

CHRISTIAN RESOURCES

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STUDY IN THE BOOK OF EXODUS

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EXODUS

(Life of Moses)

STUDY 1

1. <u>THE MAN WHO SPOKE WITH GOD FACE TO FACE.</u>

God never forces His intimacies upon people. He grants them only to those who desire and qualify for them (Ex. 33:11) - The Lord spoke to Moses face to face, as a man speaks to a friend). There are three distinct sections

A. <u>THE FIRST FORTY YEARS</u>

i) <u>His Heredity</u>

His greatness can be traced to his parents, especially his mother (like so many other great men). Amram (his dad) and Jocobed (his mom) (**Heb 11:23**) - they demonstrated great faith and love in their home. His life was miraculously saved through the providence of God, he was brought up with the benefit of a godly home, and the Hebrew religion - trained him well in the things of God.

ii) <u>His environment.</u>

After He was saved he was taken to Pharaoh's court and given the best Egypt had to offer.

iii) <u>Education.</u>

Stephen, (in Acts) says he was more learned in all the wisdom of the Egyptians - a man mighty in word and deed. As a student he was well-versed in the wisdom and sciences of Egypt, as a statesman, he was endowed with great power, as a soldier, he led the Egyptians army to great victories.

iv) <u>Period of Renunciation.</u>

At 40 years, this was the watershed of his life - with the full maturity of his power he had to decide either to continue with the splendour and power of Egypt, or become a slave with the children of Israel. He thought it through (**Heb 11:24-28**).

B. <u>THE SECOND 40 YEARS.</u>

He goes into the desert at Midian - the second phase of his education

<u>O. Saunders:</u> "There is no point in chafing under the discipline of the training years, or in endeavouring to take a short cut - it will prove to be a cul-de-sac".

From then on, he would be <u>spiritually</u> educated; the turning point would come with the burning bush experience. The sight of a bush aglow with inextinguishable fire, was a life-changing encounter with God (**Ex.3:10**) - God calls him. Trained so thoroughly that he has grasped the lesson of human inadequacy. In a revealing dialogue, we see the once selfsufficient Egyptian prince now expressing total inadequacy for his task (**Ex. 3:11**) - He lacked the prestige for his task; **Ex. 3.13**) lacks to message; **4:1** - lacks authority **4:10** - lacks eloquence; **5:23** fearful of success; **3:12-14** - God's promise, "**I will be with you**". At 80 years he starts working for God.

C. H<u>IS THIRD 40 YEARS.</u>

In the desert as leader and legislator. His years of training and probation are now over, and he emerges as leader of Israel. He has trained academically for 40 years, but more important, he was trained spiritually for 40 years - and now he is walking with God. His characteristics:

i) <u>Leadership</u>

His was the task of leading 2 million people out of Egypt, through the desert to the Promised Land (**Ex.18:13**) The people stood before him morning till evening - this drained his nervous energy and taxed his physical reserves, till his father- in-law gave him advice (**Ex. 18:18**) - he must <u>delegate</u>

ii) <u>Three great tests.</u>

a)

Compromise

- Pharaoh had said to Moses, "You can worship God, but do not leave Egypt: (Ex.8:25) (no!!)
 - Go, but not very far. (Ex.8.28) (No!!)
 - "Leave woman and children behind" (Ex. 10:11) (No!!)
 - Leave flocks and herds behind" (Ex.10:24) (No!!)
- b) <u>An impossible situation:</u> Red Sea (Ex.14:13)
 c) <u>Jealousy</u> Miriam and Aaron wanted to become leaders.
 Eldad and Medad wanted to
 - Eldad and Medad wanted to prophecy.

11. <u>HIS MOTHERS FAITH</u> (2:1-10)

He was born into an unfriendly world. With Pharaoh in control, he had ordered for the Hebrew children to be killed.

A. <u>HE BELONGED TO AN ALIEN RACE.</u>

300 years earlier his forefathers had emigrated from Palestine at the invitation of the Prime Minister of Egypt, Joseph. The King welcomed them as allies and settled them in the Gentile land of Goshen. His people prospered in every way, grew to two million - **BUT** they were aliens in a foreign land.

B. <u>BELONGED TO AN OPPRESSED RACE.</u>

A different dynasty took over (a new Pharaoh) - he resolved to wear them out and reduce their numbers and break their spirits (2:23). The shepherds of Goshen are now drafted for service into the brickfields under taskmasters - one of them was Moses' Dad (they toiled morning till night). God's chosen people experienced years of cruel enslavement

C. <u>BORN AT A TIME OF UNUSUAL TROUBLE</u> (2:15-22)

D. <u>WAS THE CHILD OF BELIEVING PARENTS</u> (2:1)

Amram (from the house of Levi) marries Jochebed (Poor, and humble people)

- i) <u>They hid their child.</u>
 - The conviction grew that God had great things for that boy, especially his mom -
 - hid him for three months.
 - **<u>E.B. Meyer</u>:** "The whole family lived on that mother's faith as men live on bread. So God's angels bent over that unconscious baby, shielding it with their tenderest care and whispering their love words into his ear."
- ii) <u>He was exposed:</u> (2:3ff)

As he grew, his mom was led by the Spirit to weave a papyrus basket, coating it with bitumen. Love and devoted faith, put him into the Nile river, committing him into the hands of God.

- iii) <u>Was able to nurse him</u> (v.5) Pharaoh's daughter finds him. God had saved his life, arranged it that Moses' mother was fetched to look after him.
- iv) <u>Named Moses:</u> "I drew him out of the water", "saved".

111. <u>**HIS MOMENTIOUS DECISION.</u> (2:11-24)** Moses probably stayed in his home for approximately 4 years - he learnt the sacred traditions of his past, and was brought up in the ways of God.</u>

F.B. Meyer: "Priests, philosophers and scholars might do their very best afterwards, but these things have been built into the growing structure of his soul never again will they be disintegrated from his fabric". (Prov.22:6)

The time came when he was handed back to Pharaoh's daughter. He grew into an extremely handsome boy. Josephus: "The people used to stop to look at him". His mom's heart must have broken to hand him over into the palace.

In the courts of Pharaoh he stayed till he was 40 years old. The cream of Egypt was poured into the cup of Moses - was given the best of everything, educated in their college (like Oxford, Cambridge), read and wrote hieroglyphics, maths, astronomy, chemistry, and grew into a great statesman and soldier.

Then he reached 40 years - the foremost position in Egypt, but deep down he remembered his parents were slaves, lashed by their taskmasters. One day he decided to leave - caused a huge sensation!!! (**Heb.11:24**)

A. <u>THE CHARACTERISTICS OF THE DECISION</u>

- i) <u>The Decision was made in the full maturity of his powers</u> (not rash) - Deliberate resolve of a man working with God.
- ii) <u>It was made when the fortunes of the Children of Israel was</u>
 <u>At their lowest ebb.</u> He exchanged a palace for a hut, respect and honour for contempt, the treasures of Egypt for poverty and want.
- iii) It was made when the pleasure of sin seemed most fascinating.
- iv) <u>It was made decisively</u> no half-measures!
 - F.B. Mever: We have to die to much that is pleasant and attractive in order to rise to our new life. buried to bear fruit, maimed to enter life, laving our Isaac on the alter to become the leader of the faithful, renouncing what others hold without rebuke because of some high purpose which has been forced into our soul. Choosing Gethsemane and Calvary. in fellowship with the man of sorrows, even being willing to renounce friends, wealth, reputation, and success.

B. <u>THE THOUGHT THAT LED TO IT</u> - WHAT DROVE HIM

(11:24)

"By Faith"

IV. <u>INTO THE DESERT</u>

Moses is now 40 years old - he has been thoroughly educated in the courts of Pharaoh, and now commences the second forty years of his training. Many a young man in his position have had very privileged education and upbringing, but while all potential is there, there isn't always the maturity! Moses has left the courts of Pharaoh and given himself totally for the deliverance of his people. But there is a great deal for him to learn - he is still full of his own ideas Later he would become a mighty man of God, but at the moment he is acting in his own self-energy - rash, impetuous, headstrong and doing what he thought best. Later he became the meekest man on the earth. What changed him?

A. <u>HIS FIRST ATTEMPT AT DELIVERANCE</u> (v.11)

As soon as he reached Goshen, he immediately went out to see his people and their toils. He saw them living under the severest conditions suffering, dying, groaning. Then he saw a cruel Egyptian master beating a Hebrew - he immediately killed the Egyptian (couldn't restrain himself) and buried him in the ground.

i.) <u>This sprang largely from human sympathy.</u>

An important lesson for any Christian worker - distinguish between passion and principle, impulse and settled purpose.

<u>F.B. Meyer:</u> After all, this is not the loftiest motive for Christian service and it certainly is not the most permanent.

ii.) <u>It was premature.</u>

God's time for deliverance of his people hadn't come. There was still another 40 years, mainly because of Moses' own preparation it was incomplete and he needed to be drained of self-will and selfreliance. The danger - responding to emotion. He needed to wait for the timing of God.

F.B. Meyer: Oh, for the grace to wait and to watch for God. Even though a horror of great darkness falls on us and sleep steals up into our eyes, one blow struck when the time is fulfilled is worth a thousand struck in premature hastiness.

iii.) <u>It was executed in the pride of human strength.</u>

It was natural that Moses should suppose he could do something himself to deliver his people (his background - he always got what he wanted). But in v.13 he got the shock of his life - he realized that the people did not want him.

iv.) <u>It was too apprehensive of the judgement of other men</u> (v.15)

Moses fled. The next 40 years God begins to work with him and humbles him.

Michael Bourne: The man who is to be mighty for God must get this clear - he must see himself as he really is Crucified "I".

B. <u>MOSES FLEES INTO THE DESERT</u> (2:15-3:1)

He was to be humbled in the next 40 years <u>and</u> was going to be drawn closer to his God. (He would shatter his pride and self-assurance)

i.) <u>Slowed down.</u>

For most of us, life is one hectic race - much activity, vigour and work. How easily it all can be a substitute for the real thing - when activity is removed our Christian life collapses.

ii.) <u>To spend time with God.</u>

He went to the same Bible College as Elijah, John the Baptist and Paul - in the desert (many hours with God, faced God face to face - his devotion became deeper.)

iii.) <u>A restored perspective.</u>

In order to work for God we must be humble, depending on God.

<u>A. Redpath:</u> The conversion of a soul is the miracle of a moment, but the manufacture of a saint is the task of a lifetime.

V. <u>HIS CALL AND COMMISSION</u> (3:1 -)

It was another very ordinary morning - the sun rose as usual, things were the same as they had been for 40 years. But suddenly there was something different - a bush on fire. As he drew closer, he saw it had not been burnt and heard God calling him, "Moses, Moses" For any call there are two essentials.

A. <u>OUR CONCEPTION OF GOD</u>

i.) God is personal

The first revelation in the bush was that God <u>knew</u> him. Although God is the God of the universe and the Creator of the world, he now speaks to a person by <u>name</u> (also Peter, Nathaneal, Zacchaeus). This teaches us we must never fool around with the living God. When we come into God's work, and at times are discouraged, we will continue to place ourselves back on the wisdom and power of God who has called us. God knows our weaknesses and potentials far better than us, our internal conflicts, uncertainties, strengths and intelligence - yet He calls us.

ii.) <u>God is holy:</u> (v.5)

Moses' casual; answer "here I am". Is followed by him taking his shoes off - afraid, standing in the presence of the living God

- iii.) <u>God is great:</u> (v.6-8)
 - a) <u>In the past</u> God of your father, Abraham, Isaac and Jacob
 - b) <u>In the present</u> I have <u>seen</u> the misery of my people in Egypt.
 - c) <u>In the future</u> (v.10) So now go, I am sending you to bring my people out of Egypt.

B. <u>HIS CONCEPTION ABOUT HIMSELF</u> (Four excuses)

i.) <u>Who am I?</u> Shepherd, murderer, 80 years old.

<u>M. Henry:</u> Those who are weak in themselves may do wonders, being strong in the Lord and the power of His might. God's presence puts an honour upon the worthless, and wisdom and strength into the weak and foolish. He makes the greatest difficulties dwindle to nothing - enough to answer all their objections.

ii.) <u>Inability to answer the name of God.</u> ("I am who I am"

- a) <u>In Himself</u> "I am" God is self-existent, eternal and unchanging.
- b) <u>To His people</u> "I am" the Light, the Bread, the Shepherd, etc - He is everything we need.
- iii.) <u>People won't believe or listen to me</u> Three signs are given as an answer: 4:1
 - a) <u>Rod</u> (4:2) this was a mere rod with God behind it, it was mightier than an army.
 - b) <u>Leprous hand</u> inside the cloak it was leprous, outside it was white. We can feel very unworthy and unclean, but God can make it right.
 - c) <u>Nile</u> blood on dry land no matter what the odds, "I'll be there for you" (overwhelming odds!)
- iv.) <u>Never been eloquent</u> Slow in speech or tongue, Moses says to Joshua, "Let me go"

VI. <u>TO EGYPT</u> (4:19-31)

The fire now fades into the bush. Moses realizes he has been called by God to serve. He obeys - slowly and thoughtfully and painfully, he now seeks to obey the summons. Custom demanded that he have permission from his wife's father to take her away. He probably didn't say anything of his vision (didn't want to boast). Jethro says, "Go in peace" - God always encourages commitment.

A. <u>THE ASSURANCE THAT THE COAST IS CLEAR.</u> (v.19)

<u>M.Henry:</u> God honours all the temptations that His people lie under and how to arm them against their secret fears. (The people in Egypt will not be after him anymore have all died.

B. <u>THE ORDER TO PERFORM MIRACLES BEFORE THE</u> <u>ELDERS AND PHARAOH</u>

There would have been many in Pharaoh's court who remembered him, therefore God promises Moses his power to perform miracles

C. <u>PHAROAH'S OBSTINACY MUST NOT DISCOURAGE HIM.</u>

It would not be easy, Pharaoh would harden his heart against the groans and cries of the oppressed Israelites - reminds us, we must expect opposition and discouragement in the work - we must not be overcome by discouragement.

D. <u>GOD GAVE MOSES THE WORDS TO SAY.</u>

- i.) Must deliver his message in the name of the Lord
- ii.) <u>Must let Pharaoh know of Israel's relation to God and His</u> Concern for them.
- iii.) He must demand their release.
- iv.) <u>Threaten Pharaoh with the death of his son.</u>

At that moment something strange occurred (v.24). Moses is suddenly attached by a dangerous illness which got him to the brink of death. For an unknown reason he had neglected to circumcise one of his children. So immediately his wife circumcises him. The situation is rectified. - same as what happened to Livingstone, Studd, Ferguson) - his wife left him (could not take the pressure of serving the Lord full time).

<u>STUDY 7</u>

VII. <u>DEALING WITH DISAPPOINTMENT AND FAILURE.</u> (Chapter 5)

Two of the hardest lessons - failure and disappointment - when we see our hopes blasted, our plans miscarried, our efforts doing more harm than good, when we are falsely blamed by those you are willing to lay down your life for. Background so far - 40 years of training in the desert

A. <u>HIS INTERVIEW WITH THE ELDERS</u> (4:29-31) (A remarkable meeting - the first of its kind ever.)

- i.) <u>Aaron spoke</u> He explained all that God had done for Moses, especially in revealing Himself in the burning bush, how God had taken notice of their slavery and called Moses to be their leader.
- **ii.)** <u>Signs were performed to clarify the calling</u> The serpent changed into a rod, the leprous hand was made whole, the river became blood. These were done because the long years of bondage had quenched their hopes and quelled their spirits so that they didn't realize the hour of deliverance had come.
- iii.) <u>The people believed.</u>
- iv.) They bowed down and worshipped God'

B. <u>HIS INTERVIEW WITH PHARAOH</u> (5:1-3ff)

Probably in the audience room of the palace where Pharaoh received different embassies. Imagine the emotions that must have gone through Moses. Before Pharaoh, he was regarded as the child of the "sun/son" for whom Egypt was in existence.

- i.) <u>Their bold demand.</u> (Bold because it would touch both his honour and the prophets)
 - a) <u>They were God's people</u> "my people"
 - **b)** <u>**God expected sacrifices from them**</u> "festival in the desert".
- ii.) <u>Pharaoh's reply impiously bold</u>

- a) <u>Scornful speech about God</u> "I neither know Him, care for Him, value Him or fear Him. - I will <u>not</u> let them go."
- **b)** <u>**The proud speech about himself**</u> "I will not ..." a hard man, refusing to stoop to God and listen arrogant!
- **Moses and Aaron tried again**. their request was humble
 Love never gives up

C. FAILURE AND DISAPPOINTMENT (5ff)

Imagine Moses reaction after 80 years of training when he meets with disappointment and failure - questions arise. Didn't God call and send me? Why has it all gone wrong?

- i.) <u>Unreasonable suggestions.</u>
 - a) <u>The people were lazy/idle</u>
 - b) <u>That Moses and Aaron were the cause (they had hurt</u> <u>them)</u>

ii.) Barbarous resolutions.

No straw was provided, yet they had to make the same amount of bricks, They were sent all over to find straw - every nerve was strained, they were beaten when they failed, etc. v.20 - Moses was a broken man - a sense of failure and disappointment.

D. <u>RESORT OF A BAFFLED SOUL.</u> (v.22)

Disappointments must always drive us to God, not from God. Moses goes to God, pours out his frustrations and the Lord replied, "Now you will see ..." (6:1)

Deliverance was sure although he had learned that it wouldn't depend on him but on his all-sufficient God who said "I am" to Moses.

STUDY 8

V111. <u>PHARAOH.</u> (Ch 7:1ff)

In 6:1 the Lord says to Moses, "Now you will see what I will do to Pharaoh" - Moses is assured that God will deal with this hard and arrogant man (from 6:2-10:24).

A. <u>GOD'S NAME.</u> (6:2-3)

"I am" the Lord - the fountain of all being and blessedness, known by His name, Jehovah, a God who performs what he has promised, perfecting what He has begun.

B. <u>GOD'S COVENANT.</u> (6:4)

God's covenants, He always establishes - they are made as firm as the God of power and truth can make them.

C. <u>GOD'S COMPASSION.</u> (6:5)

Moses is again reminded that God sees the suffering of His people and God's compassion.

D. <u>GOD'S RESOLUTION.</u>

- i.) "<u>Therefore God resolves to bring them out.</u>
- ii.) <u>To rid them of the Egyptians</u>
- iii) <u>To redeem them</u>
- iv) <u>To bring them into Canaan.</u>

E. <u>GOD'S GRACIOUS INTENTIONS</u> (v.7)

His intention is their happiness and His glory. Moses reports this to the Israelites (v.9) but they would not listen because they were discouraged, v.10 - "Then the Lord said to Moses, Go to Pharaoh..."

F. <u>GOD'S JUDGEMENT ON PHARAOH.</u> (Ch.7)

i.) <u>Water into blood.</u>

Pharaoh accompanied by high officials and priests went to the Nile to worship and wash, only to find Moses, who struck the waters and they turned into blood **v.20** The result - the fish died, the river stank, the people couldn't drink. (**v.22** - **Pharaoh's heart was hardened.**

- ii.) <u>Frogs</u> (8:1-15) 7 days later Pharaoh was happy to live with the frogs one more day ("tomorrow" v.10) superficial response.
- iii.) <u>Lice</u> (8:16-19) Moses speaks (v.16), acts (v.17). Pharaoh's heart is hardened (v.19)
- iv.) <u>Flies</u> (8:20-32) ditto.
- v.) <u>Livestock</u> (9:1-7) Pharaoh's possessions (horses, asses, camels, etc the land was filled with death (rich land owners were impoverished, many shepherds were out of work, etc.)
- vi) <u>Boils</u> (9:8-12) Pharaoh hardened his heart. In v.1-5, but here God hardens his heart. Before, Pharaoh had resisted the grace of God, now God justly gave him up to his own heart's lusts to a reprobate mind and strong delusions, permitting Satan to bind and harden him and ordering everything to make him more obstinate.
- vii) <u>Hail</u> (9:13-35)
- viii) <u>Locusts</u> (v.16) Pharaoh <u>almost</u> breaks
- ix) <u>Darkness</u> (10:21-29) the same pattern (v.27)

G. FOUR COMPROMISES OF PHAROAH

- i) (8:25) Can sacrifice to God <u>but</u> only in this land
- ii) (8:28) <u>Don't</u> go very far
- iii) (10:8-11) <u>only</u> the men (not the women and children)
- iv) (10:24) <u>leave</u> flocks and herds.

There were <u>NINE</u> acts of judgement on Egypt.

- a) 5 of them Pharaoh hardened his heart
- **b**) 4 of them, God hardened Pharaoh's heart

STUDY 9

IX. <u>THE PASSOVER.</u> (Ch. 11-12)

Pharaoh hardened his heart after the blood, frogs, lice, flies and cattle. Thereafter the <u>Lord</u> hardened his heart (boils, hail, locusts, and darkness). Before, Pharaoh resisted the grace of God, but now God has justly given him up to the lusts of his own heart, to a reprobate mind and strong delusions, permitting Satan to blind and harden him.

A. <u>THE LAST WARNING</u> (11:1-10)

i.) <u>An introduction to the last plague</u> (1-3)

This information was given to Moses just prior to his appearance before Pharaoh, probably during the three days of darkness in Egypt.

- ii.) <u>The announcement of the plague</u> (4-10)
 - a) <u>The time</u> (c.4) midnight. Perhaps to give Pharaoh time to ponder the fate that awaited him. In fearful suspension he would now see the unfolding of this judgement.
 - b) <u>Its nature</u> (v.5) The Lord would pass through the land of Egypt and His judgement would bring about the death of all firstborn in the land, human and animal
 - c) <u>The effects</u> (6-10) The death of the firstborn would initiate sorrow and mourning as never before in Egypt, or ever again. Also it would bring about submission of Pharaoh's servants.

B. <u>THE PASSOVER LAMB</u> (12:1-13)

- i) **The Timing** (v.3) On the 10th day of the month.
- ii) <u>Selection of animal</u> (4-6)
 - **a**) to be a <u>lamb</u> (**John 1:29**)
 - **b**) a male in its <u>first year</u> (Prime)
 - c) to be <u>without blemish</u> (**1Peter1:19**)
 - d) to be <u>set apart</u> 4 days before (**v.3 and 6**) a wonderful "type" of Jesus Christ.
- <u>M.Henry:</u> It is very observable that as Jesus was crucified at the Passover, so He solemnly entered into Jerusalem 4 days before, on the very day that the lamb was set apart.
- iii) <u>Sacrifice of the lamb</u> (7-13)
 - a) It had to be <u>killed</u>
 - **b**) Blood had to be <u>sprinkled</u> (on doorposts)
 - c) Sprinkled with a bunch of <u>hyssop</u> (Lev.14:49-52; Num. 19:18-19) - prescribed only in connection

- with purification ceremonies.
- d) sprinkled on the <u>doorposts</u>

<u>M.Henry:</u> This donates an open profession as we are to make of our faith in Jesus Christ - our obedience to Him as those who are not ashamed to own our dependence on him.

iii) <u>Picture of the Lamb of God.</u>

- a) To be <u>fed upon/eaten</u>
- **b**) To be eaten <u>totally</u> all
- c) To be eaten immediately
- d) To be eaten with <u>bitter herbs</u>
- e) To be eater in a <u>departing posture</u> in haste (v.11)

C. <u>FEAST OF UNLEAVENED BREAD</u> (14-20)

To last 7 days, during which they were to eat this bread.

- i) Take <u>top priority</u> no side issues to side track them (v.17)
- **ii**) Do it <u>in love</u> (**v.19**)
- iii) An <u>ordinance</u> forever

D. <u>INSTRUCTIONS TO THE ELDERS</u> (21-28)

After Moses received the instructions re the Passover and the Feast of Unleavened Bread, he was to convey it to the people

E. <u>THE DEATH OF THE FIRSTBORN.</u> (29-36)

- i) <u>Time</u> at midnight
- ii) O<u>n whom</u> the son of Pharaoh to the son of the slave, even the cattle, but <u>not</u> the Israelites.
- iii) <u>Results</u> (v.30) great wailing in Egypt (v.31). Pharaoh is broken and tells Moses and Aaron they can go. (v.32) He asks Moses to bless him. After 400 years of slavery now they were to be free (we are free from judgement of God through the blood of Jesus)

X. <u>PASSAGE THROUGH THE RED SEA</u> (14:1-14)

1.5 to 2 Million people are now free. For the first time the Israelites realize they are a nation. They began to drink from the joys of freedom.

<u>F.B. Meyer</u>" There was a fire in their eye, elasticity in their step, courage in their hearts, which told their story - mouths filled with laughter and tongues singing. (13:21, 26 - God led them out).

A. GOD WAS THEIR LEADER.

- i) He was their <u>guide</u> through the desert to the Promised Land (cloud by day and fire by night)
- ii) He was their <u>shield</u> protected them from all enemies facing them.
- iii) He was their light (v.22) pillar of cloud by day and pillar of fire by night. God showed them the route they should take. The easiest route was through the isthmus of Suez, and the land of the Philistines a journey of little over 300 km. (in theory, it should not have taken long). But God directed them to take the long route they therefore headed due south.

B. <u>ARRIVED AT AN IMPOSSIBLE SITUATION</u> (v.5-10)

i) <u>Filled with doubt.</u> (10-12)

Ahead lay the angry sea, behind them the best of Pharaoh's army, on either side were mountains and desert - they were terrified and filled with doubt - what short memories they had! They seem to have forgotten what God had done to get them out of Egypt. When fresh difficulties arose, God's power was forgotten.

<u>W.Hendriksen:</u> Israel's mistake here, which has also been ours often, when under similar pressure, is that of leaving God out of their calculation - so they interpreted God in the presence of the difficulty instead of the difficulty in the presence of God.

ii) <u>Wonderful deliverance.</u> (13-22)

One man was unmoved amidst the panic of the people - Moses (v.13)

a) <u>What Moses must do</u> (v.15)

- despair said "Give up"; cowardice said "Retreat"; presumption said, "Boast"; Faith says, "Look to God". God says to Moses, "Move on, and raise the staff over the sea to separate the waters"

b) <u>What the Israelites are to do</u>

- "Keep moving"

<u>M.Henry:</u> When we are in the way of our duty, though we meet with difficulties, we must go forward.

c) <u>What will God do</u> - an amazing deliverance (19-20)

They were miraculously preserved. The seas were separated (21-22) - there was light for the Israelites, and darkness for the Egyptians (Physical and Spiritual)

C. <u>DESTRUCTION</u>

Egyptians then pursued then (27-28) The seas returned to its strength and all of them were drowned.

<u>STUDY 11</u>

XI <u>THE SONG OF REDEMPTION</u> (Ch.15)

The following dawn revealed one of the most memorable spectacles of history, a nation of slaves fleeing from their masters - they had suddenly become a nation of freedom, emancipated on the shores of a new continent. And the pent-up feelings of a vast multitude are liberated in worship and gratitude and praise. The song sung is steeped with a sense of thankfulness and gratitude - full of the Lord, with no "me", consecrated to the honour of God and intended to exalt His name. This indeed was a song to stir our hearts.

A. MOSES GIVES GLORY TO GOD (1ff)

i) <u>Because He is their God</u>

a) <u>He is their song</u>

<u>M. Henry:</u> Happy therefore the people whose God is the Lord. They need no more to make them happy, they have work to do, temptations to grapple with afflictions to bear, but He strengthens them.

b) <u>He is their salvation.</u>

Everything had threatened them, no escape but God saved them.

- c) <u>He is their strength</u>
- ii) <u>Because He is the God of their fathers.</u>
- ii) <u>Because He is the God of infinite power.</u> (3)

Threw their chariots and officers into the sea.

iv) <u>Because He is the God of incomparable perfection</u> (15-11)

- a) <u>Glorious in holiness</u> it is this attribute that the angels worship above all.
- b) <u>Fearful in praises</u>
- c) <u>Doing wonders</u>

B. <u>DESCRIBES THEIR DELIVERANCE</u>

i) <u>Destruction of the enemy</u>

Tremendous deliverance. Furthermore, it is clear; God had done it (v.6.) - blast of your nostrils: (v.8) - your right hand. (v12) Two reasons:

- a) Egyptians had great confidence in themselves (12)
- **b**) Egyptians great cruelty.

iii) <u>The protection of Israel</u>

(v13 and 14) - the Lord brought waters back, but the Israelites walked on dry land.

C. MOSES CHALLENGES THEM.

On the basis of who God is and of His wonderful deliverance.

- i) <u>To service for God</u>
- ii) <u>To trust in God.</u>

XII. MARAH AND ELIM (15:25ff)

We have just had a wonderful song after the miraculous deliverance - singing and great joy. <u>But</u> it did not last for long. There was a sudden change from tambourines to the voice of murmuring, discontent and bitterness.

A. <u>THE EVILS OF THE WILDERNESS</u> (22 ff)

What a change - no longer the pulse of the movement in Egypt, no longer the green valley of the Nile or its luscious produce. Instead, wilderness, desert and silence. Three days they travelled without finding water.

<u>F.B.Meyer:</u> The wildest, grandest, barest country in the world.

i) <u>First Day</u>

Blinding sandstorms, no water, no shade

ii) <u>Second Day</u>

The Red Sea faded into the rear, and there was nothing to break the monotony of the treeless, lifeless, waterless horizon.

iii) <u>Third Day</u>

Encouraged by Moses to press on - at last they saw something - glad - fatigue forgotten - water.

<u>But</u> (v.23) - Incredible disappointment awaited them - the water was bitter and not drinkable.

iv) <u>Lessons:</u>

- a) Occur very early in the pilgrim's life
- **b**) Assumes varied shapes
- c) Touched very vital matters.

B. <u>THE DIFFERENT RESPONSES</u>

- i) <u>Murmur of discontent</u> the people grumbled against Moses very tragic. They had so quickly forgotten the goodness of God, and were now gripped with the sin of discontentment.
- ii) <u>Prayer of trust.</u> (v.25) <u>Spurgeon:</u> Neither men nor devils can stand against prayer, it smites them hip and thigh, like another Samson.

C. <u>REMEDY OF GRACE.</u> (25-27)

- i) <u>As soon as we have a prayer, God has a remedy</u> God showed him a piece of wood.
- ii) <u>Remedy was effective</u> takes wood and throws it into the water - becomes sweet.
- iii) <u>God made it conditional</u> <u>If</u> you listen and do what is right i.e. if there is obedience v.27 walked on to Elim palm trees and water

Lesson: Stop murmuring at Marah, press on to Elim - the grace of God overrules bitterness and resentment.

XIII. <u>THE MANNA</u> (Ch.16)

Refreshed and strengthened by their stay at Elim, the Israelites were under the guidance of the cloud again - they went forward. This progress in the pilgrim pathway led them into a consciousness of a deeper need and increasing difficulties, while at the same time it gave God the opportunity to prove the fullness of His provision and the sufficiency of His power.

A. <u>THE DESERT MURMURINGS</u> (1-3)

There is nothing so sad as to hear a murmuring of ungrateful, discontented hearts.

- i) <u>Short of memory</u> been miraculously delivered and taken to Elim. But still they murmur against Moses.
- **Short of sight** failed to see that behind all the appearances of things, was the providence of God.
 "Grumblings, murmurings, complaints, these are directed against the will, arrangement and plan of God. Their cure is to accept all things from His hand"
- iii) <u>Short of Faith.</u> thought God was going to abandon them to starvation.

B. <u>THE GRACIOUS PROVISION OF GOD</u>

- i) <u>He listened</u> heard the murmuring
- ii) <u>He promises a speedy, sufficient, constant supply.</u>
 - a) Each man was to gather <u>according to his eating</u> the principle was: appetite governs the amount gathered
 - b) They were to be guided in gathering by their <u>immediate</u> requirements (18-20)

"In the school of God, the heart must keep pace with the intellect"

- c) They were to gather it <u>daily</u>.
- **d**) They gathered it <u>early</u>.
- e) This bread <u>satisfied</u> them

God provides our needs and spiritual needs - you determine the pace - the best time is in the morning.

X1V. <u>REPHIDIM.</u> (Ch. 17)

<u>F.B. Meyer:</u> If you long to lead people you will sooner or later come to a Rephidim. The character of the worker is as dear to God as the work he is doing and no pains will be spared by the Divine Physician to complete the design to which He has set His mind.

A. <u>ISRAEL'S DIFFICULTIES.</u>

Once before they had been in a similar situation - before it was bread and now it was water - a vital necessity and an urgent need. The need arose even though they were in the Lord's will, going from place to place as the Lord commanded.

<u>M.Henry:</u> We may be in the way of duty and yet may meet with troubles which providence brings us into for the trial of our faith and that God may be glorified in our relief.

B. <u>ISRAEL'S DISCONTENT AND MISTRUST.</u> (2-8)

- i) They <u>challenged</u> Moses to supply them with water (v.2) "Give us"
- iii) They <u>quarrelled</u> with Moses for bringing them out of Egypt (v.3)
- iv) They <u>questioned</u> whether God was with them (v.7)

This is called the "testing" of God - portrays a distrust of God in general and also distrust of God <u>after</u> they had received wonderful proofs of His power and goodness.

C. <u>THE COURSE MOSES TOOK</u>

i) He <u>reproved the murmurers</u> (v.2)

- Moses shows that their murmurings were not against him, but against God (see his extraordinary meekness).

<u>M.Henry:</u> It is always folly to answer passion with passion.

ii) He <u>prayed</u> (v4) - We need always to be on our knees to get through our problems - Moses knew the situation was beyond himself.

D. <u>GOD'S GRACIOUS ANSWER</u> (v.5-6)

i) His <u>**patience</u>** - there was no reproach, even though they had proved and tested Him: no rebuke, only direction as to how to supply their need.</u>

ii) <u>Reality of His presence</u> (v.6)

"I will stand there before you" – God wanted to comfort Him while the people wanted to stone him.

iii) <u>God's provision</u> (v.6)

- e.g. ravens for Elijah ("God's cupboards are in strange places"); Cyrus led the Israelites out of Babylon, the (lion's) rod made the iron swim.

E. <u>POWER OF PRAYER</u> (8 -)

The Amalekites were descendants of Esau - wild, fierce, and war-like. They weren't happy with the intrusion of these new people.

- i) Moses commissioned Joshua to go to <u>battle</u>
- ii) Moses himself went to pray
 - a) Moses got <u>tired</u> (in prayer Joshua didn't get tired in battle
 - **b**) The <u>influence of the battle</u> victory when his hands were up and defeat when his hands were down.
 - c) His <u>support</u> from Aaron and Hur (7)

Moses learnt a lesson at Rephidim and Massah - <u>victory comes on your</u> <u>knees.</u>

XV. JETHRO'S ADVICE TO MOSES (Ch.18-19)

Moses has been taught an important lesson from God - he was shown his own inabilities and the character of God (patient, provides, gives His presence) and more things wrought by prayer than anything.

He leaves Rephidim, climbs from the coast to the mountain range at Mt. Sinai. Always before them was the majestic cloud. Not knowing where they were going, they just followed - they were provided with food and manna. Now came Moses next lesson:

A. <u>RETURN OF ZIPPORAH</u> (1-6)

The news now spread of what God was doing for Moses and Aaron. Jethro especially had heard of the miraculous deliverance out of Egypt. He realizes Moses is now in the vicinity of Mt Sinai, so he brought back Zipporah (Moses' wife). Jethro was now happier with the situation - the family was re-united (two sons - Geshen and Eliazar.

B. JETHRO'S PRAISE (7-12)

- i) <u>His greeting</u> (v.7) there was a tremendous bond.
- ii) <u>Moses shares of God's goodness</u> (v.8) describes Pharaoh, the drowning of the Egyptians, hard times and God's deliverance.
- iii) <u>Jethro's praise</u> (v.9-11) offers burnt offering to express his deep gratitude
- C. <u>HIS COUNSEL</u> (13-27)
 - i) <u>Moses' habitual practice.</u> (13-16)

We catch a glimpse of Moses' lifestyle - as soon as the people camped, there was a period of liberty - Moses sat on his seat of judgement to which all people came with their disputes, grievances etc., seeking advice. A very tiring work, which taxed all his resources.

<u>F,B, Meyer:</u> This is employment which was worthy of the delicacy and strength of an angel's love and most nearly approaches the ministry of our Redeemer.

ii) <u>The tax on Moses' health</u> (v.17)

Work like this cannot be done without severe expenditure - it drains the sympathies, taxes the brain, and wearies the heart, charged with the anxieties and sorrows of souls.

iii) Moses agrees to Jethro's proposal (19-21)

It is not God's will that any of His servants should wear away -He knows our frame well - the problem is <u>us.</u> Moses was told to delegate the work, to choose men to help. They had to have certain qualifications.

- a) Had to <u>fear God</u>
- **b**) Had to be <u>truthful</u>
- c) Had to hate <u>covetousness</u>

Moses was to then place them over the people - only the very difficult cases were to be brought to him. Jethro leaves Moses (19:3) He went up to God - the Lord called him out of the mountains.

XV1. THE TEN COMMANDMENTS (Ch.16-25)

The purpose of the Commandment was/is:

- a) to <u>convince people of their sin.</u>
 - <u>Hodge:</u> In this light, they see there own moral vileness and the true measure of their guilt.
- b) They are our <u>school master to Christ an evangelistic tool</u> (Gal. 3:24)
- c) They are the <u>test of our Christian commitment.</u> (John 14:21)

A. <u>THE FIRST COMMANDMENT</u>

- i) <u>Description of God.</u> (2 characteristics):
 - a) His greatness "I am the Lord"
 - b) **His <u>grace</u>** ("who brought you out of the land of Egypt **and** slavery")
- ii) <u>God' requirements</u> ("thou shalt have no other God before Me")
 - a) A diligent life long <u>seeking after a fuller knowledge of</u> <u>God.</u> (Matt.6:33)
 - **b**) We will <u>love God</u> with all our hearts, minds, soul and strength.
 - c) We will <u>fear God</u> in awe of His majesty.
 - d) We will worship God according to His appointments.

iii) <u>What He forbids</u> ("No other gods")

Idolatry of any sort is forbidden - Always ask two questions:

- a) Do I trust anything more than God?
- b) Do I love anyone more than God.?

B. <u>THE SECOND COMMANDMENT</u> - (THE WRONG IMAGE) (v.4)

Deals with our worship of God. It forbids the worship of God under any wrong form and protects His spiritual character e.g. His holiness and majesty, it requires us to <u>think</u> of God in the right way.

i) <u>The material image.</u>

All material images are wrong e.g. statues, crucifixes, pictures etc., why?

- a) Whatever image we put together is <u>degrading to God</u>. It is Impossible to depict a God who is Spirit, immortal and invisible.
- **b**) It is <u>demoralizing to man</u>

ii) <u>The mental image of God</u>

We cannot imagine Him adequately since He is at every point greater than we can grasp, but we dare not trust anything our imagination trusts about Him. Why? Because it is a built-in habit of the fallen mind always to scale God down. Therefore this commandment is a real attack from God on these images.

- **a**) The "policeman" image that God is a "Judge"
- **b**) The "fireman" image call on Him only when in trouble
- c) The "spaceman" image -

Packer: True ... but only half the truth, and a half-truth treated as whole truth becomes a whole falsehood.

- iii) <u>Why is it wrong to have wrong mental images?</u>
 - a) <u>God is a jealous God</u> We want to give Him no just cause to be jealous
 - **b**) God visits the <u>sin of the fathers</u> upon the children
 - c) "Of those who <u>hate</u> me".
 - **d**) He will show <u>mercy</u> to those who love Him and keep His commands.

CONCLUSION

- **<u>Schaeffer:</u>** Rather than putting anything at all in His place in our lives, rather than asking what benefits we can get out of being a Christian, our own questions should be . How can we properly reverence Him?
- <u>Packer:</u> God ends the second commandment by reminding us of His real nature as the jealous God who seeks total loyalty, the just God who judges his foes as they deserve, and the <u>gracious</u> God who shows love to thousands who love Him.

C. <u>THE THIRD COMMANDMENT</u> (v.7)

We move from the heart (first), to the mind (second), to the tongue (third) Your tongue betrays you. The name of God stands for far more than the letters **GOD** The name stands for his character and reputation, it suggests:

- i) Dignity
- ii) Authority

iii) The integrity of God - His Name is above reproach

One can misuse His name in three ways:

- a) <u>Blasphemy</u> suggests that the person's heart needs to be cured of sin.
- b) <u>Hypocrisy</u> (i) Words without <u>deeds</u> (lots of leaves, but no fruit)
 (ii) Words without thought
- c) <u>Familiarity</u> Long acquaintance with the Bible, church, hymns and prayers may produce a frivolous, superficial approach to God.

D. <u>THE FOURTH COMMANDMENT - THE LORD'S DAY</u> (From heart, to mind, to tongue, to time)

God is the Lord of our time. The Sabbath was to be a day of recollection when God's people gratefully remember the way in which He had delivered them from their bondage. Jesus also celebrated the Sabbath and worshipped. Sunday - a remembrance of His resurrection (John 20:19-21: Acts 20:2-12: 1 Cor 16:2).

- i) <u>The obligation to keep the Sabbath</u>
 - a) It was <u>instituted at Creation</u> (Gen. 2:2) and therefore is in the same category as the institution of marriage, work and fruitfulness.
 - **b**) It rests upon the <u>divine example</u> (**Gen.2:2**)
 - c) It is a command <u>for all people</u> "your son, daughter, manservant, maidservant, etc …"
 - d) <u>Jesus confirmed the relevance</u> of the Sabbath (Mark 2:27)

Therefore we are compelled to conclude that the Sabbath is embedded in the institution God has established for man.

ii) How to keep it:

- a) Must <u>work</u> for six days
- **b**) Must <u>rest.</u>

The only exception ; Works of <u>emergency</u> (e.g. doctors) Works of <u>necessity</u> (air traffic controller) Works of <u>charity</u>

- c) Keep it <u>holy</u>
 - (i) Spend time <u>reading the Bible</u>
 - (ii) Time of <u>meditation</u>
 - (iii) Time of <u>prayer</u>
 - (iv) <u>Attendance at church (Twice Sunday)</u>
 - (v) Time to read good Christian books
 - (vi) Time for <u>hospitality and visiting</u>
 - (vii) Time with the <u>family</u>

E. <u>FIFTH COMMANDMENT</u> HONOUR YOUR FATHER AND YOUR MOTHER

This is much broader in scope than appears at first glance - not only our literal mother and father, but all our superiors - not merely with relationships with parents and children, but also the whole question of authority.

<u>The reason:</u> In the East in Old Testament times the words "father" and "mother" did not only refer to parents, but to rulers, magistrates and schoolmasters as well. Therefore there must be submission to authority -- as Christians we should be setting an example.

i) <u>As children</u>

We ought always to honour our fathers and mothers.

- a) With <u>respect</u> in word (speech to them and of them) and deed.
- b) by <u>obedience</u> (Col 2:20)
- c) <u>love</u> them (Eph.6:1 Col.2:20)
- ii) <u>As citizens</u> law-abiding (Rom.13:1-2: 1Peter 2:17) We must pray for our authorities.
- iii) As students and scholars
- iv) As servants (Col. 3:22)

iv) <u>As church members</u>

v)

The remaining commandments cover our most precious things in life - our Life, our partner, our property, and our reputation

F. <u>THE SIXTH COMMANDMENT</u>

This rests on the principle that human life is holy:

- a) It is <u>God's gift</u>
- b) We bear <u>God's image</u> (Gen.1:27)
- i) <u>Negative</u> "Thou shalt not kill"
 - a) To kill somebody "<u>in their name</u>" i.e. murder their <u>character</u> (slander, gossip, etc) (Matt 5:25)
 - b) <u>In body</u> stems from anger, hatred, envy <u>For today</u> (contemporary): We must rule out all violence abortion suicide euthanasia
- ii) <u>Positive</u> (implied) aught always to want to do good to others.

G. <u>THE SEVENTH COMMANDMENT</u> - Adultery

(This is based on the purity and security of the family).

- i) All sex in the Bible is taken as <u>sacred</u>.
- ii) We are exhorted to <u>flee from fornication</u>
- iii) Practical <u>safeguards:</u>
 - a) choose <u>entertainment</u> carefully
 - **b**) choose <u>clothing</u> carefully
 - c) <u>Love</u> your partner

H. <u>THE EIGHTH COMMANDMENT</u> (DO NOT STEAL)

(Our common possessions - a question of dishonesty)

i) <u>Causes of stealing</u>

- a) unbelief
- **b**) covetousness
- c) laziness
- d) bad economic conditions

ii) <u>Two kinds of stealing</u>

- a) <u>From God</u> when we don't tithe, are unfaithful in our stewardship, or when we take the glory that should go to God alone.
- b) <u>From others</u> we steal their time, do not give them value for money (Deut. 25:13-25), leave our debts unpaid Gambling (taking chances with God's money encourages covetousness.
- iii) <u>Safeguards</u>
 - a) Work
 - **b**) Always be content with what you have.

I. <u>THE NINTH COMMANDMENT</u>

(Tell the truth) - the tongue and all dishonest speech.

- i) <u>Negative</u>
 - **a**) Perjury (in courts)
 - b) Slander
 - c) Gossip
 - **d**) Exaggeration
 - e) Spreading rumours
 - f) Lies

ii) <u>Positive</u>

- a) Always speak the truth
- **b**) Always vindicate those slandered against.
- c) Bring the tongue under the Lordship of Christ

J. <u>THE TENTH COMMANDMENT</u> (Do not covet)

Our understanding of this commandment gives the basis of why we break all the others. It is a very subtle sin and very dangerous e.g. Ahab and Achan, and in **Psalm 10:3**.

"That eager restless desire to possess what we haven't got, even if it happens to belong to someone else"

i) <u>What is forbidden?</u>

You neighbour's house, his wife, manservant and maidservant, ox or ass (i.e. his transport and his income/livelihood).

ii) <u>Safeguards.</u>

- a) Against materialism
- **b**) Against a discontented spirit
- c) A selfish spirit
- iii) <u>Cure</u>
 - **a**) Be content with what you have got
 - **b**) Love heavenly things
 - c) Faith

<u>STUDY 17</u>

XV11. <u>IDOLATRY IN ISRAEL</u> (Ch.32)

This was one of the darkest periods in Israel's history (**Ex.31:18**) God has now concluded his revelation to Moses. Given two tablets of the Law (written with the very finger of God). As Moses comes back to His people, he expected to find increased dedication and spiritual renewal, but he finds **IDOLATRY**

A. <u>IDOLATRY IN THE CAMP</u> (32:1-6)

i) <u>Causes</u>

When Moses delayed his return from Mt. Sinai, the people became impatient and anxious and weary of waiting for the Promised Land, weary of waiting for Moses and for the divine institution of religious worship. They said, "Come let us make gods who will go before us" - this was only three months after they left the Red Sea. Every day God had followed them, they had seen heaven sending the manna, rocks providing water, a cloud leading them by day - but they were still idolatrous!!!.

ii) <u>Participants.</u>

Only three thousand people were directly punished for this sin i.e. only relatively a small number of the two million people were involved - the most tragic of all was <u>Aaron</u>

iii) <u>Process</u> (2-6)

Aaron takes the lead. A calf was built as a blatant representation of God - they began to worship it with great enthusiasm. Also, there was revelry (illicit and immoral sexual activity which normally accompanied the fertility rites found among the Canaanites).

B. <u>GOD'S RESPONSE.</u>

Cold - (v.9) they were stiff-necked. God's anger is aroused (v.10). He therefore proposes that Israel be set aside and destroyed. But (v.11-14) there was Moses' intersession. Moses reasserts the identification of the people as the people of God - by creation and by redemption and a deep concern for the name of Jehovah (v.13). Moses reminded the Lord of His covenant with Abraham, etc.

C. <u>CONDEMNATION AND JUDGEMENT</u> (15-29)

The revelry and noise of the people was heard by Joshua (v.17) Moses realizes that it was the noise of idolatry (v.19) - he comes into the camp, sees the calf, the dancing and the nakedness. Moses was white hot with anger He broke the two tablets (v.20), he burnt the calf, ground it to a powder and scattered it on the waters and made Israel drink it.

In (v.21) he turns to Aaron. "Why did you allow this?" Aaron was weak - he blamed the people. Moses turns to the people (giving free reign to their wildest passions) - "Who is on the Lord's side?" He calls them to a commitment - his command is <u>radical</u>.

D. <u>MOSES PRAYER AND INTERCESSION</u> (32:30-35)

Moses loved his people very deeply in spite of their superficial spiritual attitudes (v.32)

i) <u>His great hatred of the people's sin</u>

ii) <u>His great desire for the people's welfare</u>

The Lord accepted this sincere plea of Moses. The complete destruction of the nation was prevented, but God warned Moses that He would still visit the people with His judgement because of their sin - this shows the tremendous effect of intercessory prayer.

XV111. <u>THE TABERNACLE</u> (Ch.24-31) So far in Exodus they have received a system of the Law which would provide for a balanced, functioning society, would set up safeguards against polytheism and idolatry. Now the final phase of divine preparation focuses on the <u>TABERNACLE</u>. From this time onwards, it would be the focal point of their national life - a rallying point and unifying point among the 12 tribes - <u>God's dwelling place</u>.

A. <u>GOD WILLS TO DWELL WITHIN ISRAEL</u> (24:15-25:9)

God calls Moses up the mountain to receive another piece of revelation. He was there for 40 days. The revelation came concerning the tabernacle (24:15-18) One of God's names - "the Exalted One" - His beauty, glory, and majesty are all represented in His greatness. But now the truth is to be emphasized - God wanted to be their companion (v.8) Moses must make God a sanctuary so that He might dwell in the midst of Israel. The God who delivered Israel from the destroyer and from Pharaoh wants to live in their midst <u>BUT</u> it had to be made according to a plan (v.25-29)

<u>F.Meyer:</u> No tassel, socket or tiny detail was left to the people. All was comprehended in the divine pattern. Of every detail, God had a plan because in each some purpose was hidden - nothing was trivial.

B. <u>THE ARC AS A SYMBOL OF THE PRESENCE OF</u> <u>GOD</u> (25:10-16)

The most important piece of furniture in the Tabernacle was the Ark - 27" wide 45 " long and 27 " deep. It was very expensive, overlaid with gold. It stood for the presence of God and would lead the Israelites into Palestine, the armies into war, and inside the Ark were the 10 Commandments.

C. <u>THE RECONCILING GOD WHO MEETS ISRAEL AT</u> <u>THE MERCY SEAT</u> (25:17-22)

The mercy seat was a slab of gold with cherubs (angels) fashioned on the ends of their wings hovering over the slab. With the cherubim beaten from the ends of the mercy seat, it meant more than just the presence of God, but also the place where the blood was sprinkled on the Day of Atonement - it symbolized a throne of Atonement. Both these were in the Holy of Holies. The Ark represented the presence of God and the mercy seat, His mercy.

D. <u>THE BREAD OF THE PRESENCE OF GOD</u> (25:23-30)

The table of Showbread was also overlaid with gold. On it were placed. 12 loaves of bread - symbolized the 12 tribes of Israel and the bread was the symbol for the provision of life. This was replaced regularly and constituted food for the priests as they ministered daily.

E. <u>LAMPSTAND</u> (31-40)

A means of permanently resting a lamp - it would shed its light over the whole area - cast its light into the darkened Holy Place - it would reveal the table of showbread and the mercy seat.

F. <u>MATERIALS</u>

- i) <u>Curtains</u> 10 x in v.1. Their purpose was to shut out the weather and sunlight because the light of the Holy of Holies was the Shekinah glory.
- ii) <u>Boards</u> The huge tent had to be transported. The boards gave The Tabernacle rigidity and portability.
- iii) <u>Veils</u> The tabernacle was divided into the Holy Place and the Holy of Holies. There were two curtains, one just before the Holy place and one dividing it from the Holy of Holies.

G. <u>ALTAR</u>

An altar of burnt offering stood just outside the door of the main court. Here the animals were slain and burnt and the blood would be carried to the Mercy Seat. The position - near the entrance of the main court indicates the necessity for blood atonement before real fellowship can be enjoyed.

H. <u>ALTAR OF INCENSE</u> (30:1-10)

Positioned on the West side of the Holy Place, next to the veil - provided the entrance to the Holy of Holies.

I. <u>LAVER</u>

A basin made of bronze, set aside for ceremonial worship of priests prior to their entrance to the Holy Place..

SUMMARY:

The tabernacle is a magnificent pattern of our devotional life:

- a) <u>The Outer Court</u> altar (reminds us of Jesus' sacrifice for our sin) and the Laver (basin - our need for continual cleansing.
- **b**) <u>**The Holy Place**</u> lamp stand (Jesus our light) : the showbread (Jesus is our Bread): the incense (Jesus is our intercessor)
- c) <u>The Holy of Holies</u> the Ark (the very presence of God) It is therefore a picture of Jesus Christ.

X1X. <u>BITTER DISAPPOINTMENT</u> (Numbers 14:1-)

A weary journey from Sinai to Kadesh Barnea (probably the weariest of the entire route (Deut. 1:19). At last, they reached Kadesh Barnea and saw the Promised Land - a welcome spectacle after 400 miles through the desert and after having occupied it for the past year.

HIS HOPES A.

From the day he led the people out of Egypt, he counted on a brief struggle (**Deut 1:20**). He probably gave a deep sigh of relief to see the task almost finished.

HIS SOURCE OF DISAPPOINTMENT B.

It came from the people, who he had prayed for, led and loved. Two reasons:

They accepted the discouraging report of the spies (v.31) i)

It was different to that of Caleb (13:30, 14:8). Caleb exhorted the people to trust God to bring them in - no need for fear. The difference between the two reports lay in two attitudes

- the 10 spies looked at the difficulties a)
- Caleb looked at how great God was. b)

This tragic unbelief drove the people (v.2-3) to murmuring, grumbling, criticism and discontent.

They looked for another leader ii) (4-10)This was Moses' bitterest hour in his life. They were about to stone Moses and Aaron. Moses' greatness - he fell on his face before all the people and pours out his heart to God.

C. HIS REFUSAL TO ESCAPE THE DISAPPOINTMENT

The Lord tells Moses He will destroy the people of Israel (11-12). In spite of everything, Moses pleads with God (v.13-), This is one of the most magnificent pieces of Scripture.

- He insists it will take away from the glory of God (13-16) **i**)
- ii) He pleads God's proclamation of His name at Horeb (17-18)
- iii) He pleads past experiences. (v19)

D. A CONTRAST TO HIS ENDURANCE OF DISAPPOINTMENT (20-25)

(God answers Moses prayer)

- Positively there was pardon i)
- There was discipline ii)
 - They will never see the Promised Land (Canaan) a)
 - They must go back into the desert (wilderness) for b) 39 years, to wander around aimlessly.

MOSES' SOLACE IN DISAPPOINTMENT E.

He knew he was doing the will of God. His soul was bereaved He had a new trust in God, but he experienced bitter disappointment.

XX. MOSES' FALL (Numbers 20:1-13)

The wanderings of 40 years were almost over, and they now converge on the central meeting place at Kadesh - the scene of the sin which led the Lord to forbid Moses to enter the Promised Land (Num.20:1-30)

A. <u>HOW IT HAPPENED.</u>

There was no water (v.2). The demand became great, all the streams had dried up. The opposition of the people to Moses and Aaron - there was a terrible spirit of dissatisfaction, grumbling and murmuring (v.3), they wished they were dead, asked why God had led them into the wilderness, why no seed and figs, and even called it an evil place. (v.6) - Moses goes to prayer in order to appease the wrath of God and seek guidance for what to do.

- i) <u>Take the rod</u> (v.8) the same rod he had summoned the plagues with, and divided the Red Sea.
- ii) <u>Gather the people</u>.
- iii) Speak to the people (v.8) in front of the rock.
- iv) God promised abundant water.
- (v.9) What did Moses do? In a moment of weakness Moses became irritated, indignant, disappointed, and angry he struck the rock twice.
 - **<u>F. Meyer:</u>** as these blows re-echo through the still air, they shivered forever the fabric woven by the dreams and hopes. Water gushed out, but the Lord said he would never go into the Promised Land.

B. WHAT UNDERLAY GOD'S DECISION.

- i) Because it was <u>distinct</u>, <u>deliberate disobedience</u>.
- ii) He assumed too much of the glory himself (Must we...v.10)
 - a) Moses
 - **b**) People
 - c) Joshua
 - d) God
- iii) There was <u>unbelief</u> (v.12)
- iv) Spoke with <u>heat and passion</u>.
- v) Did it <u>before the Israelites</u> bad example

C. IRREVOCABILITY OF DIVINE DECISIONS.

You will not bring the people into the land. Moses prayed and asked God if he could just see the Promised Land (**Deut.3:25**)

XX1. MOSES DEATH (Deut.34:5-6)

Moses stands in relation to the Old Testament as Christ stands to the New Testament. He stands before the people of God as deliverer and saviour, without whom there would have been no Israel.

INTRODUCTION

- 1. <u>CALLED A SERVANT OF THE LORD</u> an honourable position. He gave up all the treasures of the world when he was 40 years.
 - Spurgeon: Moses was faithful to God as a servant. We never see him overstepping his office, nor neglecting it. His reverence for the Lord's name was deep, his devotion to the Lord's cause was complete, his confidence in the Lord's Word was constant.
- 2. <u>HE DIED IN THE LAND OF MOAB.</u> (Heb 9:27) like all of us, he died. Right to the end, he was serving the Lord..

A. <u>HIS PREPARATION FOR DEATH</u>

- i) <u>Conquest of Eastern Canaan.</u> The original inhabitants were expelled by the tribes of Moab and Ammon but they had also been dispossessed by Sihon and Og. Both of these then were defeated by Moses.
- ii) <u>Gave his last charge.</u> delivered his final message (Deut)
- iii) Established his successor.
- iv) Arranged for the <u>custody of the Law and perpetuation of its</u> <u>Reading.</u> (Deut. 32) - one of the sublimest human compositions on record !! - the "Magna Carta" of prophecy.

B. <u>HIS DEATH</u> (according to the warning of the Lord)

- i) <u>Long foretold</u> He's seen Miriam and Aaron die, and a whole generation over 20 years old who came out of Egypt now he knew <u>he</u> was next.
- ii) <u>Very disappointing time</u> never allowed to enter the Promised Land.
- iii) Seemed like a <u>calamity</u> when he died on the mountain
- **D.** <u>**CAME BY DIVINE APPOINTMENT**</u> all the details of his life were ordered by God. God has marked out for us the place where and the time when we must resign our breath.
- **E.** <u>WENT TO GLORY</u> to be with the Lord.