's truth and faithfulness that is our protection.

**5) You shall not be afraid of the terror by night, Nor of the
arrow that flies by day,**

Most criminals usually prey on others at night where they are much harder to catch.

Proverbs 3:24-26 When you lie down, you will not be afraid; Yes, you will lie down and your sleep will be sweet. 25) Do not be afraid of sudden terror, Nor of trouble from the wicked when it comes; 26) For the LORD will be your confidence, And will keep your foot from being caught.

Psalms 4:8 - In peace I will both lie down and sleep, For You alone, Lord, have me dwell in safety.

The arrows that fly in daylight probably refer to open warfare. The man who trusts in God will be specially protected in the combat of battle.

6) Nor of the pestilence that walks in darkness, Nor of the destruction that lays waste at noonday.

This refers to the pestilence of wickedness; i. e., from the pestilential ruin which comes from the mass of wickedness threatens God's children.

God is our refuge and He never sleeps, so He is able to protect us around the clock, no matter what would try to harm us.
circumstance

7) A thousand may fall at your side, And ten thousand at your right hand; But it shall not come near you.

It doesn't matter how many will be destroyed around you in physical or spiritual battle, or through pestilence, or through

famine - yet—It shall not come close to you—the danger, whatever it be, shall not touch us, for we are guarded from the most-high God.

Though a thousand, or even ten thousand, should fall beside thee, in battle, , or sunstroke,” yet—It shall not come nigh thee—the danger, whatever it be, shall not touch thy person; thou shalt be protected from it.

8) Only with your eyes shall you look, And see the reward of the wicked.

Without suffering anything ourself, we will look on, and see the punishment of the ungodly. It will be like Israel in the land of Goshen who “looked on,” and saw the calamities of the Egyptians.

9) For you have made the LORD, my refuge, Even the Most High, your dwelling place.

“Because thou hast said, Jehovah is my Refuge, and hast made the Most High thy Dwelling-place”

The second speaker for a second time addresses the first.

10) No evil will befall you, Nor will any plague come near your tent.

The faithful man is to be preserved from evil of every kind. His very “dwelling” is to be protected so that his family may suffer no hurt.

11) For He will give His angels charge concerning you, To guard you in all your ways.

Faithful believers are under the constant care of angels, who guide them and direct them perpetually.

Hebrews 1:14 Are they (angels) not all ministering spirits sent forth to minister for those who will inherit salvation?

Luke 4:10 For it is written: 'He shall give His angels charge over you, To keep you,'

12) They will bear you up in their hands, Lest you strike your foot against a stone.

bear you up in their hands – means to lift us over the difficulties and stumbling-blocks that could get us off track.

Those who learn **Bible doctrine**, also have **Wisdom** and **Discernment** to keep them on track.

Proverbs 3:22 So they (W & D) will be life to your soul And grace to your neck. 23) Then you will walk safely in your way, And your foot will not stumble.

13) You will tread upon the lion and cobra, The young lion and the serpent you will trample down.

The “lion” here represents all open and violent foes; the “adder,” all secret and malignant ones. The “serpent” mentioned in verse 13 refers to a dragon or a sea-dragon, or a sea-monster.

14) "Because he has loved Me, therefore I will deliver him; I will set him securely on high, because he has known My name.

By a sudden and effective transition,” as Professor Cheyne remarks, “Jehovah becomes the speaker” of the concluding verses. It is not enough that the faithful should encourage each

other by their anticipations of God's coming mercies, God himself now speaks by the mouth of his prophet, and makes promises in his own Person. "I will deliver him."

because he has known My name. "Knowing God's Name" is nearly equivalent to knowing him. It implies, besides knowledge, faith and trust in the Almighty. H. D. M. Spence-Jones, ed., Psalms, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 269.

15) "He will call upon Me, and I will answer him; I will be with him in trouble; I will rescue him, and honor him.

Psalms 50:15 Call upon Me in the day of trouble; I will deliver you, and you shall glorify Me."

I will be with him in trouble;

Psalms 46:1 God is our refuge and strength, A very present help in trouble.

I will rescue him, and honor him.

John 12:26 ...If anyone serves Me, him My Father will honor.

16) "With a long life I will satisfy him, And let him behold My salvation."

Length of days is always viewed in the Old Testament as a blessing, and a special reward for obedience.

Proverbs 3:1-2 My son, do not forget my law, But let your heart keep my commands; 2) For length of days and long life And peace they will add to you.

Psalm 32:7 *You are my hiding place; You shall preserve me from trouble; You shall surround me with songs of deliverance. Selah*

LESSON 79 (8-18-24)

Exodus 33:23 *"Then I will take My hand away and you shall see My back, but My face shall not be seen."*

Moses could not see God's face and live. Whatever he saw of God's nature transformed into blazing light is referred to as "God's back" and was never subsequently described by Moses.

EXODUS CHAPTER 34

"God had decided to forgive the Israelites and accept them once again as his covenant people, and he would renew his covenant with them, God had decided to forgive the Israelites and accept them once again as his covenant people, and he would renew his covenant with them, through which all sorts of blessings would once again be theirs. Like an employer saying to a previously dismissed employee, "Welcome back to the company. Let me show you your work station; you're free to go and resume your life." [What a magnificent example of God's

grace.] Douglas K. Stuart, Exodus, vol. 2, The New American Commentary (Nashville: Broadman & Holman Publishers, 2006), 712.

Exodus 34:1 *Now the LORD said to Moses, "Cut out for yourself two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you shattered.*

These were the second stone tablets of the commandments. The first tablets were smashed by Moses when he descended

Mount Sinai and found that the children of Israel had made a golden calf and were worshiping it. Now, He goes back up the mountain with the the new blank tablets of stone.

Notice, the Lord did not chastise Moses or show displeasure towards him because the Lord understood his anger. Like Moses, the Lord's wrath was kindled when He saw the dispecable things the people were doing. Neither one of them sinned, because their anger was just; it is called, "**righteous indignation**" - anger aroused by strong displeasure at something unjust, offensive, insulting, or base; righteous anger.

The original stones were chiseled out on both sides of the stones.

Exodus 32:16 *And the tablets were God's work, and the writing was God's writing engraved on the tablets.*

Exodus 31:18 *And when He had finished speaking with him upon Mount Sinai, He gave Moses the two tablets of the testimony, tablets of stone, written by the finger of God.*

Exodus 34:2 *"So be ready by morning, and come up in the morning to Mount Sinai, and present yourself there to Me on the top of the mountain.*

Moses was getting older and Mount Sinai was steep, but he was going several times up and down the mountain, but the Bible doesn't say that he ever complained about it.

The tangible token of God's unique relationship with Israel was the two stone tablets with the Ten Commandments, which Moses had broken but God graciously produced another set.

Later, these same stone tablets were put inside the Ark of the Covenant.

Exodus 34:3 *And no man is to come up with you, nor let any man be seen anywhere on the mountain; even the flocks and the herds may not graze in front of that mountain."*

This trip up the mountain was to be just between the Lord and Moses only. Not even Joshua would accompany Moses.

Exodus 34:4-5 *So he cut out two stone tablets like the former ones, and Moses rose up early in the morning and went up to Mount Sinai, as the LORD had commanded him, and he took two stone tablets in his hand. 5) And the LORD descended in the cloud and stood there with him as he called upon the name of the LORD.*

Exodus 34:6 *Then the LORD passed by in front of him and proclaimed, "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth;*

Nehemiah 9:16-17 *"But they, our fathers, acted arrogantly; They became stubborn and would not listen to Thy commandments. 17) "And they refused to listen, And did not remember Thy wondrous deeds which Thou hadst performed among them; So they became stubborn and appointed a leader to return to their slavery in Egypt. But Thou art a God of forgiveness, Gracious and compassionate, Slow to anger, and abounding in lovingkindness; And Thou didst not forsake them.*

Deuteronomy 4:31 '(for the LORD your God is a merciful God), He will not forsake you nor destroy you, nor forget the covenant of your fathers which He swore to them.

Psalms 86:15 But You, O Lord, are a God full of compassion, and gracious, Longsuffering and abundant in mercy and truth.

Romans 2:4 Or do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance?

Exodus 34:7 who keeps lovingkindness for thousands, who forgives iniquity (wickedness), transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations."

Job 10:14 If I sin, then Thou wouldst take note of me, And wouldst not acquit me of my guilt.

Nahum 1:3 The LORD is slow to anger and great in power, And the LORD will by no means leave the guilty unpunished. In whirlwind and storm is His way, And clouds are the dust beneath His feet.

Deuteronomy 24:16 "Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin."

Exodus 34:7 visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations."

Parents and Grand parents who are odious and don't teach their children about God and the Bible, who don't teach them good manners, who are alcohohlics or addicted to drugs, who don't show love to their children and never praise them can cause their children to become just as repulsive as their parents and grandparents. It can take up to the third or fourth Generations to finally remove the deleterious affects of the harm done to the children.

LESSON 80 (8-25-24)

Exodus 34:8 And Moses made haste to bow low toward the earth and worship.

If we had just went through the same experience that Moses did, we would be doing the same thing that Moses did. The people did the same thing:

Exodus 4:31 So the people believed; and when they heard that the LORD was concerned about the sons of Israel and that He had seen their affliction, then they bowed low and worshiped.

Exodus 34:9 And he said, "If now I have found favor in Thy sight, O Lord, I pray, let the Lord go along in our midst, even though the people are so obstinate; and do Thou pardon our iniquity and our sin, and take us as Thine own possession."

Here we see Moses not being bashful in asking the Lord questions, even though he was asking the Lord to change His mind on things He had already made up His mind about.

The Lord said that He would not dwell in the midst of them because He might destroy all of them, so Moses had to make a tent for them to meet.

Remember what the Lord said in [Exodus 34:6-7a](#)

Exodus 34:6-7 *Then the LORD passed by in front of him and proclaimed, "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; 7) who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin;*

Psalms 33:12 *Blessed is the nation whose God is the LORD, The people whom He has chosen for His own inheritance.*

Exodus 34:10 *then God said, "Behold, I am going to make a covenant. Before all your people I will perform miracles which have not been produced in all the earth, nor among any of the nations; and all the people among whom you live will see the working of the LORD, for it is a fearful thing that I am going to perform with you.*

Mercifully, God agreed to full covenant restoration by means of a remaking of the Sinai covenant—a reinstitution, not a revision.

What kind of miracles was the Lord talking about? Things like the drying up of the Jordan (**Joshua 3:16, 17**); the falling down of the walls of Jericho (**Joshua 6:20**), the slaughter of the army of the five kings by hailstones (**Joshua 10:11**), and the like. . D. M. Spence-Jones, ed., Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 369.

for it is a fearful thing that I am going to perform with you.

The fearful thing was not for Israel, but to Israel's enemies.

Exodus 34:11 "Be sure to observe what I am commanding you this day: behold, I am going to drive out the Amorite before you, and the Canaanite, the Hittite, the Perizzite, the Hivite and the Jebusite.

The Lord did not want His people to miss the colossal news He was giving them. He didn't want them to be afraid of the people who populated the promised land by thinking it was up to them to destroy their enemies. It was the Lord who would drive their enemies out of the land.

The promised land was inhabited by pagans who were wicked godless people. God used these people to test the Israelites to see if they trusted in Him to give them victory.

The same thing is playing out in real time between Hamas and the Israelites. We should be praying that God will give them the victory over Hamas and all the other Muslims who want to destroy God's people. It is shameful that some of our leaders seem to care more for the welfare of the Hamas than they do for our closest ally which is Israel. They don't seem very perturbed that some Americans are still hostages.

Remember ***Genesis 12:3 - And I will bless those who bless you (Israel), And the one who curses you I will curse...***

Exodus 34:12 "Watch yourself that you make no covenant with the inhabitants of the land into which you are going, lest it become a snare in your midst.

The Israelites were not to get too close to the inhabitants of the land, lest they disobey God by becoming friends with them. What would happen if they became good friends? They would start worshiping their gods and their idols.

Exodus 34:13 "But rather, you are to tear down their altars and smash their sacred pillars and cut down their Asherim

Exodus 23:32-33 "You shall make no covenant with them or with their gods. 33) "They shall not live in your land, lest they make you sin against Me; for if you serve their gods, it will surely be a snare to you."

Deuteronomy 12:3 And you shall tear down their altars and smash their sacred pillars and burn their Asherim with fire, and you shall cut down the engraved images of their gods, and you shall obliterate their name from that place.

sacred pillars - Sacred objects. The stone pillar representing the male deity and the lush tree or wooden post representing the female deity were standard parts of Canaanite Baalist shrine equipment. Their presence symbolized the sexual union of the gods necessary to allow agricultural fertility to continue from one year to the next. Israelite religion opposed this point of view vigorously. *Paul J. Achtemeier, Harper & Row and Society of Biblical Literature, Harper's Bible Dictionary (San Francisco: Harper & Row, 1985), 799.*

Asherim – wooden symbols of a female deity.

Exodus 34:14 -- for you shall not worship any other god, for the LORD, whose name is Jealous, is a jealous God--

The number first commandment of the 10 Commands is found in: **Exodus 20:3 You shall have no other gods before Me.**

We find in this verse that we have a jealous God and one of His many names is "Jealous".

Deuteronomy 6:14-15 You shall not follow other gods, any of the gods of the peoples who surround you, 15) for the

LORD your God in the midst of you is a jealous God; otherwise the anger of the LORD your God will be kindled against you, and He will wipe you off the face of the earth.

Exodus 34:15 lest you make a covenant with the inhabitants of the land and they play the harlot with their gods, and sacrifice to their gods, and someone invite you to eat of his sacrifice;

play the harlot – the word “*harlot*” did not refer to a whore would try to service as many males as possible for money, but it was used to name those who were physically and or spiritually unfaithful to the Lord.

Exodus 22:20 "He who sacrifices to any god, other than to the LORD alone, shall be utterly destroyed.

Numbers 25:1-2 While Israel remained at Shittim, the people began to play the harlot with the daughters of Moab. 2) For they invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods.

Exodus 34:16 and you take some of his daughters for your sons, and his daughters play the harlot with their gods, and cause your sons also to play the harlot with their gods.

The lure of the opposite sex can become overwhelming if you are spiritually weak. One must love God and his relationship with God more than the strongest temptation for pleasure.

Exodus 34:17 You shall make for yourself no molten gods.

Deuteronomy 5:8 'You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth.

An idol is anything that comes before us and God. Our idols aren't the same kind of idols that we see in the O.T. but they are just as devastating as theirs were. An idol can be your job, your family, school, sports, a hobby, a teacher, someone famous, etc.

Leviticus 19:4 Do not turn to idols or make for yourselves molten gods; I am the LORD your God.

LESSON 81 (9-1-24)

Exodus 34:18 You shall observe the Feast of Unleavened Bread. For seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month of Abib, for in the month of Abib you came out of Egypt.

The Feast of Unleavened Bread comes the day after the Passover and it lasts for seven days and everyone is to eat unleavened bread during that of time because unleavened bread represented the perfect sinless body of Christ. Leavened bread represented sin.

Abib the 1st month of the Canaanite calendar, equal to Nisan, now known as March-April. James Swanson, *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

Exodus 34:19-20 "The first offspring from every womb belongs to Me, and all your male livestock, the first offspring from cattle and sheep. 20) "And you shall redeem with a lamb the first offspring from a donkey; and if you do

not redeem it, then you shall break its neck. You shall redeem all the first-born of your sons. And none shall appear before Me empty-handed.

LESSON 82 (9-8-24)

Exodus 34:23 *"Three times a year all your males are to appear before the Lord God, the God of Israel.*

Coming together for these three feasts went a long way for the Israelites to maintain their unity as they celebrated these special times together. It wasn't easy for those who lived far away from Jerusalem to attend because traveling was difficult and sometimes dangerous. The feasts were enjoyable to the people and the feasts kept the Lord in their minds and they gave Him gratitude for all He was doing for them.

The feasts were the **Feast of Unleavened Bread**, the **Feast of Harvest** or **Pentecost** was to be celebrated 50 days after the Feast of Unleavened Bread. The **Feast of the Ingathering** or also known as **Booths**.

24) "For I will drive out nations before you and enlarge your borders, and no man shall covet your land when you go up three times a year to appear before the LORD your God.

The promises stated in this verse was predicated on the assumption that the people would be obedient to the Lord.

"The original promise to Abraham was to give to his seed "the land of Canaan" (*Gen. 12:5–7*). Afterwards this promise was enlarged, and he was told that the land assigned them was the entire tract between the Nile and the Euphrates (*Gen. 15:18*)."

H. D. M. Spence-Jones, ed., Exodus, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 370. egotistical, arrogant, proud

This is a massive amount of land compared to what the Jews have now.

Notice that the borders of the various tribes would be enlarged which was very important to the people because borders were important then, and they should be important to us now.

Exodus 34:29 *And it came about when Moses was coming down from Mount Sinai (and the two tablets of the testimony were in Moses' hand as he was coming down from the mountain), that Moses did not know that the skin of his face shone because of his speaking with Him* (the Lord).

Read **Exodus 34:29-35**

LESSON 83 (9-15-24)

Read: **2 Corinthians 3:1-18**

LESSON 84 (9-22-24)

Click on the link below to see Lesson 84.



24, 9-22 All Things
Tabernacle.pptx

LESSON 85 (9-29-24)

This Lesson starts with Exodus Chapter 35 and verse 20.

LESSON 86 (10-6-24)

This Lesson starts with Exodus Chapter 37 and verse 1.

Exodus 38:8 Moreover, he made the laver of bronze with its base of bronze, from the mirrors of the serving women who served at the doorway of the tent of meeting.

“The mirrors spoken of here were made of brass which was highly polished. Women have not changed; they carried mirrors in that day, too. The laver was made from these mirrors. The mirror represents the Word of God. It is the Bible that shows the believer his need for cleansing. The laver was there for cleansing. We have the same thing in our bathrooms today. We have a mirror, and beneath the mirror is a wash basin. The mirror does not wash the dirt off, and neither can the Law save you. You can wash all you want to but ...[your sin still remains. The only way that sin is removed is by believing the gospel or to acknowledge your sins to God the Father AFTER you are saved.]

J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 1 (Nashville: Thomas Nelson, 1997), 315.

Nahum (1:2–3) reminds his hearers that while the Lord is slow to anger, he can still be provoked. Not having limitless patience, he will not allow the wicked to go unpunished.