

Misery, Midwives, and Murder – Moses#1

- What do you think of when I say the name Moses?
- 10 Commandments – Charleton Heston – handsome, strong, confident
- Prince of Egypt – sleek, trim, quick witted, fun-loving, ageless, racing Chariots with Ramses (looking the same as a teen as he does in his 80s)
- Real Moses was probably neither of these portrayals

We must remember that Moses was a product of his time. To get a better glimpse of the time period we need to go back in time just a little bit and talk about a man named Joseph.

- Briefly talk about Joseph and his life
- Gen. 47:5-6
Pharaoh tells Joseph that his family can have the best of the land. All that Egypt has to offer.
From all indications Joseph was 39 when his family moved to Egypt. He died when he was 110. This left 71 years that he and his family lived very peacefully in the land of Egypt. After Joseph's death, things began to change.

2 important reasons that things began to change

1.) They were shepherds in a land that despised shepherds

- Has anyone ever been to a foreign land? Has anyone given you a heads up before going to a foreign land? Give examples. When you enter a foreign land you are looked upon with suspicion.
- Gen. 46:31-34
- Don't tell Pharaoh you are shepherds! Tell him you are keepers of livestock. Shepherds were loathsome to the Egyptians and they were looked down upon according to their social custom.
- Egyptian culture – They were the most educated and wealthiest people of that day. They looked down upon those who were not of their standard, that included shepherds.

2.) Joseph was forgotten

- Exodus 1:8

- After several centuries no one remembered the famine. No one recalled how a wise Hebrew young man had saved the day. The new Pharaoh despised the Hebrew population and felt threatened by it.

- When we forget our past it can cause major problems (reference America)
- Statistics show that more Americans can name the 5 Simpsons than can name the 1st five Amendments. We are a country that is forgetting our heritage. Forgetting that heritage has gotten us away from God and some of the things we were founded upon.
- Exodus 1:9-10

- Some historians compare the events happening here to the events that happened prior to WWII. Hitler felt threatened so he decided he had to do something about it.
- Pharaoh feels threatened so he decides to make life almost unbearable to the Hebrews.
- Exodus 1:12-14 – Despite hard labor and bitter persecution they continued to multiply. As the Hebrew population grows the Egyptians get more and more concerned. This rapid growth leads to fear. What did Pharaoh have to fear?
- Ex.1:15-16
- Ex. 1:17-21
- Fear could be translated into a deep form of reverence/respect.
- The way the women respond is almost humorous. The word vigorous can be translated into the word “lively”. In other words, they were saying these women were quick. They were giving birth before they could get there.
- Households (husbands, families of their own)
- Whatever it means, they were protected and rewarded by God Himself.
- Exodus 1:22 – Pharaoh takes his fear one step further.

3 Lessons that can be learned

- 1.) Hard times don't erase God's promises – Ex.2:23; Genesis 15:13-14
- 2.) Harsh treatment doesn't escape God's notice – Exodus 3:7-8
- 3.) Heavy tests don't eclipse God's concern.

Too often we feel unqualified, uneducated, untrained, under-gifted, or even unworthy. Those are excellent qualifications for God to do mighty things with you and your life.

#2 – Born After Midnight

Moses was born in desperate times.

- He was born a Hebrew in a land and time that despised Hebrews
- The Hebrews suffered horribly under the whip.
- They were oppressed, hated, and misused.

Exodus 2:1-2

- Moses parents were Levites evidently committed to the things of God (Heb. 11:23)
- His parents feared God more than they feared Pharaoh.
- We know he had two older siblings Miriam and Aaron.
- How do you hide a newborn for 3 months? How difficult would this have been? What kind of fear and tension would this have brought to the family?

Exodus 2:3

- Always visualized her pushing him down the river, but that doesn't appear to be the case.
- "set it among the reeds"
- Reeds are flexible, but sturdy (sounds like she may have secured it in a particular place)
- The word for basket here is used only here and describing Noah's Ark.
- Cover it with pitch (same wording as Noah's Ark)
- Are there parallels between Moses and Noah's Ark?
- It's possible she may have identified the habits of Pharaoh's daughter. Maybe she knew that she came to bathe at a certain place and time. If she put the baby in the right spot maybe they would see or hear the baby.

Exodus 2:4-5a

- 2 daughters of the Pharaoh reigned for a time as co-regents over a section of the Nile.
- Egyptians considered the Nile one of their gods. Would she believe the god of the Nile delivered her a child?

Exodus 2:5b-6

- Josephus told in his history that the princess took the baby to several maidens to see if they would nurse the child without success. Only at that point did Miriam come forward to deliver her story to the princess.
- Think about all the things she could've done to this baby. (For one, kill him)

Exodus 2:7-8

- She is sly. She never mentions that she is going to fetch his own mother.
- The casual tone she must have used, despite being ecstatic on the inside.
- Imagine Jochebed coming to talk to the princess. She had to remain calm in that moment.

Exodus 2:9

- She was able to save her child from almost certain death

- She received an official sanction/protection from Pharaoh's daughter to allow this baby boy to live.
- She got paid to take care of her own child.
- Proverbs 16:7

Careful planning vs. "full-hearted" faith

- Some people believe that faith is something you do without thinking.
- Many people do not want to study Christian Evidences because they think that takes away faith in God.
- Waiting on a job (people not submitting resumes or attempting to snag an interview; waiting on God to provide)
- Revolutionary War soldiers used to say "Trust in God, but keep your powder dry". Be prepared for battle, but ultimately it is in God's hand.

Faith

- Having faith does not mean you stop thinking. It does not mean you become lazy or apathetic. It does not mean you will pass on a blind curve because God is watching out for you.
- Heb. 11:1
- Faith is doing what is within your strength, but trusting God to take care of the things that you cannot do.
- Faith and careful planning go hand in hand.
- Look at Jochebed's results. She did what she could, but left the rest in God's hands.

Exodus 2:10

- Scholars believe that she probably had him past the age of weaning at 3 or 4. May have even learned about God during that time.
- Moses went from a loving family to an unfamiliar place
- Slave quarter to a palace
- Things that were simple and familiar to strange and overwhelming
- One writer said this contrast would have been like relocating to another planet.
- He also would've encountered a different set of values (One God vs. many gods)
- His mother may not have seen him for years. Remember she would've just been considered his slave nurse.

Exodus 2:11

- We know he wasn't with the Hebrews long though
- The irony in all this is that he could've become a Pharaoh, but he became an instrument of judgment in the very court where he grew up.

The role of the mother

- Notice, Moses' father Amram is not mentioned in these early verses.
- He is mentioned in Heb 11:22 so we know he played an important role.

Pharaoh's plans were ruined by women

- Midwives 1:17

- Israelite mothers 1:19
- Moses' mother and sister
- Pharaoh's daughter
- Is there irony in this?

Practical applications

- 1.) There are no accidents with God
 - Moses was put here for a specific reason and a specific purpose
 - From the outside looking in, a great deliver would not have been born in the conditions that Moses was in as a baby.
 - Moses could have despised his situation, fought the system, and never became great, but ultimately we are going to see that he trusts in God.
 - Psalm 139:13-17
 - What can we learn from this?
- 2.) God is realistic
 - God knows that we are limited, yet he uses us to do His will anyways.
 - Is. 55:8-9; Psalm 103:14
 - Noah was a drunk, Abraham disobeyed a direct command from God, Jacob was a greedy liar, Moses made excuses and was violent, Sampson had long hair and was a womanizer, Rahab was a prostitute, David was an adulterer and murderer, Elijah was depressed and suicidal, Isaiah preached naked, Jonah ran from God, Peter denied Christ 3 times in his hour of need, disciples were lazy, Martha was a worry wart, Samaritan woman had 5 husbands and was living with another man, and Paul, at times, was full of himself.
 - How can God use us?
- 3.) It is never too late to start serving God
 - Moses didn't start serving God till he was 80
 - Moses' life can be divided into 3 sections
 - 1st 40 years – Egypt – nursed by mother, taught in Egyptian schools
 - 2nd 40 years – Desert – hiding after killing Egyptian
 - 3rd 40 years – Leading Hebrew people in the wilderness (trials, discouragements, and tests)
 - “Spent his first 40 years thinking he was somebody, second 40 years learning he was nobody, last forty years discovering what God can do with nobody”
 - God can use us, if we only allow him to.

Moses #3 – God’s Will, My Way

Exodus 2:11-15

Acts 7:20-29

History (Josephus) tells us that Pharaoh had no son and heir. Most historians believe that he was seriously being nurtured to take over the throne.

Acts 7:20-21 – Nurture means “to rear, to educate, to train”

Acts 7:22 – All the learning of the Egyptians can be translated

“In all the wisdom of the Egyptians”

This phrase was used by people in that day to refer to those who were brilliant or extremely well educated.

The Temple of the Sun (school) – Often referred to as the “Oxford of the Ancient World”

Hieroglyphics – Most scholars say it is the most difficult form of writing to understand and takes a lifetime to master.

They also studies sciences, medicine, astronomy, chemistry, theology, philosophy, and law.

Equivalent to an ROTC course (studied battle, combat tactics, and foes of their previously military history). Also studied arts, sculpture, music, painting, and literature.

Exodus 2:12

Did the cruel taskmaster deserve to be punished?

Was it wrong for him to beat the Hebrew?

Did Moses have the right to kill him?

Good intentions, bad result

Acts 7:24-25

We get an indication here that Moses knows the plan God has for him. This is 40 years before his actual calling.

He hid him in the sand. What good does it do us to bury our problems instead of face them?

What happens when we try to handle things ourselves without keeping God in mind?

Acts 7:26-27

Ruler/judge could be translated deliverer

This must have been a slap in the face and disheartening

Moses timing vs. God’s timing

Exodus 2:14, 15

There are consequences for killing this man. What are they?

A reversal, from the palace back to the wilderness. Right back to where he started.

Think about how hard he had worked and where he was now.

- 1.) Sometimes it takes a major mistake for us to come to reality.

2.) Water was right beside him.

What did doing things his way get him? What do you think he learned from that?

Is there any significance that he stopped at the well? Ps 46:10

Moses #4 – Lessons learned from failure

We live in a product-oriented culture. Even Christianity has become a slick, shrink-wrapped version of salvation. Many churches talk about having happiness now. “Feeling” the way you want to feel and getting out of worship what you want, not what God wants. Very rarely is the focus ever on struggles, heartaches, facing problems, etc.

Sin – missing the target. There are weeks when we miss the whole board.

Benjamin Franklin – 13 virtues

Christianity is a process. It takes a lifetime to just begin to get it right.

Psalms 119:67, 71, 72

What does failure do for us?

- 1.) **Promotes an obedient life** – When we have been in darkness, we cry out for the light. Become disgusted with ourselves. We often want to draw closer to Christ because we see just how far we are from him. Mark Massey, a former elder at my home congregation said, “The older I get the more I realize just how far I am from Christ.”

- 2.) **Teachable Spirit** – Psalm 119:71 “so that I might learn”

2 Corinthians 7:10

It is often very difficult to admit failure. We want to deny, excuse, rationalize, etc.

Winston Churchill – “Success is moving from one failure to another with no loss of enthusiasm.”

Michael Jordan – “I’ve missed more than 9,000 shots in my career. I’ve lost almost 300 games. 26 times I’ve been trusted to take the game winning shot and missed. I’ve failed over and over and over again in my life. And this is why I succeed.”

Understanding the concept of failure and learning from it, becoming teachable, is a huge step towards spiritual maturity.

Let’s look at Moses. He was at the top of the Egyptian ladder. He was in line to be Pharaoh. He had everything in the world and his disposal. Because of killing the Egyptian he became a penniless fugitive on the run.

Ex. 2:15

As Moses sat down by the well, what do you think went through his mind?

4 lessons Moses might have learned by his actions.

- 1.) **Spiritual ends are never achieved by carnal means**

You cannot sow a fleshly seed and reap a spiritual plant.

- If you’ve cheated and lied your way to the top of the corporate ladder, don’t thank God, thank yourself.
- If you cheat on an exam, don’t thank God that you made an A, thank yourself.

- If you fudged on your income taxes, don't thank God for the nice return, thank yourself.
- Rappers sing about rape, murder, sex, and greed, and then get up at an awards show and thank God for their success.

Moses kills an Egyptian. Regardless of how evil this man was, it was not Moses' place to take the man's life.

2.) **Timing is as important as actions**

Have you ever done the right thing at the wrong time?

- Untrained dog on a leash
- Is it the owner's fault that the dog is killing himself, or is it that the dog needs to learn to sit, heel, etc.
- Did Moses try to right a wrong on his timetable, not God's?
- Acts 7:24-29

3.) **Hiding wrong doesn't erase wrong, it only postpones discovery**

- Adam and Eve hid in the garden, covered themselves (trying to hide nakedness)
- David tried to cover up his adultery by killing Uriah
- Moses buried the Egyptian in the sand, but we know that his sin found him out.
- We emphasize image and appearance and that often overshadows who we actually are.
- James 5:16

4.) **Spiritual leadership is God appointed, not self-assumed**

- How do you get a leadership position in this world?
- How did God appoint leaders? (Moses, Peter, apostles, Paul)
- "A true and safe leader is likely one who has no desire to lead, but is forced into a position of leadership by the inward pressure of the Holy Spirit and by the press of the external situation."
- Moses and his excuses

What changes did Moses make in his life after this incident?

1.) **Moses developed a servant's attitude**

- Moses ate some humble pie (he went from the palace to the desert).
- Ex. 2:16-17
- Use your talents where they can be used. Helping these women was a far cry from leading God's people out of Egypt.
- Failure can teach us a servant's attitude. A servant does what is available and ready.

2.) **He was willing to be obscure**

- Exodus 2:16-21
- "willing to dwell with the man" – This would be a man who had spent a lifetime raising sheep.

- Moses could have married the “Cleopatra” type, but he settled down with a shepherdess.
- First child was named Gershom – means sojourner
- Are we willing to be out of the limelight?
- 1 Corinthians 12:14-22

3.) **He learned to rest and rely on God**

- Exodus 2:23-25
- Our problem is not that we’ve failed. Our problem is that we have not failed enough.
- What are we trying to prove? Who are we trying to impress?

Moses #5 – The Desert: School of Self-Discovery

God's school in the desert (craggy rock, trackless sand, life-sapping heat)
Moses spent 40 years in the school.

Literal desert – What is that like?

- Our desert moment might come caring for an ailing family member with no relief in sight.
- Might be a physical condition that confines you.
- Could be an unfaithful spouse.
- Rebellious teenager
- Might be moving to a new area because of a job where you don't know anyone or anything about the area.
- Failure at school
- Estrangement from an old friend
- Could be a boring, thankless job
- Deadlines that never go away

Does God know? Does He understand? Does He care?

We are often taught many lessons while toiling in the desert.

Deuteronomy 32:10

Notice 4 things that God does.

- 1.) Encircles us.
- 2.) Cares for us.
- 3.) Guards us as the pupil of His eye.
 - The pupil of your eye is one of the most protected parts of your body.
 - You won't let anything touch it.
 - You shield it with great care.
 - You safeguard it from the sun.
 - Tiniest speck touches it you do whatever is necessary to get rid of it.
 - Your body even takes measures to protect it (eyelids, tears to wash items out of it, eye even cleans itself at night)
 - In the desert, you are the pupil of God's eye!!!

Deuteronomy 32:11-12

- 4.) Guides us – “alone” – He alone is guiding you.
 - There are no signposts, no information kiosks, no maps – God is guiding you.
 - You are not alone!!!

God put Moses through 40 years in the desert. Why?
So he could lead Israel through that same desert!

We always want to hide what we are going through or have been through. We can often use our troubles to help others through the same thing!

James 5:16

Deut. 8:2 (Humble us, test us, true condition of our heart will be revealed.)

Time in the desert helps you learn about you! What you can withstand. What you can go through. Who you really are.

When you strip everything away, peel off the masks, shed the costumes, who is underneath it all? That is what the desert did for Moses.

He used what he had learned to lead the people through the desert.

A man with advanced knowledge in hieroglyphics, science, literature, and military tactics was now living his existence on the backside of the desert, living with his father-in-law, raising a couple of boys, and watching sheep (which would have been a disgrace to him as an Egyptian).

In the desert you learn to do things you never dreamed you would have to do. You tolerate inconveniences you never dreamed of.

4 classes you take in the desert

1.) Obscurity – Being somebody to being nobody. (Shepherding was humiliating.) His life was completely different than it was before.

2.) Time – Moses learned that things happen on God's timetable not his.

3.) Solitude – Stone Door – What does that do for you? Most of the world's great artists and musicians were people of solitude and loneliness. (Getting away from the worries of this world)

4.) Discomfort – It amazes me that Christians think they are going to be comfortable.

Water was a luxury in the desert.

You are His student, taking His toughest courses.

He is preparing you for an eternity, not just what this world has to offer.

Burning Bushes and Second Chances

v. 1 – Through 40 years we have no record of God speaking to Moses
- From all indications this would have been just another, ordinary day

v. 4 – He turned aside – He took time out of his daily routine to turn towards God.
Here I am! – Abraham, Moses and Samuel all answered God in the same way. (the response of a servant)

What can we learn about turning aside from our daily routines to turn towards God?
What kind of response are we supposed to give the Lord?

v. 5 – holy – separated
What was Moses separated from? (God, his past)
Why would God have asked him to take off his sandals? (His feet would've been filthy as well.)

Do we get too comfortable in the presence of the Lord?
How do we see the “world” wanting to view God?

v. 6 – What is the significance of this phrase?
What can we know about God if he is the God of Abraham, Isaac, Jacob?

v. 7-8 – God reassures Moses. He lets Moses know that he knows exactly what is going on and he plans to do something about it.
Notice that God redeems his people not only from something, but unto something.
Ephesians 2:5-6

v. 10 – I'm sure as Moses talked to the Lord he knew how oppressed the people had been. He probably agreed that the people needed to be released.
Moses probably wasn't expecting what God was about to tell him.

What lessons can we learn from this whole incident?

Moses' Five Excuses

1.) "The Who me?" excuse – Ex. 3:10-11

This excuse isn't a good excuse. Why?

It isn't who Moses is, but it is who God is.

So often we focus on our abilities and not God's abilities (talk about prayer)

The power isn't from Moses, but God.

Is Moses different here than he was before?

The humbling of Moses – What other stories are there of people who were humbled by God?

Do we ever make the "who me" excuse?

2.) "The By what authority?" excuse – Ex. 3:13

God seemingly hadn't done anything for his people in years. Moses is concerned that they may not believe him.

Isn't this exactly how we think sometimes?

What right do I have to tell somebody that they are wrong and I am right?

The husband who put his wife in her place.

Ex. 3:14 – Literally in Hebrew it means "the self existent one"

JEHOVAH or YAHWEH

It became so sacred and holy to the children of Israel that they actually forgot how to pronounce it. No one ever used it out of reverence and respect.

How does that differ from today?

3.) "The what if" excuse

Notice that Moses isn't struggling with the message. He is struggling with being believed and accepted. Does that sound familiar? What was he afraid of? (Rejection)

He again was looking at himself, not God.

(What if they make fun of me? What if they are not responsive? What if they ask me a question I don't know?)

We are never told to worry about people's response (we are actually told many will not be receptive), but we are told to go out and preach the word.

In a recent cross country championship held in Riverside, California 123 of the top 128 runners made a serious error; they missed a very important turn! One competitor named Mike however stayed on the right course and began waving his arms for his fellow followers to stay with him. Only 4 other runners stayed with him on the right course, the other 123 went the wrong way. At the end of the race reporters asked him, "What did your competitors think about your decisions to go the way you did?" He said, "They thought it was funny that I went that way, until the end!" What was important for him is that he went the right way and made every attempt to flag the

others to join him. Those who did were grateful at the end; those who laughed did not do so when the race was over. Mike ran the right way even though almost everyone else didn't.

Everything that Moses needed to carry out God's plan he possessed in his hand. God can use the ordinary to do the extraordinary. Ironically, Moses is asked to throw the staff down. Notice that only when it is out of Moses' hand and in the hands of God will it change.

An interesting side note is that God asks him to pick it back up again, and by the tail. Any snake handler will tell you this is crazy, you never pick up a poisonous snake by the tail, you pick it up by the head. This request was probably a test of Moses' faith.

Have you ever thought about all the things that God was able to do through Moses' staff.

- Moses struck the Nile river with it and it turned to blood.(7:17)
- Brought a plague of frogs out of the waters (8:5)
- Struck the dust and turned them into gnats (8:16)
- Stretched it toward heaven to bring down fire, thunder, and hail (9:23)
- Brought a plague of locusts (10:13)
- Divided the Red Sea (14:16)
- Struck a rock with it and got water (17:6)
- When he held it high in the air, his warriors prevailed in battle (17:9)
- There was nothing special about the staff itself, but it was God who was able to work through what Moses very simply had in his hand.

Moses would not prove he had authority by great decrees. He was able to prove himself to the people by faith and obedience to God. God will use whatever we have, if we let him. In other words, Moses third excuse was not good enough.

Excuse #4 – The “I’m not capable” excuse

Exodus 4:10

All of Moses' other excuses dealt with others not believing him. Those excuse failed now he tries to turn on focus on his weaknesses. Again, the focus is on himself not God.

I am not saying that Moses is lying. He probably was a poor communicator, but so were others used by God

2 Cor. 10:10

God certainly knew about Moses' weaknesses, yet God called him to do a task. God can do more with AVAILABILITY than He can do with great ABILITY

Exodus 4:11-12

God was going to teach Him what to say. In other words, Moses fourth excuse was not good enough.

Moses has tried 4 other excuses that sounded better, but with no success he finally reveals his real motives.

Excuse #5 – "I just don't want to"

Exodus 4:13

Moses knew that leading God's people out of Egypt was going to be a long difficult task. But isn't that true with most things in life that really count?

Exodus 4:14 – God offered an alternative plan for Moses. There is a very interesting lesson here, God will work with less if we hold out, however, the alternative plan would cause Moses many problems down the road. Moses brought these problems upon himself by not following the Lord's initial command.

- 1.) Moses would not be the undisputed leader, his brother would share that power, a power that was misused at times and caused pressures and conflicts

- 2.) Aaron made the golden calf in Moses' absence.
- 3.) Aaron later joined with Miriam in complaining about Moses not sharing the power of leadership more.
- 4.) Every time Moses got a word from God he would have to tell it to Aaron and Israel making his work twice as difficult.

By getting his way his stress and work load increased instead of decreased.

God's purpose was still fully accomplished through Moses, but because of Moses' resistance Moses made things more difficult upon himself.

I was once told that Christians can be classified into 3 distinct categories related to 3 different kinds of ships on the sea.

- 1.) Canal barges – Canal barges need to be dragged along to do their work. They do OK as long as someone or some others are pulling them along.
- 2.) Sailing ships – Sailing ships make fine going as long as the wind and the tides are with them to drive them along, but when the winds become contrary they don't make much progress.
- 3.) Atlantic liners – Atlantic liners can travel along in any conditions, because they carry with them in the heart of the vessel a fire and a mighty furnace. Not even contrary winds or tides can stop an Atlantic liner.

Those who have the fire of God's love burning brightly in their furnace can make it through anything. Which one of those 3 ships are you?

It is clear that being a "Christian" is not some feeling, contrary to popular belief in our world today. Being a Christian is full of duty and responsibilities.

v. 19 – There would have been a new Pharaoh in Egypt.

v. 20 – Notice that the staff is now called the staff of God. It was the same staff from 4:2, but now it has become an instrument of God.

v. 21 – hardening of the heart – we will talk about this more later.
Romans 11:33-34; Romans 1:24-26

v. 23 – He told Pharaoh up front to let the people go or he would kill his son.

v. 24 – Neglected to circumcise his sons.
Circumcision was the evidence/seal of the covenant God made with Abraham.
For Moses to proclaim God's will to others he needed to be right with God himself.

v. 25-26 – Circumcision was the evidence of their faith.
It has been suggested that Zipporah thought this was a repulsive act and resisted. Moses had allowed her to resist and didn't follow through.

Chapter 5 Introduction

- Beginning of the clash with Pharaoh
- This would be a battle between God and the “gods” of Egypt.
- These plagues were not haphazard. They were well organized and meaningful.
- This “attack” was directed specifically at the idolatry taking place in Egypt.
- Egypt had over 3,000 Egyptian “gods”
- Pharaoh was considered a “god” in the land.

Chapter 5

- v. 2 – Notice Pharaoh’s arrogant response (I do not know this God/I do not intend to let the people go)
- v.6-8 – Pharaoh took the stance that if they wanted time off they must not be working hard enough.
- v.21-22 – The people blamed Aaron and Moses for their increased burden.
- What do you think was going through the mind of Moses?
- He had done everything God had asked him to do.
- He left his job, home, gotten himself in trouble with Pharaoh, hated by the people he was supposed to help, the people were now worse off because of him.

Chapter 6

- v.3 – Indicates that they did not fully understand the implications as the name of the One who would redeem his people. That fact would be comprehended by the Israelites who would experience the Exodus.
- v. 5 – Again God informs Moses that he has heard the people’s groaning.
- v.6-8 – Seven “I wills”
- 1.) I will bring you out from under the burdens of the Egyptians.
- 2.) I will deliver you from their bondage.
- 3.) I will also redeem you with an outstretched arm and with great judgments.
- 4.) I will take you for my people.
- 5.) I will be your God.
- 6.) I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob.
- 7.) I will give it to you for a possession.
- What is the significance of this?
- Are there any parallels today?
- v.9 – despondency – shortness of spirit
- v. 13 – Moses is focused on the circumstances, not on God, but can you blame him?
- v.28-30 – Poor Moses
- Ex 6:2, 6, 7, 8, 29 – I am the Lord!

The 10 Plagues

Genesis 7:14-11:10

Exodus 7:1-7

- God lays out the play once again. Moses and Aaron relent.
- Repetition with variation in Hebrew prose is meant to show emphasis. We find that throughout the beginning chapters of Exodus when God is talking about Pharaoh and the Egyptians.

Exodus 7:8-14

- There is some confusion concerning this section. It appears that the only “sign” used in Exodus 7 is when the staff turns into a snake. Did Moses perform the other 2 “signs” in front of Pharaoh or not? If you notice back in chapter 4, God says in verse 8 and 9, “If they will not believe you or heed the witness of the first sign, they may believe the witness of the last sign. But if they will not believe even these two signs or heed what you say, then you shall take some water from the Nile...” Since we know from 6:13 that Pharaoh’s heart was hardened (and the “signs” evidently didn’t impress him) it would seem logical to assume that Moses would have used all 3 “signs” in front of Pharaoh during that first encounter. We will never know all the details, but for whatever reason it appears that Moses didn’t find it necessary to write down all the specifics of the encounter.
- From all indications, the signs were for the Israelites to believe (Ex. 4:1-9), not Pharaoh.
- Whose staff is being used in verse 9? (Aaron’s)
- Later Moses’ staff is mentioned.

Snakes represent Egyptian power

- Pharaoh’s headdress
- The staff turning into a snake may have been seen as a direct challenge to Pharaoh’s power.
- When Aaron’s staff swallowed up the other staffs it would have been a clear sign of God’s mastery over Pharaoh and the gods of Egypt.

Intro to the 10 Plagues

- This would be a battle between God and the “gods” of Egypt.
- These plagues were not haphazard. They were well organized and meaningful.
- This “attack” was directed specifically at the idolatry taking place in Egypt.
- Egypt had over 3,000 Egyptian “gods”
- Let’s not forget that Pharaoh was actually considered a “god” in the land.
- Many scholars believe that these plagues should be grouped in 3 series of 3 (1-3, 4-6, and 7-9) with plague #10 being the climax of the whole event. It has also been suggested that the first plague in each series (1, 4 and 7), the second plague in each series (2, 5, and 8) and the final plague in each series (3, 6, and 9) parallel each other because of the way they are worded (see chart below).
- It is also important to note that most people are under the impression that each plague was completed before the next plague began. That probably isn’t the case. It is very likely that some of the plagues continued on for a period of time, and were still

continuing, as the Egyptians were hit with another one. Plagues 3 and 6 do not have a conclusion written about them. Some believe that this is an indication that they lasted until the entire event was over.

- Finally, this process didn't just take a few days. It is likely that it lasted several months.

Plague #1 – Nile to blood

- Pharaoh had used the Nile to exterminate the Israelite children. The river turning to blood could be some intentional symbolism on God's part.
- Pharaoh would go into the Nile to become empowered and confirm his "godship."
- Egypt's greatness as a civilization was dependent on the Nile River.
- This whole process begins and ends with water (Nile River to the Red Sea).
- Nile was personified and worshipped as a God in Egypt.
- Would have been an "attack" against the god "Hapi" (god of the Nile).
- The Nile flooded every year, making the land fertile. If the Nile did not flood enough there was famine; if it flooded too much there was famine. This annual event was actually called "the arrival of Hapi".
- The Nile water was also believed to be the transformed blood of Osiris.
- What problems would this plague have created:
 - o no water to drink
 - o horrible smell
 - o dying fish

Plague #2 - Frogs

- Heket - The Egyptian frog-goddess of child birth.
- Frogs were sacred, and killing one was punishable by death.
- Frogs were also a sign of life and happiness to the Egyptians.
- They believed that Heket played a part in creation.
- One of the oldest fertility cults in Egypt worshipped her.
- Ironically, the frogs became a stench to the Egyptians.
- The piles of dead frogs would have caused shame to Heket.

Things to notice:

- 1.) Moses warns Pharaoh of this coming catastrophe.
- 2.) Problems associated with the frogs:
 - a. Threat to sanitary food preparation
 - b. Horrible odors
 - c. Public health catastrophe
 - d. Not to mention the inconvenience of dead frogs everywhere.
- 3.) Notice that the magicians do not solve the problem, they actually add to it. If they had real power wouldn't they have counteracted the problem?
- 4.) v. 9 – Moses is speaking directly to Pharaoh, not Aaron.
- 5.) v. 10 – Moses gives Pharaoh the option to have this plague stop.

Plague #3 - Gnats

- Geb – god of the Earth and vegetation
- This was the first plague that Pharaoh's magicians could not replicate.

- Gnats came out of the ground and out of the dust.
- This probably caused blame on Geb.

Things to notice:

- 1.) This is the first plague without a warning.
- 2.) Shortest account of any of the plagues.
- 3.) Aaron's role is highlighted in this plague for the last time. He will no longer speak to Pharaoh, nor will his staff be used to enact the plagues.
- 4.) What does this say about God and Moses?
- 5.) v. 19 – may not actually be a “confession” as many like to think. The text could simply mean “finger of a god” which could refer to many of the gods they believed in.
- 6.) Oddly enough, the magicians could “replicate” the plagues dealing with water, but could not replicate those that came after. Don't know if there is any significance to that.
- 7.) No conclusion written about this plague (or the 6th plague). May mean they lasted for a period of time. The 3rd and 6th plague could've even lasted to the end of the entire process since no conclusion about them is written. Some scholars believe that the last in each series of 3 (the 3rd and 6th plagues) could have remained as a reminder. (9th plague is said to have ceased though).

Plague #4 - Insects

- Khephera, a scarab-headed god – god of insects
- Is said to have rolled the sun along the sky like a dung beetle rolls a dung ball across the ground.
- Also supposed to be the god of the resurrection.
- Eggs laid inside the dung ball produced a “new creation.”

Things to notice:

- 1.) Parallels with plague 1 (uses same phrases such as: go out in the morning, confront, as he is going out to the water)
- 2.) 7:16 of plague 1 – Moses announces “Let my people go”
- 3.) 8:21 of plague 4 – Much more threatening tone – “If you do not let my people go...”
- 4.) Identity of the creature is not entirely clear, but a fly of some sort is universally accepted.
- 5.) Significance may not be as directed towards a specific “god” like the others.
- 6.) Plagues 2, 3 and 4 come from water, dust, and air respectively. What is the significance here? (All three are different sections of the environment; highlighting that God is in control of everything.)

A number of firsts:

- 1.) No staff is involved in bringing about the swarm of flies (staff is not used at all in this series, 4-6). Staff reintroduced in 7,8, and 9 – It will now be Moses' staff instead of Aaron's.
- 2.) First plague where a distinction is specifically made between Pharaoh's people and God's people.
- 3.) Destruction to the land (cycle of devastation deepens).

Interesting point:

- v. 25-26 – Interesting statements from Moses. Moses will not sacrifice to God in the land of Egypt. Could there be more to that than just the reason he gave?

Plague #5 – Livestock

- Hathor – the cow goddess
- The Egyptians worshipped many animals, but especially the ram, ox, and bull.
- The soul of their god Osiris was said to reside in the body of a bull.
- Symbol of the bull was a symbol of Pharaoh himself.

Things to notice:

- 1.) “go to Pharaoh” – similar to 2 and 8
- 2.) Like the second plague, he is not given a chance to think it over and repent.
- 3.) God’s finger brings the gnats, now it is the force of his “hand”
- 4.) This is the first plague that directly causes death
- 5.) This is also the first plague directed at something that has been created.
- 6.) Disruption of the creation order (throughout the plagues).
- 7.) Animals that were once ruled by humans are now taken away from them.
- 8.) Specific distinction made between Egypt and Israel.

Plague #6 – Boils

- Probably against Thoth or Im-Hotep
- Thoth – god of medicine, intelligence, and wisdom
- Im-Hotep – priest, writer, doctor, and founder of studies of architecture and astronomy.
- The Egyptians had several medical gods, and they sacrificed humans to these gods, burning them alive on a high altar and scattering their ashes into the air. It was believed that with every scattered ash a blessing would descend upon the people. So Moses took ashes from the furnace and scattered them into the air, but now anyone the ashes touched broke out with boils.

Things to notice:

- 1.) Narrated with no announcement, warning, or chance for debate.
- 2.) Now humans bear the brunt of God’s judgment.
- 3.) Point of origin is new: not water, dust, or air, but the dust of a furnace.
- 4.) Taking soot from the kiln could be “poetic justice” for the kiln-backed bricks that the Israelites had to make as slaves.
- 5.) Skin diseases meant ritual impurity.
- 6.) This is the first mention of God hardening Pharaoh’s heart.

Plague #7 – Hail – 9:13-35

- Nut – The sky goddess
- Seth – protector of crops.
- Hail attacked the fields during the time of harvest.
- Seth could not protect the crops.
- Flax was important because it was used to wrap mummies and to make clothes.

Things to notice:

- 1.) “full force” of God’s power
- 2.) v. 15, 16 – Moses and God have let Pharaoh in on a little secret.
- 3.) This event has bigger implications than just the Egyptians/Hebrews
- 4.) Pharaoh offered some protection – Is this a test? – 9:19-21
- 5.) There isn’t a discrepancy with plague 5 (concerning the livestock) – Livestock that were **in the field** were killed in plague 5.
- 6.) v. 27, 34 – Pharaoh’s response

Plague #8 – Locusts

- Senehem – locust headed god
- Anubis – god of the fields
- Isis – protected them against locusts
- Locusts were so thick that the “eye of the earth” was darkened.
- By causing darkness while the sun was shining would discredit Ra (sun god).
- The locusts would have obviously finished off whatever crops were remaining.

Things to notice:

- 1.) v.10:1 – God has hardened Pharaoh’s heart
- 2.) Both 7 and 8 bring widespread devastation on humans, animals, and crops

Foreshadowing:

- 1.) Locusts come on the land by an east wind – East wind causes the Red Sea to part
- 2.) Locusts meet their end in the Red Sea – Just like the Egyptian army
- 3.) Not one locust was left in the land of Egypt – Not one member of the Egyptian army survived the Red Sea
- 4.) Blackness of the locusts foreshadows the next plague
- 5.) It is now specifically stated that this event is for future generations (v.2)
- 6.) Interesting exchange between Pharaoh and Moses (v. 7-11 and 16-20)

Plague #9 – Darkness

- One of the greatest gods of Egypt was Ra – sun god
- He made all growth possible.
- Pharaoh even called himself “son of the sun.”

Things to notice:

- 1.) It comes with no announcement or delay.
- 2.) This would have sent a powerful message, especially to Pharaoh.
- 3.) First thing God did was create light – here that is taken away (continues theme of the reversal of creation, introduction of chaos)
- 4.) Darkness also represents death (foreshadow of next plague and Red Sea)
- 5.) Pharaoh wants the animals left behind because he knows that the Hebrews need them. It ensures their return.
- 6.) v. 28, 29 – Irony of Pharaoh’s statement
- 7.) It is also worth pointing out that the sons of Israel had light in their dwellings (v. 23).

Creation reversal

- Throughout the plague narrative there seems to be an idea of the reversal of creation.
- 1.) Animals harm rather than serve humanity.
- 2.) Light ceases and darkness takes over.
- 3.) Water becomes a source of death rather than a source of life.
- 4.) Creation of humans on the last day of creation - Death of humans at the conclusion of the plagues.

Lessons learned from the plagues

- 1.) God is in control!
- 2.) God gives us a glimpse of His power over nature.
- 3.) God saves His people.
- 4.) God is beyond our understanding.
- 5.) This story tells us who God is and what He can do.
- 6.) This is a story about God!

Plague #10 – Death of Firstborn

- God says that He would personally go and kill the firstborn (11:4).
- Pharaoh was considered a god, but his first born son was too.
- Literally, a god of Egypt actually died.
- Not only did he die, but he would die on the same level as animals, not as a god.

There is no Egyptian record of the Exodus. This should not be surprising. The Egyptians simply would not have recorded it because of its calamity.

Some lessons for us today:

- 1.) Are we prepared to change when God says so?
- 2.) Does God have to send us signs to get our attention?
- 3.) May we never forget, God has sent a “sign”, once and for all, in the form of His son Jesus Christ.
- 4.) If that “sign” doesn’t get our attention and effect a change in our hearts our hearts may already be hardened.

Hardening of Pharaoh's Heart

One of the most controversial issues in the entire Old Testament is the “hardening” of Pharaoh’s heart. There are really two major schools of thought.

- 1.) Some people believe that God took away Pharaoh’s “free will” and that he literally had no choice in the matter. He had to make the decisions he made.
- 2.) Others believe that Pharaoh did have a choice, but God “hardened” his heart through the events that took place.

To get a grasp of what is happening I think it is necessary to look at things through 1st century glasses, not 21st century eyes.

- For instance, suppose a person commented that his boss became angry and “bit his head off.” Would anyone think that the speaker actually had his head bitten off?
- Suppose a lady went looking for a job and she said that she would be “hitting the streets.” No one would think that she was literally punching the streets with her fist.
- Most English speakers would understand these idioms (phrases of speech).

Jeremiah 4:10

- Did God actually deceive the people?
- He had allowed them to be deceived by false prophets (they had turned away from God).

Ezekiel 14:9

- “And if the prophet is deceived and speaks a word, I, the Lord, have deceived that prophet...”
- Did the Lord actually deceive the prophet? (He has permitted him to deceive himself)

Acts 16:14

- The specific means by which God achieved this action (the opening of her heart) was the preaching of Paul.
- God’s Word, spoken through Paul, created within her a receptive and responsive heart.

Romans 1:28

- “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.”
- These people had their “free will” and could make their own decisions, but eventually their hearts were so “hardened” that they no longer had a choice. They were trapped and enslaved in their sin to the point that they would never give it up.

Hebrews 4:7

- The people are the ones that could “harden” their hearts.
- What is the idea in all these passages?
- The indication in all of these passages is that the individual is the one who is responsible for what happens, not God. God has not taken away the “free will” of someone to make a decision.

When the text states that God hardened Pharaoh's heart, it means that God would **permit** or **allow** Pharaoh's heart to be hardened.

This idea of God hardening Pharaoh's heart would probably be better translated "I will permit his heart to be hardened."

God hardened Pharaoh's heart in the sense that God provided the circumstances and the occasion for Pharaoh to be forced to make a decision. Pharaoh made up his own mind to resist God's demands. Of his own accord, he stubbornly refused to comply.

Notice closely the process of the "hardening" of Pharaoh's heart:

- Pharaoh **hardens his own heart** when the staff turns into a snake and in plagues 2 and 5.
- We are told Pharaoh's heart **is** or **becomes** hard in plagues 1, 3, 5, and 7.
- Not until plague 6, 8, 9, and 10 are we told that **God actually hardens Pharaoh's heart**.
- What might that indicate?
- It honestly appears to me that this is a gradual process which begins with Pharaoh hardening his own heart. Only later in the section are we told that God "hardens" his heart. Sounds very similar to the same "hardening" process that takes place in Romans 1:28 where God "gives them over to a depraved mind."

Some will argue that Pharaoh was predestined to have these things happen to him. That brings up an intriguing question.

What is the difference between foreknowledge and predestination?

- **Foreknowledge** – Aware of an event that is going to happen.
- **Predestination** – Causes that event to happen.

Was Judas predestined to do what he did? In other words, did he have absolutely no choice in the matter? Was his free will taken away?

OR

did God in His infinite foreknowledge know that Judas was going to betray Christ? I am thoroughly convinced that Judas had a choice and could have chosen not to follow through with his act. However, God knew what Judas was going to do.

Can the same be said for Pharaoh?

It is my opinion, but I do not believe that God took away Pharaoh's free will. By taking away Pharaoh's free will the Pharaoh would've been nothing more than a predestined puppet. If God takes away free will then that opens up the door for the doctrine of predestination which I do not believe the Bible teaches.

Passover

What were the directions/instructions for the Passover?

- Blood of the lamb on tops and sides of doorframes with the hyssop branch
- Roast the meat, eat it with bitter herbs, and bread without yeast (leaven was later viewed as symbolic for hypocrisy, malice, wickedness. Jews to this day rid their house of every crumb of leavened bread prior to Passover)
- Loins girded, sandals on feet, staff in your hand (haste/ready to go)

Why is this event significant to us as Christians today?

- 1.) Passover was a lasting ritualistic representation of God's deliverance of Israel from bondage - Lord's Supper is a lasting reminder of God's final act of deliverance from sin.
- 2.) Prior to the Passover Egypt and Israel saw God's power through the 10 plagues. -Prior to the Lord's Supper Jews/Gentiles saw Jesus' power through his miracles.
- 3.) Immediately following the meal comes the Exodus. – Immediately following the meal comes the death/resurrection (exodus from sin)
- 4.) The lamb is Christ (John 1:29)
- 5.) Bitter herbs now becomes bread and wine (representing body and blood)
- 6.) Death of the firstborn of Egypt brought deliverance from God's people. – Death of God's firstborn brought deliverance for God's people.

The Jews viewed the Passover as not just a remembrance of what God had done, but they in some way were "participating" in the Passover ("being there" theologically)

What does that tell us about how we are to partake of the Lord's Supper?

- Had an Israelite family not painted its doorway with the lamb's blood what would have happened?
- The destroyer would have killed the firstborn. Yes, there was a distinction between the people, but the distinction was the blood!
- No foreigner is to eat of the Passover meal.
- No foreigner is to partake of the Lord's Supper.
- No bone of the sheep shall be broken
- No bones of Jesus were broken (John 19:36)
- All of the congregation of Israel is to celebrate.
- All Christians are to celebrate
- If a stranger sojourned with them, he was to be circumcised before partaking (must be entered into that covenant relationship)
- A stranger can sojourn with us, but he must enter into that covenant relationship before partaking.
- 430 year stay in Egypt

The Red Sea

- God marches the Israelites toward the sea. (by military standards of the day this would have been absolutely foolish for obvious reasons)
- v. 5 – Did Pharaoh expect them to go on a 3-day journey?
- Irony in Pharaoh heading out after the Egyptians. Is he really planning to fight the Israelites and God with chariots, horsemen, and troops after all he had witnessed?

- v. 10 – They saw all the wonders, but being chased by the Egyptians is probably the last thing they had expected. They, like us, were concerned about immediate circumstances, not the big picture. This is also the beginning of the grumblings that becomes a theme throughout the book of Exodus.

- v. 14 – Could almost be translated “shut up!” – This is not a calming statement from Moses (unlike the movies)
- Moses was probably angry because of their lack of faith.
- Just like in Numbers when he strikes the rock instead of speaking to it.
- We get the sense that Moses has a temper towards the people.

- v. 15 – Almost seems out of place.
- Moses doesn’t cry for help.
- 2 possible explanations: Moses cried for help and it wasn’t recorded or since Moses is their leader the grumblings are directly connected to him. This is likely because it wasn’t uncommon for things like that to be connected to a leader.

- v. 16 – Waters gathered together in Gen 1:9, now they split apart (continues the idea of creation reversal/chaos that went on during the plagues)

- v. 17 -18 – We see two purposes for what is going to happen: God will be glorified and Egyptians will know He is the Lord.

- v. 19 – 13:21 – We see this idea over and over in the Bible. An angel of God being called the God. What might be explanations for that?

- v. 21 – “strong east wind” – refers back to the earlier plague of locusts (east wind)

- Why the parting of the sea wasn’t just a natural occurrence.
- Natural phenomenon (earthquake, tsunami, etc.)
 - 1.) It happened at the exact moment they needed it to.
 - 2.) Dry ground appeared
 - 3.) Walls of water
 - 4.) We are told twice (whenever something is repeated it is stressing significance)

- Exodus parallels our salvation

- 1 Peter 3:21 – Flood/baptism
- Heb. 3:1-6 – Moses/Christ compared as leaders (deliverers of the people)
- 1 Corinthians 10:1-2
- “under the cloud” – guided, protected by God
- “passed through the sea” – leaving behind the old life and entering a new one
- Baptism – our own Exodus, leaving this world and joining another way of life.

How can we apply the Exodus to our lives today?

- Exodus is really applied to us
- God has already won the battle
- Deliverance has already come, we are on the other side of the sea
- Grumbling of the people
- Leaving one form of slavery (Egypt, sin) to another (submission to God)

Complaining in the desert

Exodus 15:23-27 – Water at Marah

- It appears to have been a 3 day journey
- Marah – “bitter”

15:25 – Moses “cries out”

- Moses has used wood before to perform God’s miracles (water to blood, Red Sea)
- Israelites may have known something of God’s laws before Sinai

Exodus 16:1-36

v. 3 – How absurd is this?

v. 4 – Instead of punish for their lack of faith he rains down bread from heaven.

- (Great example of the grace of God in the OT)
- This is a test to see if they will follow his instructions
- How does this apply to us today?
- Notice that it isn’t the people who refrain from gathering food. It is God who refrains from giving food.

v. 6 – So they will know that it was the Lord who brought them out of Egypt.

v. 7-8 – Moses reminds them that their complaint is actually against God.

v. 15 – What is it? – Where we get the name manna

v. 16 – Only gather what they need for one day. What is the significance of this?

- (God is to be trusted every day)

v. 28 – Rebuke by God – Rebellion in the face of God’s clear commands.

- Moses rebuke to Pharaoh in 10:3

v. 33-36 – Manna

- 1.) Evidently tasty. Tastes like honey. One of the elements that makes the land of Canaan so attractive
- 2.) Some of the manna is to be kept. (Passover/Lord’s Supper – this is far more reaching than just filling their stomachs)

Exodus 17:1-7

- Having 2 stories so similar indicates the absurdity of it all.

v. 2 – quarrel (stronger word than grumble)

- Staff touching water to save the people

v. 7 – Massah and Meribah means “testing and quarreling”

3 incidents all focusing on the peoples complaining!!!

Life in the desert was hard, but many of us would not have fared any better.

Notice the nature of the complaining was different (this was a rebellious complaining)
Job, Psalms – these people complained, but it wasn't rebellious. They complained with faith

Exodus 20:20 – Reasons for testing the people (learn obedience from trials, tests, temptations, etc.)

OT God vs. NT God

So many people talk about the OT God being a God of wrath and the NT God being a God of love and grace. Is this comparison right?

OT grace: Freeing people from Egyptian bondage

Deut. 1:31, Hosea 2:14, Nehemiah 9:21

He is a God of both and we see both in both OT and NT

John 6:41-59 – Just as manna was the only food to keep them alive, Christ is the “bread of life”
(only way to heaven)

One lesson to be learned is that the church should not follow the same example.

Jesus is a new Moses, church is the new Israel

Do we grumble and complain within the church today?

What do we grumble and complain over?

What are our real needs?

What is the key to happiness?

How can we keep from becoming like them?

Phil. 4:11-13

Preparing for God

Chapter 19: 1-8 – **A challenge**

v. 4 – God’s power and God’s protection

v. 5 – What Israel must do

- 1.) Obey God’s voice
- 2.) Keep God’s covenant

If they do that what will happen:

- 1.) Be God’s possession
- 2.) Kingdom of priests
- 3.) Holy nation

v. 7-8 – Moses goes back, challenges the people (elders), they agree

Chapter 19: 9-15 – **Consecrate themselves**

- 1.) Wash their clothes
- 2.) Abstain from sexual relations for those 3 days
- 3.) Restricted movement (mount was off limits) – Anyone who came near, including animals, were to be stoned or shot with arrows. Only when ram’s horn sounded was it safe.

Chapter 19:16-25 – **Message of Caution**

What accompanied God’s manifestation?

- 1.) Thunder and lightning
- 2.) Thick cloud
- 3.) Exceedingly loud sound of a trumpet
- 4.) Fire and smoke
- 5.) Earthquake

- During this section there are several reminders that no one should attempt to come to the Lord.
- The tip of the mount has become like the “Holy of Holies” where only Moses and Aaron could enter.

What can we learn from this encounter with God?

- 1.) Preparation for his arrival/Preparation for coming into His presence
- 2.) His holiness (the power of His arrival, no one being able to approach Him)

Chapter 20

v.2 – God introduces Himself

- 1.) The Lord
- 2.) Your God
- 3.) The One who brought you out of Egypt

Commandment #1

v. 3 – This is the “who” of worship

- 1.) It is possible to worship other “gods”
- 2.) That idea is an attractive idea
- 3.) Man often has a tendency to go in that direction

I completely understand that we are no longer under the 10 commandments, but is commandment #1 relevant to us today?

What are other gods in our society? (Let us not forget that many still worship “gods”)

2 – No graven images

Religious art was permitted, it was abundant in the Tabernacle and the Temple.

Intent is to prohibit idolatry.

Notice the reason attached to this idea: Yahweh is a jealous God. Does not tolerate divided allegiance.

#3 – Taking the Lord’s name in vain

Hebrew word translated vain means “to be empty, worthless”

Invoking God’s name in jest

#4 – Observe the Sabbath

God Himself set the pattern for this observance. Parallel to Sunday?

#5 – Honor parents

Honor goes beyond obedience. (This verb is often used with God as the object)

A promise is attached – Live long

Significant that mother is mentioned here, why?

#6 – No murder

The Law regarded life as sacred. Later Jesus extended this commandment to include anger and verbal abuse of another (Matt. 5:21-22)

7 – No adultery

Sanctity of marriage – Jesus extended this commandment to include lust (Matt. 5:27-38)

#8 – No stealing

Property rights were protected.

#9 – No bearing false witness (lying)

Trust was protected

#10 – No coveting

Heart as well as actions were to be guarded from sin.

Interesting points about the 10 commandments

1. 2 stone tablets, maximum dimensions would have been 2 ft. by 3 ft.

2. Many believe the first 5 were mans duty to God and the last five represent mans duty to man (Matt. 22:37-39)

Differences between the OT Law and NT (Hebrews 8:6-13; 2 Corinthians 3:1-18)

- 1.) Murder – Anger
- 2.) Adultery – Lust
- 3.) Giving 10% - cheerfully
- 4.) Letters of tablets – Letters of the heart
- 5.) Kill/death – Spirit/life
- 6.) Glory – more glory
- 7.) Veil face – veil heart

Proper place to meet God was at the altar.

- 1.) Altar made of earth or stone
- 2.) If the altar was made of stone it was not to be built of dressed (cut) stone. Probably to avoid temptation to carve images on stones of altar.
- 3.) Every place God caused Him name to be remembered (appeared in visions, voice, or action)
- 4.) No steps – Not to expose nakedness (shame, embarrassment – Garden of Eden). Sacrifice depicted a covering of sin, exposed nakedness destroyed that symbol. Served at stepped altars, instructed to wear linen undergarments.