



EXODUS

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INSTRUCTOR BIOGRAPHY

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Biography:

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Russell and his wife Dee are blessed with three children - Ross, John and Kati. Ross and John are both graduates of the Southwest School of Bible Studies and currently serve as ministers in the Lord's church. Kati is married to Tony Lopez who is also currently serving as a minister in the Lord's church.

These Course Notes were developed from the original WVBS Course Notes.

INTRODUCTION

MEANING OF "EXODUS"

The English name of the book, Exodus, comes from the Septuagint (Greek translation of the Hebrew Old Testament). The word "Exodus" describes the deliverance of the Israelites from Egyptian bondage. Exodus means: "road out" or "going out."

WRITER

We want to make it clear that God is the author of this book, through the inspiration of the Holy Spirit (2 Peter 1:20-21). The writer God used to reveal the words of this book is Moses.

2 Peter 1:20-21, "Knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit."

Inspiration means that the information in the book can be relied on and is completely accurate and trustworthy. Moses was not only the central figure in the book, but was also an eyewitness to the events recorded in it. Who better to record this information?

DATE

About 1,400 B.C.

PLACE

The book has three settings: in Egypt (Exodus 1-12); the trip to Sinai (Exodus 12-18); at Sinai (Exodus 19-40).

TIME COVERED

From the death of Joseph to the setting up of the tabernacle at Mount Sinai.

LESSONS FOR TODAY

1. God is in control of men and nations in order to bring about His will for mankind (Romans 9:6-21).

2. Moses emphasized repeatedly to the Israelites that God's **love** for you caused Him to give you His Law, and your **love** for God will cause you to keep His Law.

BACKGROUND

- A. The book of Exodus is a "connecting link." It shows the movement of Israel from a tribe into a nation. The nation through whom the Messiah would come.
 - 1. It shows that God did not forget His promise to Abram (Genesis 12:1-3).
 - 2. It shows how God raised up Moses to be their lawgiver and liberator.
 - 3. It tells of the Passover (points to Jesus - God's Lamb in removing sin).
 - 4. It contains the Law given at Sinai.
 - 5. It gives details of the Tabernacle.

- B. It is a book of history.
 - 1. From the death of Joseph to the setting up of the Tabernacle at Sinai.
 - 2. Period of time: chapters 3 through 40 cover only two years of history.
 - a. The last year before the Israelites leave Egypt, and
 - b. The first year of their journey.

- C. Major points of the book:
 - 1. The Passover.
 - 2. The Law.
 - 3. The Tabernacle.

- D. There are four words, when combined, which describe this entire book:
 - 1. Deliverance
 - 2. Journey
 - 3. Law
 - 4. Tabernacle

- E. It is a record of the redemption and consecration of Israel as the covenant people of God.

THE MESSAGE OF EXODUS

- A. Redemption - God keeps His promise to make a great nation of Abraham.
- B. This nation has two purposes:
 - 1. Maintain the race in which the Messiah was to be born.
 - 2. Preserve and keep the written Word of God.
- C. To point to Christ.
 - 1. Christ like Moses, He delivers people from bondage.
 - 2. Christ like the Passover lamb, He was sacrificed to save people from death.
 - 3. Christ like Aaron, He is the High Priest.

EXODUS - A BOOK OF REDEMPTION

- A. God kept His promise to make a great nation of Abraham.
- B. God kept His promise to give them the land of Canaan.
- C. God kept His promise to bring Israel back out of Egypt.
- D. God is keeping His promise to Abraham to bless all people through his Seed.
- E. Exodus is the record of the redemption and consecration of Israel as the covenant people of God.

THREE DIVISIONS OF EGYPTIAN HISTORY

OLD KINGDOM

about 2680 - 2180 B.C.

Memphis was the capital.

Thebes would eventually become the capital.

MIDDLE KINGDOM

about 2050 - 1650 B.C.

Hyksos = Shepherd kings.

Semitic tribes.

NEW KINGDOM

about 1550 - 1050 B.C.

Pharaohs = Kings.

EXODUS OUTLINE

- I. The Hebrews in Egypt 1:1-12:36
- II. The Hebrews from Egypt to Sinai 12:37-18:27
- III. The Hebrews at Sinai 19:1-40:38

EXPANDED OUTLINE

- I. The Hebrews in Egypt 1:1-12:36
 - A. Egyptian Bondage 1:1-1:22
 - B. Preparation of Moses..... 2:1-4:31
 - 1. The Birth and Rescue of Moses 2:1-10
 - 2. Moses' Preparation 2:11-25
 - 3. Moses' Call 3:1-4:17
 - 4. Moses Returns to Egypt..... 4:18-31
 - C. Struggles with Pharaoh..... 5:1-11:10
 - 1. The Apparent Failure 5:1-7:7
 - 2. The Plagues 7:8-11:10
 - D. The Passover..... 12:1-36
- II. The Hebrews from Egypt to Sinai 12:37-18:27
 - A. The Exodus..... 12:37-15:21
 - 1. The Departure from Egypt..... 12:37-51
 - 2. The Consecration of the First-born..... 13:1-16
 - 3. Divine Guidance 13:17-22
 - 4. Crossing the Red Sea 14:1-31

5.	The Song of Moses	15:1-21
B.	The Journey to Sinai	15:22-17:16
1.	Bitter Waters Made Sweet	15:22-26
2.	Seasons of Refreshing	15:27
3.	Bread from Heaven	16:1-36
4.	Water from the Rock	17:1-7
5.	Conflict and Victory	17:8-16
C.	Jethro's Visit	18:1-27
III.	The Hebrews at Sinai	19:1-40:38
A.	The Law Given	19:1-24:18
1.	The Covenant with Jehovah	19:1-25
2.	The Ten Commandments	20:1-17
3.	The Secondary Laws	20:18-23:33
4.	Sealing the Covenant	24:1-11
5.	Moses Ascends the Mountain	24:12-18
B.	The Pattern of the Tabernacle Given	25:1-31:18
1.	The Materials	25:1-9
2.	The Ark and Mercy Seat	25:10-22
3.	The Table of Showbread	25:23-30
4.	The Golden Lampstand	25:31-40
5.	The Coverings	26:1-14
6.	The Framework	26:15-30

7.	The Veil and Curtains.....	26:31-37
8.	The Altar of Burnt Offering	27:1-8
9.	The Court of the Tabernacle	27:9-19
10.	The Oil for the Lamps.....	27:20-21
11.	The Priestly Garments	28:1-43
12.	The Consecration of the Priests.....	29:1-46
13.	The Altar of Incense	30:1-10
14.	The Ransom Money.....	30:11-16
15.	The Laver.....	30:17-21
16.	The Anointing Oil.....	30:22-33
17.	The Incense	30:34-38
18.	The Builders.....	31:1-11
19.	The Sabbath	31:12-17
20.	The Tables of Stone.....	31:18
C.	Idolatry of the Hebrews	32:1-34:35
1.	The Golden Calf.....	32:1-6
2.	The Penalty	32:7-29
3.	Moses' Intercession	32:30-33:23
4.	The Covenant Renewed	34:1-27
5.	The Shining of Moses' Face.....	34:28-35
D.	Construction and Dedication of the Tabernacle	35:1-40:38
1.	The Sabbath	35:1-3
2.	The Materials	35:4-36:7

3. The Preparation Completed 36:8-39:43
4. The Tabernacle Erected and Dedicated..... 40:1-38

EXODUS EXPOSITION

I. THE HEBREWS IN EGYPT 1:1-12:36

A. EGYPTIAN BONDAGE Ch 1

1:1-7 The beginning of the fulfillment of God's promise to make of Abraham a great people.

Was filled - Literally this means swarmed (verse 7). This does effect Pharaoh's thinking.

THE HOUSE OF ISRAEL AS THEY ENTERED EGYPT

The children of Leah (32):

Reuben and four sons	5
Simeon and six sons	7
Levi and three sons	4
Judah and five sons (of whom two were dead) and two grandsons	6
Issachar and four sons	5
Zebulun and three sons	4
Dinah	1

The children of Zilpah, considered as Leah's (16):

Gad and seven sons.....	8
Asher and four sons, one daughter and two grandsons	8

The children of Rachel (14):

Joseph (see below)	
Benjamin and ten sons	11

The children of Bilhah, considered as Rachel's (7):

Dan and one son	2
Naphtali and four sons.....	5

Total of those "who came with Jacob into Egypt" 66

To these must be added Jacob, Joseph and his two sons 4

Total of Israel's house 70

1:8 400 years have passed since Joseph.

1:9-10 The Jews continued to be foreigners in religion and customs.

a. Their rapid increase caused mistrust in the Egyptians.

Numbers 1:45-46, "So all who were numbered of the children of Israel, by their fathers' houses, from twenty years old and above, all who were able to go to war in Israel— all who were numbered were six hundred and three thousand five hundred and fifty."

b. They felt they must reduce this assumed threat against them.

c. The real reason is Pharaoh regarded them as subjects and did not want them to leave his domain!

d. Pharaoh was not afraid of any conquest by the Jews, but rather the loss of subjects!

1:11-22 Three Plans to Suppress the Jews:

1st - Heavy burdens. 11-15

2nd - Midwives to kill all new-born males. 16-21

3rd - All Egyptians to kill all new-born males. 22

B. PREPARATION OF MOSES..... Ch 2-4

1. THE BIRTH AND RESCUE OF MOSES2:1-10

2:1-2 Birth of Moses - his father is Amram. His mother (Jochebed) hides him for three months. He was a beautiful child.

2:3-4 Jochebed then puts him in an ark (box). His sister (Miriam) watches until Pharaoh's daughter finds him and takes him home to raise.

2:5-9 The daughters of Pharaoh were independent: They ruled their own houses, and had their own rules for their houses. This is how she could take Moses in even though he was a Hebrew baby. This gives him the very best education the land could give.

2:10 Moses - The name means "brought forth."

The wisdom of Egypt was used by God for the establishment of the nation of Israel. We see God's providence in this. We see God keeping His promises.

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

2. MOSES' PREPARATION2:11-25

2:11-15 When Moses is 40 years old he kills an Egyptian who was beating one of the Jews. Moses flees to Midian because Pharaoh sought to kill him.

Acts 7:23-24, "Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel. And seeing one of them suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian."

Acts 7:25-29, "For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand. And the next day he appeared to two of them as they were fighting, and tried to reconcile them, saying, 'Men, you are brethren; why do you wrong one another?' But he who did his neighbor wrong pushed him away, saying, 'Who made you a ruler and a judge over us? Do you want to kill me as you did the Egyptian yesterday?' Then, at this saying, Moses fled and became a dweller in the land of Midian, where he had two sons."

2:16-22 Moses lives with Reuel and marries one of his daughters.

Reuel was also called Jethro (Exodus 3:1) and Raguel (Numbers 10:29 KJV).

They have a son and name him Gershom (verse 22).

Gershom = "banishment; to drive out; thrust out."

2:23-25 Pharaoh dies and a new man comes to the throne. He oppresses the Israelites and God hears their pleas.

3. MOSES' CALL.....3:1-4:17

3:1 Jethro...the priest of Midian - He is a priest of Jehovah (compare chapter 18, especially verses 11-12). God still had people who loved Him among the Gentiles.

Horeb = Sinai

3:2-5 The bush is burning, but it is not being consumed.

"The Angel of Lord" = Jehovah

Verse 2 - Angel of the Lord

Verse 4 - The Lord (Jehovah). God (Elohim).

Verse 6 - I am the God of your father.

Verse 11 - Moses said to God.

Verse 14 - God said to Moses, I AM WHO I AM. The great I AM. In the New Testament Jesus clearly identifies Himself as the great "I am" (John 8:58).

Verse 15 - Moreover God said to Moses.

3:6-7 I am the God of your father - the God of Abraham, the God of Isaac, and the God of Jacob - Notice it is "I am" (present tense) not "I was" (past tense). Jehovah is the God of the living NOT a god of the dead. This is clear evidence of a life after this life, eternal life with God.

Matthew 22:31-32, "But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living."

Mark 12:26-27, "But concerning the dead, that they rise, have you not read in the book of Moses, in the burning bush passage, how God spoke to him, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is not the God of the dead, but the God of the living. You are therefore greatly mistaken."

3:8 A land flowing with milk and honey - This was a figure of speech meaning that the land was rich in natural resources, with plenty of water, pastures and abundance of fruit trees.

Jeremiah 32:22, "You have given them this land, of which You swore to their fathers to give them—a land flowing with milk and honey."

Ezekiel 20:6, "On that day I raised My hand in an oath to them, to bring them out of the land of Egypt into a land that I had searched out for them, 'flowing with milk and honey,' the glory of all lands."

3:9-12 Previously Moses wanted to be a liberator by his own hand, but now he is 40 years wiser. It is time for him to lead the children of Israel.

The Four Excuses of Moses:

1. Who am I to go to Pharaoh? (Exodus 3:11)
2. Who shall I say sends me (by whose authority)? (Exodus 3:13)
3. They will not believe me nor obey me (Exodus 4:1)
4. I am not eloquent and am slow of speech (Exodus 4:10).

3:13-17 Say to the children of Israel, I AM has sent you - This shows two attributes of God:

- a. God is Eternal - this phrase is spoken in the present tense and shows timelessness. Jehovah was here before He created time and will be here after He brings time to an end.
- b. God is Self-Existent - God is sufficient to Himself. God needs nothing from man in order to exist.

John 8:58, "Jesus said to them, 'Most assuredly, I say to you, before Abraham was, I AM.'"

Revelation 1:8, "'I am the Alpha and the Omega, the Beginning and the End,' says the Lord, 'who is and who was and who is to come, the Almighty.'"

God has all authority.

3:18-20 The Lord God of the Hebrews has met with us - Moses represented ALL of Israel.

3:21 You shall not go empty handed

Exodus 12:35-36, "Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing. And the LORD had given the people favor in the sight of the Egyptians, so that they granted them what they requested. Thus, they plundered the Egyptians."

3:22 But every woman shall ask of her neighbor - The KJV uses the word "borrow," but the Hebrew word actually means to "ask." Otherwise they would have stolen the goods by not returning them after having "borrowed" them!

4:1 These signs are given to convince the Hebrews that Jehovah actually appeared to Moses. It has now been about 400 years since God had spoken to these people directly. Why should they believe He has started to speak to them now?

4:2-5 1st Sign: Serpent - Could this represent Satan? We are not told.

4:6-8 2nd Sign: Leprosy - Could this represent uncleanness? We are not told.

4:9 3rd Sign: Water to Blood - the Nile is life giving and associated with the god Osiris.

THEREFORE: Jehovah has power over all!

Moses was entrusted with the Word of God and was also empowered with God's power. Moses is the first worker of miracles — a type of Christ!

4:10 Moses' 4th excuse - but based on physical shortcoming.

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

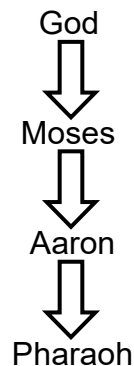
Exodus 4:16, "So he shall be your spokesman **to the people**. And he himself shall be as a mouth for you, and you shall be to him as God."

Exodus 4:28-31, "So Moses told Aaron all the words of the LORD who had sent him, and all the signs which He had commanded him. Then Moses and Aaron went and gathered together all the elders of the children of Israel. And Aaron spoke all the words which the LORD had spoken to Moses. Then he did the signs in the sight of the people. So, the people believed; and when they heard that the

LORD had visited the children of Israel and that He had looked on their affliction, then they bowed their heads and worshiped."

- 4:11 God has power over all of nature. God would be with Moses and make him as eloquent as he needed to be.
- 4:12 Promise of inspiration!
- 4:13 O my Lord, please send by the hand of whomever else You may send - The real reason comes here. Moses is still not convinced and did not want to go!
- 4:14 The anger of the Lord was kindled against Moses - Moses is not willing to do God's will. This is what we can expect when we sin!
- 4:15 This is another promise of inspiration.
- 4:16 You shall be to him as God - In other words, the word of God would come to Aaron by and through Moses.

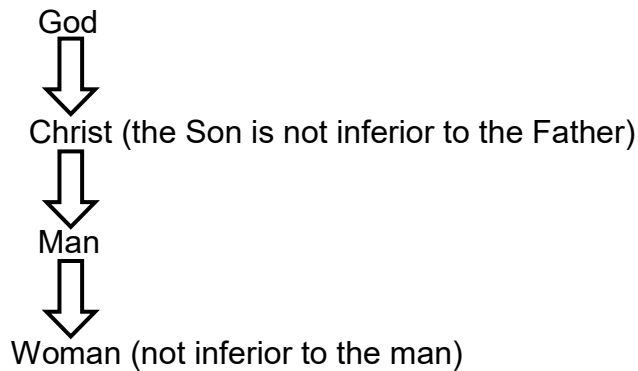
Chain of Authority in Exodus:



When Aaron spoke, it is said that Moses spoke! Moses was to be as God to Aaron. In other words, the word of God would come to Aaron by and through Moses.

Exodus 7:1-2, "So the LORD said to Moses: 'See, I have made you as God to Pharaoh, and Aaron your brother shall be your prophet. You shall speak all that I command you. And Aaron your brother shall tell Pharaoh to send the children of Israel out of his land.'"

Chain of New Testament Authority:



1 Corinthians 11:3, "But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God."

God the Son is not inferior to God the Father. The woman is not inferior to the man. This is simply a chain of command showing authority.

Galatians 3:26-28, "For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

Christ, through the Holy Spirit, gave authority by and through the written word (Bible) only!

Matthew 28:18, "And Jesus came and spoke to them, saying, 'All authority has been given to Me in heaven and on earth.'"

2 Timothy 3:16-17, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."

Revelation 22:18-19, "For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book."

4. MOSES RETURNS TO EGYPT..... 4:18-31

4:17 The rod - a visual aid for Moses.

4:18-20 Moses, who is 80 years old at this time, is still courteous to his elders.

4:21 I will harden his heart - Who hardened Pharaoh's heart?

Exodus 9:34, "And when Pharaoh saw that the rain, the hail, and the thunder had ceased, he sinned yet more; and he hardened his heart, he and his servants."

It is the word of God that hardens or softens the heart. It is the same word, but the condition of the heart's reception to the word can be different.

- a. The same word can harden one heart and soften another.
- b. The same sun can melt wax and harden clay.
- c. The hearts of Moses and Aaron were receptive to God's word. Their heart was softened.
- d. Pharaoh did not like God's word, so his heart was hardened by God's word.

God allows the truth of His word to effect minds.

- a. He does this without any supernatural force or influence.
- b. The effect His word has on evil minds is to irritate, to enrage and to harden their hearts (compare Romans 9:9-21).
- c. This is how they react to God's good word.

God did not force Pharaoh to continue in his rebellion and defiance, but He did punish him for it. A part of that punishment was to give him up to a reprobate mind, stubbornness, pride and false confidence (compare Romans 1:24-32).

4:22 My son, My firstborn - The nation of Israel is referred to as God's firstborn, but not His only child. This implies the inclusion of the Gentiles as children of God, BUT not in the position of the firstborn.

4:23 Pharaoh claimed to be the son of the Egyptian god Ra, but Israel was the firstborn of Jehovah.

4:24-26 Moses was sent out to do the will of God, BUT the will of God was not being carried out in his own house. Moses must first prove himself faithful in his own house.

The Lord met him and sought to kill him - How God sought to kill Moses we do not know. Any attempt to say how is to go beyond what the Scripture has told us.

A husband of blood - Zipporah is merely saying she has saved Moses' life by the blood shed during the circumcision. So, Jehovah allowed Moses to live.

4:27 Aaron sent to rejoin Moses.

4:28-31 NOTICE: It is Aaron who spoke to the people AND who worked the miracles (compare Exodus 4:16).

All of the elders - There could have been as many as 500 within the 2.5 to 3 million Israelites (Numbers 1:45-46).

C. STRUGGLES WITH PHARAOH Ch 5-11

1. THE APPARENT FAILURE 5:1-11:10

5:1-9 "A get acquainted visit." Moses now has Pharaoh's attitude confirmed to him.

Who is the Lord? I do not know the Lord - There were over 2,000 gods in Egypt.

Pharaoh may have believed they were just being lazy. He may have reasoned that if they had enough free time to plan a trip to go out and worship three days, they had more time to work.

5:10-14 Punish the Hebrew leaders for not meeting quotas.

5:15-21 Progression of the Hebrew acceptance of their plight.

Why do you blame us?

- a. The blame is in your own people.
- b. Acceptance of Pharaoh's edict.
- c. Blame Moses.

THIS WAS THEIR FIRST MURMURING!

Compare Progression of sin:

- a. Abhorrence when sin is first before us,
- b. Repugnance, but not as bad as first considered,
- c. Tolerance of the sin in others,
- d. Approval of the sin in others, then
- e. Embrace the sin in ourselves.

5:22-23 When in trouble go to God, BUT learn that His ways are best even if we don't understand.

The answer to this question is found in John 13:7, "Jesus answered and said to him, 'What I am doing you do not understand now, but you will know after this.'"

[In Exodus 6:1-8 we see, Reassurance - this was also foreseen - all is on schedule.]

6:1-2 Strong arm - This means by force!

6:3-5 Jehovah - a keeper of promises (compare 6-8).

6:6-8 God confirms a three-way promise:

- a. Freedom,
- b. God's People, and
- c. Promised Land.

We can compare this to the Lord's

- a. Freedom from sin,
- b. God's people as His church,
- c. The promised land of heaven.

[In Exodus 6:9-11 - Oppression causes internal pressure - hopelessness, anguish and fear.]

6:9-12 Uncircumcised lips - Literally this means: "heavy of mouth" - as though physically impaired.

6:13 Reinforcement by restatement of commands (orders).

[In Exodus 6:14-27 we find genealogies to show Moses' and Aaron's right to be numbered as Israelites.]

6:14-25 Eleazar's son is named Phinehas.

6:28-30 Repeat of verse 12.

7:1-3 This is God's answer to the objection of Moses in Exodus 6:28-30.

7:4-5 Two reasons for the plagues:

- a. Bring Israel out of bondage by a mighty arm (power), and
- b. All the Egyptians (Gentiles) shall know Jehovah is God.

7:6 Moses and Aaron are convinced and obey.

7:7 Ages at this time:

- a. Moses - 80.
- b. Aaron - 83.

Deuteronomy 34:7, "Moses was one hundred and twenty years old when he died. His eyes were not dim nor his natural vigor diminished."

2. THE PLAGUES.....7:8-11:10

7:8-10 Pharaoh's magicians try to imitate the miracle, but they do not have real power (compare "lying wonders" of 2 Thessalonians 2:8-12). Aaron's rod swallows their rods to show dominance.

7:11-13 Names? Perhaps these were Jannes and Jambres.

2 Timothy 3:8, "Now as Jannes and Jambres resisted Moses, so do these also resist the truth: men of corrupt minds, disapproved concerning the faith."

7:14-25 [1st - WATER TO BLOOD]

This shows dominance over the false god of the Nile (Hapi).

7:22 Pharaoh's magicians also can in some way imitate this plague. Pharaoh's heart is hardened and he will not let Israel go!

8:1-15 [2nd - FROGS]

8:7 Pharaoh's magicians imitate this plague but cannot remove it.

8:9 Pharaoh is allowed to set the time for the removal of the plague.

8:15 Pharaoh hardened his own heart and did not let Israel go.

8:16-19 [3rd - LICE]

The lice were very small and biting, and would have gotten into the eyes, ears and noses of the people.

8:18 Pharaoh's magicians could not duplicate this miracle.

8:19 This is the finger of God - They are saying, "Moses and Aaron did not do this, their God did this. Do not expect us to do this miracle!"

Again, Pharaoh refuses to let the Israelites go.

8:20-32 [4th - FLIES]

These flies fasten themselves to your body, especially the edges of the eyelids.

8:22-23 Israel must also begin to learn. They had suffered the first plagues but not this one.

The plagues show three things about Jehovah:

- a. Israel's God is the author of the plagues,
- b. He also has authority over Egypt, and

c. He is absolute God with supreme authority.

Make a difference - This means "make a deliverance" or "set a ransom."

8:25 1st Compromise Pharaoh tries to make: Go sacrifice in the land.

8:26 Their sacrifice would not be acceptable to the Egyptians.

Abomination - This does not have to do with the sacrifice itself, BUT with the method (the sacrifices will not be clean and neat, and they will not be according to the Egyptian sacrificial rites).

8:27 We must obey the Lord rather than men.

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

8:28 2nd Compromise Pharaoh tries to make: Go, but do not go too far.

Intercede for me!

8:32 Again Pharaoh hardened his heart and would not let Israel go.

9:1-7 [5th - PESTILENCE]

NOTE: The 4th and 5th plagues are merely announced to Pharaoh, Moses and Aaron do not use the rod or any other means.

This was a fatal disease to cattle. It affected not only the flocks and herds but the camels, horses and donkeys.

9:4 Livestock (cattle) = living property.

9:6 All of the livestock of Egypt died - Only all of the livestock left in the fields (compare verse 3).

BEWARE: "All" is often qualified, as it is here and in Revelation 21:8.

Revelation 21:8, "But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and **all liars** shall have their part in the lake which burns with fire and brimstone, which is the second death."

This actually refers to unrepentant liars.

- 9:7 Pharaoh verifies the sparing of Israel. But he still will not let Israel go!
- 9:8-12 [6th - BOILS]
- Boils in sores!
- 9:9 Boils = red, tender, inflamed skin that turns into tiny bumps or pimples.
- 9:10 Scattered the ashes toward heaven - as if into the faces of the Egyptian false gods.
- 9:11 The magicians could not protect Pharaoh, much less themselves. God shows His power over the magicians. This is the first plague directly on man himself.
- 9:12 Jehovah had hardened Pharaoh's heart and he would not let Israel go.
- 9:13-35 [7th - HAIL]
- 9:16 This is why this man is Pharaoh:
- a. That Jehovah may show His power in (over) him, and
 - b. That Jehovah's name will be declared in all the earth.
- 9:19 There is a saying, "To be forewarned is to be forearmed." This means if you know about a problem or situation in advance, you will be able to deal with it when you need to.
- 9:20 Some FEARED the Lord.
- 9:21 Some DID NOT FEAR the Lord.
- 9:22-25 It broke everything with limbs.
- 9:26 Israel is spared again. This should build faith in them and even the Egyptians.
- 9:27 Pharaoh calls for Moses for the first time.
- This time - Notice that his repentance is shallow. However, he does claim he will let Israel go.

- 9:28-30 Moses knows Pharaoh is not sincere.
- 9:31-32 Only the young crops were ruined.
- 9:33-35 Pharaoh's change of heart - he still will not let Israel go.
- 10:1-20 [8th - LOCUSTS]
- 10:1-6 What is left after the hail and lightning is to be lost now!
- 10:7 Good Advice! Listen!
- Snare = "trap." In other words, this means destruction.
- Men - Literally this is "people."
- 10:8 Moses and Aaron summoned again.
- BUT who is going? This question has already been answered.
- 10:9 Everyone and everything!
- 10:10 This is a comment of contempt.
- Evil is ahead of you - Literally this is, "Evil is before your face" = "you have evil in view!"
- 10:11 Not so! = I will not let you do the evil you have planned. Pharaoh is hardening his heart again.
- 3rd Compromise: Only the men may go.
- Good cannot compromise with evil!
- 10:12 Come upon - This phrase is used of invading armies (compare Joel 1:6, 15; 2:1).
- 10:13 1½ days to blow in this plague. This illustrates Jehovah's power extends well beyond the borders of Egypt!
- 10:14 This is the worst plague of locusts ever. They had had locusts before, but never over the whole country all at once.

- 10:15 Compare Revelation 9:3-10.
- 10:16-19 Haste! Admission of Sin! Complete removal of the locusts.
- 10:20 But the Lord had hardened Pharaoh's heart. He still would not let the people go.
- 10:21-29 [9th - DARKNESS]
- 10:21-23 Unannounced plague.
- Darkness which may even be felt - This described in a very dramatic way.
- 10:24 4th Compromise: Take everyone, but leave everything else behind! There would be no way of survival without their animals.
- 10:25 Moses again broadens his demands on Pharaoh.
- 10:26 No one and no thing is to be left behind. Complete rejection of Pharaoh's compromise! In our day truth must not compromise with error.
- 10:27 The Lord is still hardening Pharaoh's heart and he still refuses to let the people go.
- 10:28 Pharaoh is angry! He threatens Moses with death.
- 10:29 There will be need for haste after the next plague for God had said the Egyptians would force them out, so Moses agrees with Pharaoh! (compare Exodus 6:1). Pharaoh will drive them out with a strong hand.
- 11:1-10 [10th - DEATH OF THE FIRSTBORN]
- 11:1-3 This was spoken to Moses prior to his last interview with Pharaoh.
- 11:4-10 This is a part of Moses' last interview with Pharaoh.
- 11:5 From the highest to the lowest. This includes animals as well.
- 11:7 Against none of the children of Israel shall a dog move its tongue - Dogs move their tongues in order to growl or bite.
- 11:8 Pharaoh's servants will plead to Moses for Israel to leave them.

Although Moses is patient, he has had enough! He is responding in just the same way Jehovah does today.

11:10 But Pharaoh will still not let Israel go.

D. THE PASSOVER..... 12:1-36

In Exodus 12:1-28 we find the institution of the Passover. The first two promises of Exodus 6:6-8 are now to be fulfilled. God decrees that Israel, as a nation, are to consecrate themselves. In the Passover Feast they are to have an inward separation from Egypt and heathen ways, just as they will have an outward separation from the land of Egypt. There will be a physical separation and a spiritual separation.

12:1-2 A new calendar.

12:3 Only the members of one family should unite for this feast, this is not to be a big gathering!

12:4 Only if there are not enough people in the one family to eat the lamb, then they are to join with their neighbor.

12:5 Without blemish = symbol of the purity of the true sacrifice to come. What does this represent? Christ!

This could be a sheep or a goat

12:6 Each was to sacrifice his own, but all were to do it at the same time.

Evening = sunset.

12:7 The two posts and lintel represented the household. There was no common altar for the Jews, therefore they also represented altars. A common altar is required later (compare Deuteronomy 16:5-6).

12:8-9 Eaten whole - no broken bones. Keep the integrity of the body. This points to the perfect sacrifice of Jesus (compare John 19:36).

unleavened bread - In most instances in the Scriptures leaven represents sin (Matthew 16:6, 11-12; Mark 8:15; Luke 12:1; 1 Corinthians 5:6-8; Galatians 5:9). While leaven usually represents sin and corruption, it was in one case used to symbolize growth and the spread of the gospel (Matthew 13:33).

Bitter herbs - Since this was a type of the sacrifice of Christ it was proper to use these bitter things at this time (compare Isaiah 53:10-11; Luke 22:44).

12:10-11 In haste!

Loins girded - so as to not impair:

- a. Walking,
- b. Running and
- c. Battle.

Shoes - for hard ground, not bare-footed.

Staff - all-purpose tool. Be ready for everything.

12:12 Judgment upon the gods comes through (or upon) their worshipers, the people who follow these false gods (compare Jeremiah 51:47).

12:13 י = Jehovah.

12:14 Throughout your generations - This is a Hebraism that can mean forever, but usually it means into the ages or through your generations. This does not mean that it will never cease.

12:15 To take leaven was to reject the pure life and, therefore, was severance from Israel. The punishment is severe. They need to learn concerning Jehovah God.

1 Corinthians 5:6-8, "Your glorying is not good. Do you not know that a little leaven leavens the whole lump? Therefore, purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore, let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

12:16 Only the work necessary to prepare food was allowed.

12:17 Armies = hosts (great number of people). Israel did not have a standing army at this point.

12:18-20 Stranger/Native of the land (sojourner) - a non-Israelite who lived among them, no matter how long. He was not considered one of them because he was not circumcised.

12:21 Pick out - This means to choose.

12:22 Only those protected by blood are saved.

Hebrews 9:22, "And according to the law almost all things are purified with blood, and without shedding of blood there is no remission."

12:23 The reason for the blood.

12:24-27 REMEMBER!

Teach your children! Faith and Obedience: Faith alone will not save (James 2:17-26).

Faith - worship.

12:28 Went away and did so - Obedience

12:29-30 The plague is given.

12:31-36 Urgent business gets Pharaoh's attention.

Take ALL!

And bless me also = give me a parting blessing (compare Genesis 49).

II. THE HEBREWS FROM EGYPT TO SINAI..... 12:37-Ch 18

A. THE EXODUS 12:37-15:21

1. THE DEPARTURE FROM EGYPT 12:37-51

12:37 600,000 men (could be approximately 2.5 to 3 million total easily).

12:38 Mixed multitude = others who went with them:

a. Servants,

b. Friends and

c. Worshipers of Jehovah.

12:39 Provisions - This means meat or food.

12:40-42 This was God's promise to Abram.

Genesis 15:13-14, "Then He said to Abram: 'Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also, the nation whom they serve I will judge; afterward they shall come out with great possessions.'"

Four hundred and thirty years - The 430 years was from Abraham's call to the time of the Exodus.

a. We must examine all of the biblical information carefully to get a clear understanding of what time period is actually being discussed.

b. As we study the Scriptures we learn that different numbers of years are sometimes given in the text because different things are under discussion.

c. Once we are able to determine what is being discussed we realize that no contradiction exists.

(1) The 400 years was from the weaning of Isaac to the time of the Exodus (Genesis 21:8; Acts 7:6).

(2) The 430 years went from Abraham's call to the time of the Exodus (Genesis 12:1-3; Galatians 3:17).

(3) The first 215 years was their sojourn in Palestine and the last 215 years in Egypt.

d. [For additional information concerning this issue please see the appendices - YEARS IN BONDAGE.]

[In Exodus 12:43-51 we find regulations concerning the Passover.]

12:43-45 No stranger to eat it. Only for the children of Israel.

12:46 Nor shall you break one of its bones - Looking forward to the Messiah.

12:47 ALL of Israel is to eat it.

12:48 Only those under the covenant can eat it.

12:49 The same law is to apply to all:

- a. Israelite, and
- b. Stranger.

12:50-51 Obedience brings deliverance.

2. THE CONSECRATION OF THE FIRSTBORN..... 13:1-16

13:1-2 During the last plague God had set aside the firstborn of Israel and did not kill them. Therefore, they are now His in a very special sense.

13:3-7 REMEMBER!

[In Exodus 13:8-10 they are commanded to: TEACH THE CHILDREN!]

13:8-10 Sign on your head...memorial between your eyes - This is figurative language meaning, let this always be on your mind. Have a spiritual mind.

13:11-13 Jehovah commanded that the firstborn of animals was to be redeemed or sacrificed.

Firstborn of humans are to be redeemed (compare Romans 12:1).

13:14-16 TEACH THE CHILDREN! This is so important it is repeated immediately in the text.

3. DIVINE GUIDANCE 13:17-22

13:17 The long way around.

13:18 In orderly ranks - Armed for the march!

13:19-20 Joseph's bones removed to complete the promise that had been made (compare Genesis 50:25).

13:21 The cloud is always visible. The Cloud is the Angel of God - Christ (compare Exodus 14:19; 1 Corinthians 10:1-4).

13:22 God's presence is constant. God is with His people.

4. CROSSING THE RED SEA.....Ch 14

14:1-2 God is the one providing the direction.

[In Exodus 14:3-9, "This turn in their route was ...not only out of the way, but a very foolish way, according to human judgment. God commanded Moses to take this road, that He might be honoured upon Pharaoh, and show the Egyptians that He was Jehovah (cf. Exodus 14:30-31). Pharaoh would say of the Israelites, 'They have lost their way; they are wandering about in confusion; the desert has shut them in, as in a prison upon which the door is shut'; and in his obduracy (*stubbornness*) he would resolve to go after them with his army, and bring them under his sway again." Keil & Delitsch, Vol 2, p. 43.]

Two reasons for this route:

- a. The Egyptians shall know Jehovah is God (verse 4), and
- b. The Israelites shall know Jehovah is God (verses 30-31).

14:3-4 The wilderness has closed them in - As a prison door (compare Job 12:14; Revelation 3:7-8).

14:5 Fled - Almost the idea of disarray - in a great hurry.

14:6-7 Captains - This would be "royal guards."

Egypt was known for her chariots and cavalry (compare Isaiah 31:3; 36:9).

14:8-9 With boldness (high hand) - The high hand or boldness is Jehovah's (compare Exodus 7:4-5).

[In Exodus 14:10-12 we find: Fear versus faith.]

14:10-11 Because there were no graves in Egypt, have you taken us away to die in the wilderness? A double negative in the original Hebrew for emphasis!

14:12 Murmuring and an exaggeration:

- a. They accepted Moses,
- b. Then they complained, but only after oppression, but
- c. Followed him anyway.

THIS IS THEIR SECOND MURMURING! The First murmuring was Exodus 5:21.

[In Exodus 14:13-15 the message is: "STOP MOANING! START MARCHING!"]

- 14:13 This great force of Egypt will never be seen again.
- 14:14-15 The Lord fights for His people! (compare 2 Kings 6:15-18; Revelation 17:14).
- 14:16 The way of escape is given (compare Jeremiah 29:11; 2 Peter 2:9; 1 Corinthians 10:13; Hebrews 4:16).
- 14:17-18 All of the Egyptians' hearts are hardened so that they will enter into the sea.
- 14:19-20 1st battle maneuver. The Lord begins His "battle" maneuvers.
- 14:21-22 2nd battle maneuver.
- 14:23-24 3rd battle maneuver.
- 14:25 The Egyptians began to realize who they were fighting!
- 14:26-28 4th maneuver.
- 14:29-31 Israel had faith at last (for a season).

5. THE SONG OF MOSES 15:1-21

- 15:1-19 Notice that the song was sung by Moses and the people. Since Moses was inspired by God we must conclude that the song was by inspiration. Therefore, the statements made in the song are to be accepted as God's teaching.
- 15:20-21 Miriam's song.

B. THE JOURNEY TO SINAI..... 15:22-Ch 17

1. BITTER WATERS MADE SWEET 15:22-26

- 15:22 Moving orders.

THIS IS THEIR THIRD MURMURING!

15:23-25 The bitter waters and cure at Marah.

Marah = bitter.

15:26 A lesson in health.

2. SEASONS OF REFRESHING 15:27

15:27 12 wells and 70 palm trees.

3. BREAD FROM HEAVENCh 16

THIS IS THEIR FOURTH MURMURING!

[In Exodus 16:1-3 we see that they are never satisfied. We must beware lest we murmur also!]

16:1-2 Compare Psalm 106, especially: verses 12 and 24.

16:3 "We want the good old days!"

16:4 That I may test them - This is important (compare John 6:31).

16:5 Shall prepare = into actual meals.

16:6-7 Refers to all day or constant perception of the Lord's providence.

16:8 Meat (flesh)...bread - The Lord gave them both.

To murmur against God's leaders is to murmur against God! (compare Numbers 16 - Korah's rebellion).

16:9-10 God hears their murmurings. The people are already forgetting the miracles. They have grown accustomed to the Cloud (God's presence) and are taking it for granted. Do we ever take God's blessing for granted?

Ephesians 1:3, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ."

16:11-14 Again the people must be reminded again of Who is providing for them:

- a. First, they must have the fear (awe and respect that goes with obedience) of the Lord in them, then
- b. He will provide for their needs.

16:15 "What is it?" - The word "manna" literally means, "What is it?"

16:16-17 Immediately instructions are given - specific instructions!

Omer = 5 pints (approximately ½ gallon).

It was sufficient. God takes care of His people.

16:18 God provides for each individual's needs (compare 2 Corinthians 8:10-15).

16:19 Man naturally lays up surplus for tomorrow, but they were told not to do so on these days.

16:20 They did not listen to Moses. Disbelief = disobedience!

John 3:36 (NKJV), "He who believes in the Son has everlasting life; and he who **does not believe** the Son shall not see life, but the wrath of God abides on him."

John 3:36 (ASV), "He that believeth on the Son hath eternal life; but he that **obeyeth not** the Son shall not see life, but the wrath of God abideth on him."

Hebrews 3:18-19, "And to whom did He swear that they would not enter His rest, but to those who did not obey? So, we see that they could not enter in because of unbelief."

Those who disobey do not believe. They do not believe God will punish them.

16:21 Each day was sufficient unto itself (blessings).

16:22-26 Double portions - when God's instructions are followed, He provides. It did not rot as before. God is taking care of them. Their faith should have been strengthened.

(Verses 25-26) - The "Sabbath" is mentioned here because instructions concerning the Sabbath are soon to be given (Exodus 31:12-17).

16:27-30 Why do they not learn? Why do they constantly test the Lord? How long will He put up with them?

How long will He put up with us?

16:31 Description of manna:

- a. White, the color of bdellium (Numbers 11:7) or pearl.
- b. Like a coriander seed (small and round).
- c. It tasted like pastry (wafers) made with honey.

16:32-36 Repeating of the instructions. How long will this blessing last? 40 years.

4. WATER FROM THE ROCK..... 17:1-7

17:1-4 Murmurings - strivings - tried God.

Why so much patience on God's part? Because He will keep His promise to Abraham, Isaac, Jacob and now to Moses. However, that does not take away from individual responsibility.

What is their tempting? Their unbelieving doubt in the gracious presence of the Lord to help them.

17:5-6 Eye witnesses provided.

17:7 Massah = tempting.

Meribah = murmuring (compare Deuteronomy 6:16; Psalm 78; 95:8-9; 105).

Water provided for all the people. For at least 3 million people and all of their animals.

A massive river of water provided.

5. CONFLICT AND VICTORY 17:8-16

17:8-11 Conflict is with Amalek, descendants of Esau (Genesis 36:12). The evil of the Amalekites is mentioned later (Deuteronomy 25:17-19).

17:12-14 Moses is to hold up his hands. The victory belongs to God!

We must also "hold up the hands" (support) elders, deacons, preachers, Bible class teachers and members at all times.

17:15 Jehovah is my banner = Jehovahnissi (KJV).

C. JETHRO'S VISITCh 18

Jethro comes to Moses with Zipporah and Moses' two sons. The Amalekites, Midianites and Israelites are related as they were all descended from Abraham.

18:1-4 Eliezer = "my God is help." Gershom is named in Exodus 2:22 ("banishment" or "thrust out").

18:5-7 A very warm welcome.

18:8 Telling of all!

18:9-10 Great rejoicing. Jethro gives glory to God.

18:11 Omnipotence displayed brings honor due.

18:12-17 A sacrifice by a Gentile to Jehovah. This feast was eaten with Jews and was accepted by Jehovah!

In Exodus 18:13-27 changes made as a result of Jethro's council.

18:18-19 The people would also grow weary waiting for justice.

It is no different today!

18:20-22 Teach and show how to walk and work.

Exodus 18:21-22 - This shows how verse 20 is to be accomplished.

18:23 Literally this means, "If God should preside over the execution of the plan proposed."

Go to their place in peace = to Canaan in good condition.

18:24-27 The advice is taken and implemented. This shows that God approved or He would have intervened!

III. THE HEBREWS AT SINAI..... Ch 19-40

A. THE LAW GIVEN Ch 19-24

1. THE COVENANT WITH JEHOVAHCh 19

19:1-2 The language indicates this was the 1st day of the 3rd month.

19:3 House of Jacob = House of Israel or Children of Israel.

[In Exodus 19:4-9, Jehovah declares He will make of Israel a nation for Himself. They have not been a nation. Law is needed to be a nation. Ruler, law and land needed.]

19:4 I bore you on eagles' wings

Deuteronomy 32:9-12, "For the LORD's portion is His people; Jacob is the place of His inheritance. He found him in a desert land and in the wasteland, a howling wilderness; He encircled him, He instructed him, He kept him as the apple of His eye. As an eagle stirs up its nest, Hovers over its young, spreading out its wings, taking them up, carrying them on its wings, So the LORD alone led him, and there was no foreign god with him."

Isaiah 40:31, "But those who wait on the LORD Shall renew their strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint."

19:5 If - then.

19:6-7 kingdom of priests and a holy nation - This does not **fully** come into effect until the church.

1 Peter 2:5, "You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ."

1 Peter 2:9, "But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light."

Revelation 1:6, "And has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen."

Revelation 5:10, "And have made us kings and priests to our God; and we reign on the earth." (I left out "shall" because it is not supported by the best manuscripts. Christians are currently reigning.)

Titus 2:14, "Who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works."

Christians are His in a very special way. All Christians are priests today.

19:8 The people say, "yes" to Jehovah's leadership.

19:9 More proof for belief in Moses.

19:10-15 Sanctify the people!

- a. Wash your clothes (verse 10),
- b. Set bounds (verse 12), and
- c. No conjugal intercourse (verse 15).

19:16-21 God's glory made known:

- a. The people meet Jehovah (verses 16-18),
- b. Trumpets (verses 16, 19). Compare the use of trumpets in Judges 3:27; 6:34; 7:18; Job 39:24-25.

19:22-24 What priests?

- a. Not Levites!
- b. Not Aaronic!
- c. Patriarchal system - heads of houses.

2. THE TEN COMMANDMENTS 20:1-17

The Ten Commandments Provide Protections

1 st	Protection from False Gods	20:2-3
2 nd	Protection from False Worship	20:4-6
3 rd	Protection from Misusing God's Name	20:7
4 th	Protection of Rest and Remembrance of Creation	20:8-11
5 th	Protection of Parents	20:12
6 th	Protection of Human Life	20:13
7 th	Protection of Marriage	20:14
8 th	Protection of Property	20:15
9 th	Protection of Truth	20:16
10 th	Protection from Evil Desires	20:17

The Ten Commandments

A.	Offenses Against God	1 st - 4 th
B.	Offenses Against Men	5 th - 10 th

20:1-3 THE FIRST COMMANDMENT OF THE LAW - "No other gods before Me."

- a. No gods beyond Me,
- b. No gods in addition to Me,
- c. No gods by the side of Me.

This condemns the worshiping of false gods. It prohibits polytheism and idolatry.

When we see the word "God" in the Scriptures we must understand that there is only one essence of God (Deity), but there are three

Persons within that essence. The Godhead means three distinct Persons - Father, Son and Holy Spirit in one distinct God. We do not worship a plurality of gods. We are to worship the one true God (Deity). There is no other God!

20:4-6 THE SECOND COMMANDMENT OF THE LAW

Addresses itself to worship.

No image of Jehovah is to be made! (compare Deuteronomy 4:14-19).

God will not allow His honor to be given away, or even shared with another (compare Isaiah 42:8; 48:11; Deuteronomy 6:15; Joshua 24:15).

God will not allow worship of any other.

visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me - God visits the iniquity of their fathers on the children only when the descendants continue to walk in the wicked ways of their fathers.

Deuteronomy 24:16, "Fathers shall not be put to death for their children, nor shall children be put to death for their fathers; a person shall be put to death for his own sin."

This is true of physical death addressed here, and also spiritual death. It is the same. We are not responsible spiritually for the sins of our parents.

Ezekiel 18:20, "The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself."

10 COMMANDMENTS CHANGED?

There is one religious group that decided to change the list of the 10 Commandments. Why would they do this? They did this to avoid the obvious hypocrisy of bowing down to the icons, statues and religious idols in their church buildings.

God's command saying, "You shall not make for yourself a carved image" is not found in the list of Ten Commandments they created. Therefore, to avoid having only nine commandments they first pretend that the second commandment (Exodus 20:4-6) is part of first (Exodus 20:3). Then they make an extra commandment so they can reach

the number ten in their list. They do this by spitting the tenth commandment, "You shall not covet" into two commandments.

Oh, the deceitfulness of men!

20:7 THE THIRD COMMANDMENT OF THE LAW

Vain - Literally this mean, "void, empty, without value." The idea is not to lift yourself up to vanity by using God's name in a wrong way.

Three applications:

- a. Do not use God's name to back up a lie (compare Isaiah 59:4; Hosea 10:4; Exodus 23:1; Job 31:5),
- b. Do not use God's name in idle, useless, flippant or irreverent ways (compare Psalm 60:11; 108:12; Malachi 3:14; Psalm 119:37) and
- c. Do not use God's name defiantly or in blasphemy (compare Psalm 139:19).

20:8-11 THE FOURTH COMMANDMENT OF THE LAW

What does "Remember" mean? Israel must have known the story of creation and of God's resting from His creating, but they had never been commanded to rest on this day before. This prohibition goes for all who sojourn in Israel.

- a. According to Exodus 20:8, the Sabbath is the seventh or last day of the week. Since the seventh day of the week is Saturday, the question is, "Should Christians today set aside Saturday as a day of worship?" And, the answer is "No."
- b. Look at 5 reasons why we are not required to keep the Sabbath today:
 - (1) The Sabbath did not apply to anyone prior to the giving of the Law of Moses at Mt. Sinai. The Sabbath has NOT always been binding on mankind.

Deuteronomy 5:2-3, "The LORD our God made a covenant with us in Horeb. The LORD did not

make this covenant with our fathers, but with us, those who are here today, all of us who are alive."

Nowhere in the Bible is there any hint that people practiced the Sabbath from Adam to Moses.

- (2) The purpose of the Sabbath was a sign between God and Israel.

Exodus 31:16-17, "Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed."

The Sabbath was FOR ISRAEL. After the Law of Christ was given, never again do we find the commandment to keep the Sabbath.

- (3) The point of the Sabbath was to remind Israel how God delivered them from Egypt. Immediately after God commanded the Israelites to keep the Sabbath (Deuteronomy 5:12-14), He says in the next verse,

Deuteronomy 5:15, "And remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there by a mighty hand and by an outstretched arm; therefore, the LORD your God commanded you to keep the Sabbath day."

This was something special between God and Israel. It has nothing to do with Christians today.

- (4) The cross of Christ took away the Sabbath Day as being binding on God's people.

Colossians 2:14-16, "Having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the

cross. Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it. So, let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths."

The Sabbath Day was nailed to the cross, and is no longer binding. No one has the right to judge us with regard to keeping it.

- (5) What about the idea of a "Christian Sabbath"?
- (a) It is sometimes argued by people today that the Sabbath has not been done away, but rather it has been changed from Saturday to Sunday.
 - (b) The Bible nowhere uses the terminology "Christian Sabbath."
 - (c) This phrase is something that has been created by man.
 - (d) We must understand that the Ten Commandments were nailed to the cross, along with the rest of the Law of Moses.
 - (e) Does that mean that the other nine commandments are NOT binding today?
 - (f) Certainly, they are binding today, but NOT because they are a part of the Law of Moses, but rather, because 9 of the 10 Commandments are included in the New Testament as a part of the Law of Christ.
- c. [For additional information concerning this issue please see the appendices - SHOULD CHRISTIANS KEEP THE SABBATH?]

20:12

THE FIFTH COMMANDMENT OF THE LAW

How do we show this honor?

- a. Respect (Leviticus 19:3),

- b. Obedience (Deuteronomy 21:18-21; Ephesians 6:1),
- c. Not cursing or striking (Exodus 21:15; Leviticus 21:15, 17) and
- d. Being their "retirement fund" (Mark 7:10-12; 1 Timothy 5:4, 8).

There was punishment due if this was not obeyed! (compare Deuteronomy 21:18-21).

that your days may be long upon the land which the LORD your God is giving you - NOTICE this is not a promise of long life to the individual, BUT that the nation will occupy Canaan a long time.

We still must honor our parents today, even if they are not Christians. Should we obey them? Yes, as long as it does not conflict with the Law of Christ.

20:13

THE SIXTH COMMANDMENT OF THE LAW

You shall not murder - This does not mean, "Do not kill." There were some times or situations when the children of Israel were commanded to kill. Like in times of war or to punish the evil doers.

So, what was condemned?

- a. Murder - The unlawful taking of human life (Numbers 35:16-18).
- b. Manslaughter (Numbers 35:16-21; Deuteronomy 4:42; Joshua 20:3; Numbers 35:6,11; Exodus 21:13,20,29) and
- c. Suicide - is to attack one's own personhood or personality which is created in the image of God. Therefore, it is an attack against God Himself.

THIS DOES NOT FORBID CAPITAL PUNISHMENT! In the next three chapters at least eight crimes that require capital punishment are listed. Also, in the New Testament compare Acts 25:11; Romans 13:4; 1 Peter 2:13-15.

THIS DOES NOT FORBID WAR (Exodus 15:1; Deuteronomy 20:1; Exodus 17:16; Numbers 10:9). See Jesus' comment - Matthew 5:21-22.

20:14 THE SEVENTH COMMANDMENT OF THE LAW

This carries the death penalty (Leviticus 20:10; Deuteronomy 22:22).

Adultery is sexual relations with someone who is not your spouse. Adultery speaks to the married, but the following are also dealt with:

- a. Bestiality (Exodus 22:19),
- b. Homosexuality (sodomy) (Leviticus 20:13),
- c. Near relatives (incest) (Leviticus 20:14-21),
- d. Rape (Deuteronomy 22:25-29) and
- e. Prostitution (Leviticus 19:29; Deuteronomy 23:17-18; Proverbs 6:26; 29:3. Also, in New Testament see 1 Corinthians 6:15-18; Ephesians 5:5-6; Matthew 5:27-28).

20:15 THE EIGHTH COMMANDMENT OF THE LAW

This included theft by any means, even doing it through the courts with false testimony (Deuteronomy 19:14; Exodus 21:16 - people/kidnapping). Also compare Ephesians 4:28; 2 Corinthians 8:21. Even by legal authorities (1 Kings 21:15-19).

20:16 THE NINTH COMMANDMENT OF THE LAW

This is generally referring to a court (Exodus 23:2; 1 Samuel 12:3; Proverbs 14:5; Deuteronomy 19:18), but the principle is broader (Psalm 40:4; 101:7; Proverbs 6:16-17; Psalm 12:2-3; Leviticus 19:16. Also compare Ephesians 4:25; Colossians 3:9; Revelation 21:8,27).

Telling lies to a neighbor is also included (Exodus 11:3; Leviticus 19:18,34; Luke 10:29-37).

20:17 THE TENTH COMMANDMENT OF THE LAW

Covet simply means, "desire" and can be used in a good sense (compare 1 Corinthians 12:31). However, covet usually means an evil desire. Covet in the wrong way leads to sin. Therefore, God precludes the beginning of evil desire.

THE 10 COMMANDMENTS ARE NOT BINDING ON US TODAY!

This statement is shocking to some people. They don't understand. They think, "Are you saying we can murder, steal, lie, commit adultery and covet today?" No, No, No, certainly not! We cannot do these things, but NOT because they are a part of the Law of Moses, but rather, because these things are condemned in the Law of Christ as part of the New Testament (1 Corinthians 4:8; Acts 14:15; 17:29; Matthew 6:9; Ephesians 6:2; Romans 13:9). The only one of the 10 commandments not found in the Law of Christ is the keeping of the Sabbath. In the new law we are commanded to observe the first day of the week - Sunday, not the seventh - Saturday (Acts 20:7; 1 Corinthians 16:1-2).

3. THE SECONDARY LAWS20:18-23:33

[In Exodus 20:18-23:33 we find awe, fear and respect for God **and** His leaders!]

20:18-23 This shows their fear and respect for God.

20:24 Literally this means, in every place where I cause My name to be remembered I will come to you, and I will bless you. This can refer to the church today.

20:25-26 Worship.

THE ALTAR OF GOD

- A. Made of simple, pure, natural materials..... 20:24
- B. Used only for specified offerings..... 20:24
- C. Used only where God designated..... 20:24
- D. Made of unadorned materials 20:25
- E. Approached with modesty 20:26

PUBLIC WORSHIP

- A. Offered in simplicity 20:24
- B. Offered only with commanded sacrifices 20:24
(for Christians today, Christ is the sacrifice)

C.	Offered only where God designated	20:24
D.	Offered without men's adornments	20:25
E.	Offered in decency	20:26
	20:24 Foretells of the church.	
	20:26 Nakedness forbidden! NOTE: This is addressed to men!	

GOD'S LAWS PROVIDED PROTECTION

A.	For Servants	21:2-11
B.	From Killers	21:12-14
C.	For Parents.....	21:15, 17
D.	From Kidnappers	21:16
E.	From Financial Loss	21:18-19
F.	For Slaves	21:20-21, 26-27
G.	For Women.....	21:22-25
H.	From Animals	21:28-32
I.	From Negligence	21:33-34
J.	From Property Loss	21:35-36

GOD'S LAWS PROVIDED THE DEATH PENALTY FOR

A.	Striking and Killing a Man	21:12
B.	Striking Father or Mother.....	21:15

C.	Stealing and Selling a Man.....	21:16
D.	Cursing Father or Mother	21:17
E.	Neglecting Warnings About Dangerous Animals.....	21:29
F.	Sorcery or Witchcraft.....	22:18
G.	Lying with a Beast	22:19
H.	Sacrificing to Other gods	22:20

OTHER LAWS OF GOD

A.	Laws Concerning Theft.....	22:1-4
B.	Laws Concerning Damaging Other's Produce.....	22:5-6
C.	Loss of Things Entrusted to Others	22:7-15
D.	Seduction of a Virgin	22:16-17
E.	Capital Crimes	22:18-20
	1. Sorcery	22:18
	2. Sodomy.....	22:19
	3. Idolatry	22:20
F.	Laws Protecting the Weak.....	22:21-27
	1. Sojourner (stranger in the land).....	22:21
	2. Widow and Orphan	22:22-24
	3. Poor Debtor	22:25-27
G.	Duties to Rulers and to God	22:28-31
	1. To Rulers (curse not).....	22:28

2.	To God.....	22:28-31
a.	Do Not Revile.....	22:28
b.	Bring Your Offerings.....	22:29-30
c.	Be Holy in Diet	22:31

GOD'S LAWS CONCLUDED

A.	God's Laws about Justice.....	23:1-9
B.	God's Laws about Worship.....	23:10-19
C.	God's Laws about Victory	23:20-33

**THE ANGEL OF JEHOVAH
Exodus 23:20-23**

A.	His Nature:	
1.	Equal with God (My name is in Him).....	23:21
2.	He is Able to Forgive Sins.....	23:21
B.	His Work:	
1.	Keeping God's People	23:20
2.	Overcoming Enemies.....	23:22
3.	Bring God's People to the Promised Land	23:23
C.	Our Attitude Toward Him:	
1.	Take Heed	23:21
2.	Provoke Him Not.....	23:21

3. Listen and Obey..... 23:21-22
-

4. SEALING THE COVENANT 24:1-11

GOD KEEPS A PROMISE - They become His people, a special nation (compare Exodus 19:5-6).

24:1-2 The people, represented by these few, to enter into fellowship with God. Yet, Moses alone is God's chosen leader and they all are to recognize him as the leader.

24:3-4 Preparation made for the covenant to be confirmed. The people affirm again that they will obey.

Twelve pillars = boundary stones - probably around the altar at a short distance from it.

24:5 Young men representing Israel, as fresh young men about to enter their course of life.

24:6 Sprinkled - Literally this means, "to swing, shake or pour out of a vessel."

24:7 The reading of the covenant again - a very solemn part of the ceremony. Again, Israel confirms her part in the covenant.

24:8 The blood is divided into two parts, representing both parties in the covenant.

According to all these words - Notice that the basis for the covenant was the written Word of God as recorded by Moses.

HOW MEN MADE A COVENANT WITH GOD

Exodus 24:3-8

- A. By hearing God's Word..... 24:3
- B. By commitment to obey 24:3
- C. By writing God's Word 24:4
- D. By sacrifices to God..... 24:4-5

- E. By the sprinkling of blood
 - 1. Toward God 24:6
 - 2. Toward man 24:8
 - F. By promising to obey 24:8
-

24:9 Now, after being consecrated, and the covenant ratified by blood, they may go up onto the mountain.

24:10 They saw the God of Israel - A form of Jehovah (compare Numbers 12:8; Deuteronomy 4:12, 15).

What form of God? We are not told!

As it were = essence, self, self-same, very.

24:11 Accepted! By Jehovah Himself!

5. MOSES ASCENDS THE MOUNTAIN 24:12-18

24:12 Tablets of stone = Law = Commandments.

24:13-14 It is assumed they had come down off of the mountain because the instructions given here indicate it.

24:15 Moses goes up with Joshua and the cloud covers them.

24:16 Glory of the Lord rested - Rested (abode - KJV). This is from the Hebrew word SHAKAN which later became a non-biblical word - SHEKINAH (dwelling or presence of God).

Patience! They waited six days for instructions.

24:17 More visual aids for Israel.

24:18 Moses fasted forty days and forty nights (Deuteronomy 9:9).

Others who fasted forty days:

- a. Elijah (1 Kings 19:8), and

b. Jesus (Matthew 4:2).

B. THE PATTERN OF THE TABERNACLE GIVEN Ch 25-31

WHAT WAS THE TABERNACLE?

- A. A holy place set apart for God.
 - B. A portable house of worship.
 - C. The meeting place between God and Israel.
-

NAMES OF THE TABERNACLE

- A. The Tent Exodus 26:36
 - B. Sanctuary Exodus 25:8
 - C. Tabernacle of the congregation Exodus 29:42, 44; 30:36
 - D. House of the Lord Deuteronomy 23:18
 - E. Temple of the Lord 1 Samuel 1:9
 - F. Tabernacle..... Exodus 26:6
-

1. THE MATERIALS 25:1-9

25:1-7 All of the materials for the tabernacle are to be from freewill offerings.

25:8 That I may dwell among them - For over 400 years they had learned to live without God's presence in a visible or audible way. Therefore, the sanctuary is not only the place of worship, but a visual aid to remind them of Jehovah's presence.

25:9 ACCORDING TO THE PATTERN! What if the pattern was not followed?

[Please see the appendices - PLAN OF THE JEWISH TABERNACLE.]

2. THE ARK AND MERCY SEAT 25:10-22

- 25:10-15 Make an ark - the size and materials to be used are given in great detail.
- 25:16 The Testimony (Law) is to be placed in it.
- 25:17-21 Make a mercy seat - the size and materials to be used are given.
- 25:22 God will speak His commandments from the mercy seat between the cherubim.

3. THE TABLE OF SHOWBREAD 25:23-30

- 25:23-28 Make a table of showbread - the size and materials are given in great detail.
- 25:29 Also make dishes, etc. for it.
- 25:30 The showbread is to be placed on the table before the Lord.

4. THE GOLDEN LAMPSTAND 25:31-40

- 25:31-39 Make a lampstand - the size and materials are given in great detail.
- 25:40 Make them according to the pattern!

5. THE COVERINGS 26:1-14

[In Exodus 26:1-14 they make the coverings - the size and materials are given in great detail.]

26:1-14 So that it may be one tabernacle - "One" = 'ECHÂD = This is a combined one! These things make up the one tabernacle.

Deuteronomy 6:4, "Hear, O Israel: The LORD our God, the LORD is **one**."

- a. The Hebrew word for "one" here is the same 'ECHÂD! It is a combined one.
- b. There is only one essence of God (Deity), but there are three Persons within that essence.
- c. The Godhead means three distinct Persons - Father, Son and Holy Spirit in one distinct God.
- d. We do not worship a plurality of gods.

e. We worship the one true God (Deity).

6. THE FRAMEWORK.....26:15-30

26:15-25 Make boards - the size and materials are given in great detail.

26:26-29 Make bars - the size and materials are given in great detail.

26:30 According to its pattern - which Moses received on the mountain!

7. THE VEIL AND CURTAINS.....26:31-37

26:31-32 Make a veil and screen (curtains) - the size and materials are given in great detail.

26:33 The veil is to divide the Most Holy Place from the Holy Place. Most Holy Place = Holy of Holies.

8. THE ALTAR OF BURNT OFFERING27:1-8

27:1-7 Make an altar of burnt offering - the size and materials are given in great detail.

27:8 As it was shown you on the mountain, so shall they make it!

9. THE COURT OF THE TABERNACLE27:9-19

27:9-19 Make a court of the tabernacle - the size and materials are given in great detail.

10. THE OIL FOR THE LAMPS.....27:20-21

27:20-21 Pure oil. Aaron and his sons are to tend the lamp.

A statute forever to their generations - "Forever" is a translation of the Hebrew word (OLAM) that means, "long time whose end is not determined by men, into the age." As long as the age lasts they are to serve. As long as the Mosaic age lasts.

11. THE PRIESTLY GARMENTS.....28:1-43

28:1-4 The priests are appointed.

(Verse 1) - Aaron and his sons - Nadab, Abihu, Eleazar and Ithamar. They are set aside for this work. Eleazer was the father of Phinehas (Exodus 6:25).

(Verse 2) - Garments...for glory and for beauty - The "glory" is for God and "for beauty" to give glory to God. Not for priest's glory.

(Verse 3) - Spirit of wisdom - The Holy Spirit is enabling them to do the work and obey God.

- a. They must still be willing to do the work,
- b. They must then actually do the work,
- c. God does not ever demand of man what he is not able to do.

If God gives us a command, we are capable of carrying it out.

28:5-14 Make an ephod (vest).

28:15-30 Make a breastplate.

(Verse 29) - The names of the sons of Israel to be on the breastplate of judgment and worn when the High Priest goes into the Holy Place.

(Verse 30) - The Urim and Thummin are to be placed in the breastplate. Perhaps two stones. Used to determine God's judgment.

28:31-35 Make a robe of the ephod.

(Verse 32) - It shall be of one piece - compare Jesus in John 19:23-24.

(Verse 35) - It must be worn by the High Priest when he goes before the Lord in service or he will die.

28:36-39 Make a golden plate. This is to be placed on the turban - Aaron's forehead.

(Verse 36) - HOLINESS TO THE LORD

28:39-43 Make clothes for Aaron's sons.

(Verse 40) - For glory and beauty - The "glory" is for God and the "beauty" is to give glory to God. Not for priest's glory.

(Verses 42-43) - NOTE: To be fully clothed (nakedness covered) before Jehovah!

12. CONSECRATION OF THE PRIESTS.....29:1-46

29:1-37 The consecration.

(Verse 20) - The blood of consecration applied:

- a. To the tip of the right ear - whatever they hear!
- b. To the thumb of the right hand - whatever they do!
- c. To the big toe of the right foot - wherever they go!

In all of life they belong to Jehovah!

29:38-42 Continual burnt offering.

(Verse 39) - One lamb offered in the morning and one lamb offered in the evening. Christ was offered on the cross in the morning and died in the evening.

(Verse 42) - Continual - As long as they offered a lamb at each of these times it was called "continual" (compare 1 Thessalonians 5:17; Ephesians 6:18). If we are setting aside definite times of prayer it means we are praying without ceasing.

29:43-46 Jehovah's presence is promised.

13. THE ALTAR OF INCENSE.....30:1-10

30:1-11 Specific instructions for this form of worship (compare Nadab and Abihu in Leviticus 10:1).

14. THE RANSOM (ATONEMENT) MONEY.....30:11-16

30:12-14 When you take the census - for the purpose of enrolling for military service.

30:15 The rich shall not give more than the poor and shall not give less than half a shekel - How much is each soul worth to God? ALL THE SAME!

What was this shekel? At this time the shekel was not a coin but a piece of metal weighing that much. This was a very small amount, so it is clear they were not purchasing their atonement.

NOTE: 1 Peter 1:18-19. The implication is that God owns their souls (compare Ezekiel 18:4; John 10:27-29).

The paying of the half shekel acknowledged two things:

- a. God's ownership and
- b. Their sins against God.

30:16-20 Memorial = a sacrificial term referring to something that brings the one who is making the offering into favorable remembrance before God:

- a. Sacrifice (Leviticus 2:2,9; 5:12; Numbers 5:26),
- b. Stones (Exodus 28:12), and
- c. Prayer and Alms (Acts 10:4).

15. THE LAVER..... 30:17-21

30:21 They must wash their hands and feet. They must be ceremonially clean in order to serve Jehovah. If they do not they must die!

16. THE ANOINTING OIL..... 30:22-33

30:22-32 It shall be made according to the "composition," pattern!

30:33 To duplicate it for personal use or to use it unlawfully resulted in a cutting off from their people (death).

17. THE INCENSE..... 30:34-38

30:34-38 AGAIN: make it according to the pattern and to use it personally is to die.

18. THE BUILDERS..... 31:1-11

31:1-2, 6 Wise workmen. They are called by name (compare Exodus 35:30-33 and Cyrus - Isaiah 45:4).

"Bezalel" = in God's shadow.

31:3 Filled with the Holy Spirit. This work is a work of the Holy Spirit.

31:4-5 Given skills.

31:7-10 Appointed to make the tabernacle.

31:11 Limited to what God commanded!

19. THE SABBATH 31:12-17

31:12-13 A practice given to the Jews AND THE JEWS ONLY!

Deuteronomy 5:2-3, "The LORD our God made a covenant with us in Horeb. The LORD did not make this covenant with our fathers, but with us, those who are here today, all of us who are alive."

The purpose of the Sabbath was a sign between God and Israel.

Sabbath = "rest"

There was not only one Sabbath.

- a. It can refer to a day (sundown Friday to sundown Saturday),
- b. It can refer to several days (festive period),
- c. It can refer to a month,
- d. It can even refer to a year.

(Verse 13) - The purpose - that you may know that I am the LORD who sanctifies you.

Throughout your generations = to the end of the age (Mosaic age); a designated period.

Moses had to explain the Sabbath and the regulations because the Sabbath had never been observed before.

Nehemiah 9:13-14, "You came down also on Mount Sinai, and spoke with them from heaven, and gave them just ordinances and true laws, Good statutes and commandments. You made known to

them Your holy Sabbath, and commanded them precepts, statutes and laws, by the hand of Moses Your servant."

Ezekiel 20:10-12, "Therefore I made them go out of the land of Egypt and brought them into the wilderness. And I gave them My statutes and showed them My judgments, 'which, if a man does, he shall live by them.' Moreover, I also gave them My Sabbaths, to be a sign between them and Me, that they might know that I am the LORD who sanctifies them."

Ezekiel 20:18-20, "But I said to their children in the wilderness, 'Do not walk in the statutes of your fathers, nor observe their judgments, nor defile yourselves with their idols. I am the LORD your God: Walk in My statutes, keep My judgments, and do them; hallow My Sabbaths, and they will be a sign between Me and you, that you may know that I am the LORD your God.'"

1 Kings 8:21, "And there I have made a place for the ark, in which is the covenant of the LORD which He made with our fathers, when He brought them out of the land of Egypt."

The Sabbath laws (Law of Moses) was to be taken away (removed, no longer binding).

Jeremiah 31:31-32, "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah— not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD."

Hebrews 8:7-9, "For if that first covenant had been faultless, then no place would have been sought for a second. Because finding fault with them, He saith, 'Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah— not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in my covenant, and I disregarded them, says the LORD.'"

Some claim there is a difference between the "law of Moses" and the "law of God."

- a. They say the "law of God" was only the 10 commandments and the "law of Moses" was the ceremonial laws.

b. They claim the "law of Moses" was done away with being nailed to the cross, but the "law of God" was not.

c. However, consider this example from the book of Luke.

Luke 2:22-23, "Now when the days of her purification **according to the law of Moses** were completed, they brought Him to Jerusalem to present Him to the Lord (**as it is written in the law of the Lord**, "Every male who opens the womb shall be called holy to the LORD").

d. The "law of Moses" and the "law of the Lord (law of God)" are the same.

e. Luke 2:23 is actually a quote from Leviticus 12 where we find that even though the sacrifices being mentioned are NOT part of the ten commandments, yet they are still called part of the "law of the Lord."

f. Therefore, the "law of the Lord (law of God)" included more than the ten commandments.

g. These terms are used interchangeably.

h. In the book of Nehemiah chapter 8 we notice that as Ezra reads the law to the Israelites it is called: "the law of Moses" (verse 1), "the law" (verses 7 and 13), "the law of God" (verses 8 and 18) and "the law which the Lord had commanded by Moses' (verse 14).

i. Obviously, the "law of Moses," the "law of God," and "the covenant" are the same.

j. Therefore, when the Bible says Jesus abolished the law, it means all of the Old Testament law, including the 10 commandments.

Notice the Contrast the Holy Spirit Makes 2 Corinthians 3:3-14	
NEW COVENANT (verse 6)	OLD COVENANT (verse 14)

tablets of the heart (verse 3)	tablets of stone (verse 3)
the Spirit (verse 6)	the letter (verse 6)
ministry of the Spirit (verse 8)	ministry of death (verse 7)
ministry of righteousness (verse 9)	ministry of condemnation (verse 9)
exceeds much more in glory (verse 9)	had glory (verse 9)
remains (verse 11)	passing away (verses 11, 13)
unveiled face (verse 13)	veiled face (verse 13)
The old covenant (14) passing away (11, 13), but the hardened minds (14) refuse to see the end of the law (13).	

31:14-15 It is holy.

(Verse 15) - The penalty. Surely is emphatic! The death penalty!

31:16-17 The permanence. "Forever" is a translation of the Hebrew word (OLAM) that means, "long time whose end is not determined by men, into the age." This refers to the Mosaic age.

20. THE TABLETS OF STONE 31:18

31:18 Moses received these tablets on Mount Sinai.

Written with the finger of God - Literal OR God through Moses? Size of the tablets? Approximately 1 x 1½ cubits to fit inside the ark.

C. IDOLATRY OF THE HEBREWS Ch 32-34

IDOLATRY - Exodus 32

Causes of Idolatry 32:1-6

Forgetfulness of the People..... 32:1

Weak Leadership..... 32:2, 21-25

Lust of the Flesh	32:6
Consequences of Idolatry	32:7-26
Anger of God	32:7-10
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1. THE GOLDEN CALF32:1-6

- 32:1 Moses is given credit for the Exodus not God.
- 32:2-3 The earrings were very expensive.
- 32:4 Notice that Aaron was the one who formed the idol. It did not just automatically come out of the fire that way.
- 32:5 Feast to the Lord, not gods.
- 32:6 Lust of the flesh.

2. THE PENALTY32:7-29

- 32:7 Your people - Not necessarily derision - Moses is being spoken to as their intercessor.
- 32:8 Quickly = hurriedly.
- 32:9 Stiff-necked. A people with a will so hard that they will not bend to the commandments of the Lord (compare Exodus 33:3, 5; 34:9; Deuteronomy 9:6; etc.).

32:10 The test of Moses begins - will he love the nation enough to intercede for them? Yes!

32:11-13 Lord, remember your promises.

32:14 Intercession works!

Relented (repented) - Repentance of God = God changing His actions toward man based upon man's changing his attitude and actions toward God.

32:15-18 Joshua is with Moses (compare Exodus 24:13).

32:19-20 Bear in your own bodies the sign of your sins.

32:21-24 Excuses!

32:25 Compare Deuteronomy 28:37.

32:26-29 The punishment on the gods comes upon and through the people who serve them.

3. MOSES' INTERCESSION32:30-33:23

32:30-32 Moses offers himself. This is the first mention of the book of life, "Your book" (cf. Philippians 4:3; Revelation 3:5; 13:8; 20:12, 15; 21:27; 22:19).

32:33 Each person is accountable for his own sins only! No "original sin" here.

32:34-35 Sins will be punished.

[In Exodus 33 we find God and Israel in tension.]

33:1-3 God's presence withdrawn.

33:4 The people in mourning.

(Verse 4) - Grave (evil) tidings - Evil or grave in that they were not good tidings.

33:5-6 To put off ornaments and fine clothing was a sign of mourning.

33:7 The meeting-tent removed from the camp.

(Verse 7) - Actual removal of God's presence.

33:8-11 Back to house worship.

33:12-16 The mediator prays.

(Verses 12-13) - A prayer for forgiveness.

(Verse 14) - Prayer granted.

(Verse 15-16) - Promise restated.

33:17-23 God's glory beheld.

(Verse 18) - A personal request.

(Verse 19b) - Calvinists use this passage in an attempt to prove their theory of Unconditional Election. However, notice that it depends upon the actions of the people.

(Verse 20) - One cannot see God and live (compare John 1:18).

(Verses 21-23) - Face to face is not possible and even His glory must be shielded.

4. THE COVENANT RENEWED..... 34:1-27

[In Exodus 34:1-4 we get the New Tablets.]

34:1-3 Get ready - come alone - bring the tablets!

34:4 Moses is ready.

34:5-9 God's name proclaimed.

(Verses 5-7) - The name of the Lord in this passage is the same as the total of all of His attributes.

He declares here:

- a. The Lord,
- b. The Lord God,

- c. Merciful,
- d. Gracious,
- e. Longsuffering,
- f. Goodness,
- g. Truth,
- h. Mercy and
- i. Just - not forgiving the guilty.

(Verses 8-9) - Confession of specific sin and request for God's presence to come again.

34:10 God's covenant pledged.

An awesome (terrible - KJV) thing = "fearsome, fearful, dreadful, wonderful, astonishing" (compare Deuteronomy 10:21; Psalm 145:6).

34:11-17 God restates and expands His covenant.

34:18-27 More expansion of the covenant.

5. THE SHINING OF MOSES' FACE..... 34:28-35

34:28-30 God's word written.

(Verse 28) - Another 40 day fast.

(Verse 29) - Shone = "shot forth beams."

34:31-32 God's commandment reported.

[In Exodus 34:29-30, 33-35 we find Moses' shining face. There was fear of God's presence even in this shining.]

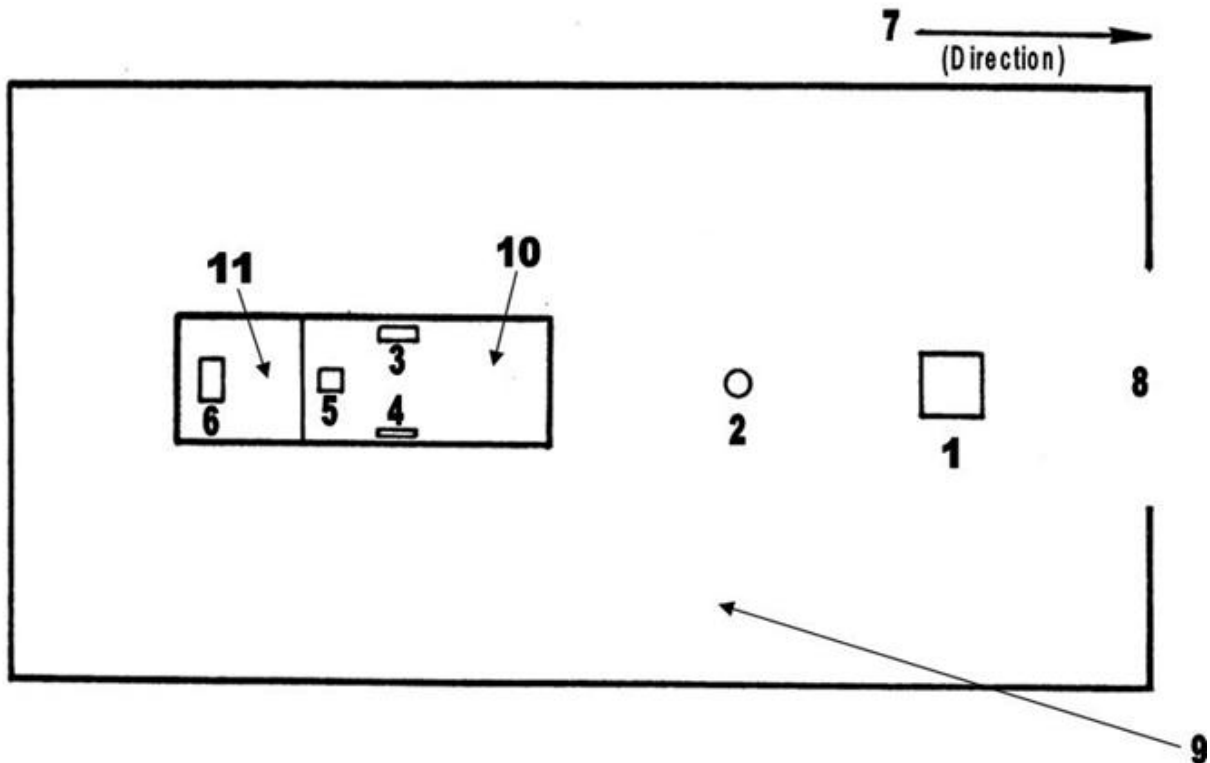
34:34-35 In the presence of "Light" there is no need for a veil.

D. CONSTRUCTION AND DEDICATION OF THE TABERNACLE . Ch 35-40

1. THE SABBATH 35:1-3

35:1-3	The Sabbath rest (compare Exodus 20:8-11; 31:12-17; 34:21).
	2. THE MATERIALS35:4-36:7
35:4-9	Freewill offering (compare Exodus 25:1-7).
35:10-19	Wise-hearted men to come (compare Exodus 31:1-11; 35:30-36:1; 38:22-23).
35:20-29	Offering collected.
35:30	<u>Bezalel the son of Uri, the son of Hur, of the tribe of Judah</u> - (Exodus 31:2)
36:1	Workmen commissioned.
36:2	Workmen called.
36:3-7	Materials donated (compare Exodus 25:1-7; 35:4-9, 20-29).
	3. THE PREPARATION COMPLETED36:8-39:43
36:8-13	Tabernacle curtains made (compare Exodus 26:1-14).
36:14-19	Tent of goats' hair made.
36:20-30	Boards (compare Exodus 26:15-25).
36:31-34	Bars.
36:35-38	Veil and screen (compare Exodus 26:31-37).

PLAN OF THE JEWISH TABERNACLE



- | | | |
|-----------------------|---------------------|------------------------|
| 1. Brazen Altar | 2. Laver | 3. Table of Shewbread |
| 4. Golden Candlestick | 5. Altar of Incense | 6. Ark of the Covenant |
| 7. East | 8. Entrance (Gate) | 9. Court |
| 10. Holy Place | 11. Most Holy Place | |

[In Exodus chapter 37 we find instructions for the inside furniture.]

37:1-9 Ark and mercy seat (compare Exodus 25:10-22).

37:10-16 Table of showbread (compare Exodus 25:23-30).

37:17-24 Lampstand (compare Exodus 25:31-39; 27:20-21).

37:25-29 Altar of incense (compare Exodus 30:1-10).

[In Exodus chapter 38 we find instructions for the outside furniture.]

- 38:1-7 Altar of burnt offerings (compare Exodus 27:1-8).
- 38:8 Laver (compare Exodus 30:17-31).
- 38:9-20 Court (compare Exodus 27:9-19).
- 38:21-31 The builders (compare Exodus 31:1-11; 35:10-18,30-36:1).

[In Exodus chapter 39:1-31 we find instructions for the garments of the Priests.]

- 39:1 Materials (compare Exodus 28:1-5).
- 39:2-5 Ephod (compare Exodus 28:6-13).
- 39:6-7 Onyx shoulder stones.
- 39:8-21 Breastplate (compare Exodus 28:15-30).
- 39:22-26 Robe of ephod (compare Exodus 28:31-35).
- 39:27-29 Miscellaneous clothing (compare Exodus 28:39-40, 42-43).
- 39:30-31 Golden plate (compare Exodus 28:36-38).
- 39:32-43 The tabernacle brought to Moses.

4. THE TABERNACLE ERECTED AND DEDICATED.....Ch 40

- 40:1-16 Command to set up the tabernacle.
- 40:17-33 Moses' compliance with everything God has commanded him to do.
- 40:34-38 Cloud of glory.

Notice that glory comes only when the job is completed!

END

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HARDENING OF PHARAOH'S HEART

John 12:40 refers to the call of Isaiah (Isa 6:9,10) and applies it to those people of his own time. One commentator on this verse puts forth the idea quite clearly that God allows the truth to produce a regular or constant effect on sinful minds. He does this without any supernatural force or influence. The effect of truth on such evil minds, especially when presented often, is to irritate, to enrage and to harden (compare Romans 9:9-21).

God did not force Pharaoh to continue in his rebellion and defiance. But He did punish him for it. A part of that punishment was to give him up to a reprobate mind, stubbornness, pride and false confidence. Compare Romans 1:24-32.

In the Hebrew language there are three words used to describe this process in Pharaoh's case.

KABAD (1) - To be heavy, to be insensitive; to be hardened; to be dull or unresponsive. (This is the least forceful word).

QASHAH (2) - To be hard, severe, fierce; to be honored; to be unresponsive.

HAZAQ (3) - To be strong, firm, obstinate; to be stout, rigid; to make strong or strengthen. (This is the strongest word.)

There are three ways in which Scripture approaches the hardening of Pharaoh's heart:

- 1) Pharaoh hardened his own heart.
- 2) God hardened his heart.
- 3) Just the statement of fact, not indicating who hardened his heart.

Matching the three Hebrew words with this approach:

Pharaoh hardened his own heart:

3:19 King of Egypt will not let you go. (Precondition of Pharaoh's heart stated.)

5:2 I will not let Israel go. (Again, the precondition of Pharaoh's heart is stated.)

8:15 He hardened his heart. KABAD (1).

8:32 Pharaoh hardened. KABAD (1).

9:34 He sinned again and hardened his heart. HAZAQ (3).

13:15 Pharaoh was stubborn. QASHAH (2).

God hardened Pharaoh's heart:

4:12 I will harden Pharaoh's heart. HAZAQ (3).

7:3 I will harden Pharaoh's heart. QASHAH (2).

9:12 The Lord hardened. HAZAQ (3).

10:20 The Lord hardened. HAZAQ (3).

10:27 The Lord hardened. HAZAQ (3).

11:10 The Lord hardened. HAZAQ (3).

14:4 I will harden Pharaoh's heart. HAZAQ (3).

14:8 The Lord hardened. HAZAQ (3).

14:17 I will harden the hearts of the Egyptians. HAZAQ (3).

Not definite who did the hardening:

7:13 And Pharaoh's heart grew hard. HAZAQ (3).

7:14 Pharaoh's heart is hardened. KABAD (1).

7:22 Pharaoh's heart grew hard. HAZAQ (3).

8:19 Pharaoh's heart grew hard. HAZAQ (3).

9:7 The heart of Pharaoh became hard. KABAD (1).

9:35 The heart of Pharaoh was hard. HAZAQ (3).

"Exhort one another daily, while it is called 'Today,' lest any of you be hardened through the deceitfulness of sin" (Hebrews 3:13).

God's foreknowledge does not force the actions of men! God knows the end from the beginning (Isaiah 46:9-10) but this does not mean God forces events as some contend.

God's foreknowledge (omniscience) is:

- D** - It is Distinct (not fuzzy or out of focus).
- I** - It is Immediate (constantly present with Him - He does not forget and then remember).
- E** - It is Eternal (He always has had all knowledge and always will. If He could change in His knowledge, He would no longer be immutable and would therefore no longer be God).
- T** - It is True (as opposed to false - no errors).
- S** - It is Simultaneous (all of His knowledge has existed at all times, AS IF it all came at one instant in eternity past).

God knew Pharaoh's heart. God knew what he would do. God used him, but He did not take away Pharaoh's free-will or force his responses. Pharaoh was still responsible for his actions. Just because God knew what was going to happen it did not mean He caused it.

YEARS IN BONDAGE

HOW LONG WAS THE ISRAELITES' EGYPTIAN SOJOURN?

By: KYLE BUTT, M.Div.

QUESTION

[1] In Galatians 3:17, the apostle Paul stated that the Law of Moses (which was given shortly after the Israelites' exit from Egypt) came **430 years after God had made His covenant with Abraham**. However, Moses stated in Exodus 12:40-41 that the children of Israel **dwelt in Egypt 430 years**. How can both passages be correct when it seems clear from a straightforward reading of biblical chronology that a minimum of 215 years passed between the time God made His covenant with Abraham and the time the Israelites (through Jacob) entered Egypt—thus making it appear that it was **645 years** (215 + 430) from the promises to Abraham to the giving of the Law?

[2] Additionally, information in 1 Chronicles 6:1, 1 Chronicles 23:6-13, and Exodus 6:16-20 allows for a maximum time period of 352 years. How, then, can it be stated that the Israelites were in Egypt **430 years**?

[3] Furthermore, in Genesis 15:13 Moses explained that the Israelites would be “sojourners in a land that is not theirs” for “**400 years**,” and Stephen used the same figure in his speech in Acts 7:6 when he said that the Israelites would be brought “into bondage” and treated evil “for **400 years**.” What is the truth of the matter? How, exactly, do all these passages fit together? How many years **were** the children of Israel in Egypt?

ANSWER

The Exodus of the Hebrews from the hands of their cruel Egyptian taskmasters is one of the most triumphant stories in Old Testament history. This event was the beginning of Israel's rise to power, and proved to the then-known world that the living God had chosen the descendants of Abraham as the people through whom He would bring the Messiah. The Exodus and its aftermath were so monumental, in fact, that it virtually overshadowed the history of the previous centuries.

But the exact length of the Israelites' “sojourn” has been in the past, and remains today, a matter of some controversy. Certain biblical passages (e.g., Genesis 15:13 and Acts 7:6) seem to indicate a length of 400 years for the time period under consideration. Elsewhere (e.g., Exodus 12:40-41) the length of time appears to be 430 years. Still other information (e.g., 1 Chronicles 6:1, 1 Chronicles 23:6-13, and Exodus 6:16-20) places an upper limit of approximately 350 years on the time frame involved. In an article written more than thirty years ago (“The Duration of the Egyptian Bondage”), chronologist Harold W. Hoehner observed: “When one looks at the various passages of

Scripture concerning the length of Israel’s bondage in Egypt, one immediately discovers that there are apparent disagreements in the biblical record” (1969, 126:306). In his discussion on Exodus 12:40-41, renowned commentator Adam Clarke noted: “The statement in this verse is allowed on all hands to be extremely difficult, and therefore the passage stands in especial need of illustration” (n.d., p. 358). Albert Barnes took the same position in regard to Acts 7:6 when he wrote in his commentary on that book: “Great perplexity has been experienced in explaining this passage, or reconciling it with other statements” (1949a, p. 121). Those “other statements” to which Barnes referred are the passages mentioned in the above questions. Can the “apparent disagreements” between these passages be resolved?

Yes, they can. However, some background information on each of these passages is required in order to understand the problems posed by the three questions above—and the solutions that we plan to propose.

First, we need to address the suggestion that there was a minimum of 215 years between God’s promise to Abraham and the entrance of the Israelites (through Jacob) into Egypt. Such a suggestion is correct. Various writers (e.g.: Barnes, 1949b, p. 343; Duncan, n.d., p. 4; Hoehner, 1969, 126:308-309; Mauro, n.d., pp. 26-27) have explained how the 215-year figure can be obtained quite readily from Scripture. By way of summary, the information appears as follows:

EVENT	VERSE(S)	YEARS
The call of Abraham at 75 years of age	Genesis 12:4-7	0
Isaac born when Abraham was 100 years old	Genesis 21:5	add 25
Sixty years later, Jacob was born	Genesis 25:26	add 60
Jacob was 130 years old when he entered Egypt	Genesis 47:9, 28	<u>add 130</u>
	TOTAL	215

Later in this discussion, we will return to the problem of the alleged 430 years of Egyptian bondage supposedly having to be added to that 215-year period. But for the present, we would like to examine the problem of the limitation placed on the Egyptian sojourn by information found in such passages as 1 Chronicles 6:1, 1 Chronicles 23:6-13, and Exodus 6:16-20. Again, by way of summary, the information gleaned from these texts is as follows:

1. The text in Genesis 46:11 indicates that Kohath, the son of Levi and grandfather of Moses, apparently was born prior to Jacob moving to Egypt with his sons (Genesis 46:11). **If he had just been born** at the time, and **if** he sired his son Amram the **last**

day of his life, then Amram could have been born no later than 134 years after the entrance into Egypt (rounding a 9-month pregnancy upward to a full year) because Kohath lived only 133 years (Exodus 6:18).

2. Amram (the father of Moses) lived 137 years (Exodus 6:20). **If** he had sired Moses the **last day** of his life, then Moses would have been born no more than 272 years after Jacob and his sons entered Egypt ($133 + 1 + 137 + 1 = 272$).

3. Moses was 80 years old when Israel came out of Egypt (Exodus 7:7).

4. Add that 80 to the 272, and the total is a maximum of 352 years. As Barnes noted:

From the account which Moses has given of the lives of certain persons, it would seem clear that...the **whole** time thus mentioned, including the time in which the father lived **after** his son, was only three hundred and fifty years (1949a, p. 121, emp. in orig.).

Thus, the suggestion that these passages “allow for a maximum time period of 352 years” also is correct.

5. Additional information that delimits the number of years of the sojourn can be derived from a source completely independent of Kohath—Moses’ mother, Jochebed. The Bible mentions her twice, the first instance being Exodus 6:20: “And Amram took him Jochebed his father’s sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were a hundred and thirty and seven years.” Jochebed is named a second time in Numbers 26:59: “And the name of Amram’s wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.”

Clearly, Jochebed (who was born in Egypt) was the daughter of Levi, the sister of Kohath. With this information before us, let’s “crunch the numbers.” Eleven of Jacob’s sons were born within a seven-year period. Remember that as a bachelor, Jacob worked seven years for Laban in order to “pay” for Rachel, but was tricked by Laban into marrying Leah. Then, he worked for seven more years in order to marry Rachel. At the end of this second seven years, he asked to depart from Laban with all of the children who had been born to him and his wives (Genesis 30:25). With Levi being the third son of Jacob/Leah (allowing approximately one year for the births of Reuben, Simeon, and Levi), he could have been only about four years older than Joseph, who was born near the end of the seven-year period. As Joseph was 39 when Jacob came into Egypt (he was 30 when he appeared before Pharaoh [Genesis 41:46], plus seven years of plenty, plus one more year before the famine was realized), Levi could not have been more than 44 or 45 when he came into Egypt. Levi lived in Egypt for 93 years (age at his death was 137 [Exodus 6:16], minus 44 [his age when he went into Egypt], which equals 93). **If** Levi had conceived Jochebed **on the very last day of his**

life, then Jochebed would have had to given birth to Moses when she was 257 years old in order to get a period of 430 years for the sojourn in Egypt (93 years that Levi lived in Egypt, plus Moses' 80 years (Exodus 7:7) when he arrived to deliver the children of Israel— $93+80+257=430$). Recalling the fact that Sarah was only 90 when the miraculous birth of Isaac occurred, it makes little sense to suggest that Jochebed gave birth to Moses when she was almost three times as old as Sarah! Furthermore, we know that life spans were far shorter than 257 by this time, and that the 430-year sojourn does not (and cannot) fit with the genealogies—either through Kohath or through Jochebed.

Where, then, do the figures of 430 years and 400 years fit into all of this? Were the Israelites in Egypt 645 years? Or 430 years? Or 400 years? Or 215 years?

As we attempt to provide the answers to such questions, let us point out that **no one** has stepped forward to suggest that the Israelites were in Egypt for **645 years**. Such a view is indefensible in light of the biblical evidence, including (but not necessarily limited to) the scripturally imposed time limit mentioned above of 352 years. There are, however, two major viewpoints regarding the specific length of Israel's sojourn. The first suggests that the Israelites **actually lived in Egypt** for 430 years. This view has been adopted by Archer (1994, pp. 205-212), Keil and Delitzsch (1974, 2:29), Kitchen (1966, pp. 53-56), and Unger (1954, pp. 106,150), among others. Yet, as David Rohl observed in his book, *Pharaohs and Kings: A Biblical Quest*:

In most commentaries or popular books on the Old Testament you will read that the Israelite Sojourn in the land of Egypt lasted four hundred and thirty years. However, this figure is by no means certain. In fact, there is clear evidence that the period of the Sojourn was no more than two hundred fifteen years (1995, p. 329).

Dr. Rohl is correct on both counts. The idea which suggests that the Israelites spent 430 years in Egypt **is** presented in “most commentaries or popular books on the Old Testament.” Nevertheless, there is “clear evidence” that the Israelites were in Egypt for only 215 years, not 430. [We will deal with the matter of the “400 years” of Genesis 15:13 and Acts 7:6 at a later point in this article, since it turns out to be a separate issue altogether.] This, then, is the second major view regarding the length of the sojourn, and has been adopted by such scholars as Barnes (n.d., p. 121), Clarke (n.d., 1:358), Henry (n.d., 1:322), Mauro (n.d., pp. 31-32), Rohl (1995, pp. 329-332), and Thiele (1963, pp. 166-167), among others. But why—in light of what appear to be clear statements of Scripture that assign a period of 430 years to the sojourn—do such writers suggest that the sojourn actually was half of that? An explanation is in order.

There is only one passage in the Old Testament that suggests a sojourn of 430 years—Exodus 12:40-41:

Now the time that the children of Israel dwelt in Egypt was **four hundred and thirty years**. And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of Jehovah went out from the land of Egypt.

Those who suggest that the sojourn lasted only 215 years believe—because numerous facts seem to demand it—that the time period of “the sojourning of the children of Israel” **begins with the call of Abraham** and God’s promise to him (Genesis 12:1-3), **and ends with the Exodus**. In other words, the fathers (Abraham, Isaac, and Jacob) sojourned in Canaan for 215 years, and their descendants lived in Egyptian bondage for an additional 215 years. The total, then, is the 430-year figure of Exodus 12:40-41 (and Galatians 3:17). In his commentary on Acts, Albert Barnes put it this way:

The question then is, how can these accounts be reconciled? The only satisfactory way is by supposing that **the four hundred and thirty years includes the whole time from the calling of Abraham to the departure from Egypt** (1949a, p. 121, emp. added).

In addressing the text of Acts 7:6 in his commentary on that inspired book, H. Leo Boles remarked: “Paul says that the law came four hundred thirty years after the promise (Galatians. 3:17); so that **the four hundred years of Exodus. 12:40 probably included the patriarchs’ residence in Canaan** (Genesis 15:13,14; Exodus 3:12)” [1941, p. 104, emp. added]. In his commentary on Galatians, Barnes wrote:

The exact time here referred to was probably when Abraham was called, and when the promise was first made to him. Assuming that as the time referred to, it is not difficult to make out the period of four hundred and thirty years (1949b, p. 343).

But why is it “not difficult”? And what do we mean by our statement that some scholars believe the sojourn lasted only 215 years because “numerous facts” seem to demand it? What are those “numerous facts”? How can the 215-year figure be defended?

First, it must be admitted forthrightly, in light of the information given above, that there is a **maximum** of 352 years available for the sojourn in Egypt, whatever that sojourn might encompass. There simply is no way around that fact.

Second, Paul, in his epistle to the Galatians, reviewed the time element associated with the covenant between God and Abraham (given in Genesis 15) when he wrote:

Now to Abraham were the promises spoken, and to his seed. He saith not, “And to seeds,” as of many; but as of one, “And to thy seed,” which is Christ. Now this I say: A covenant confirmed beforehand by God, the law—which came **four**

hundred and thirty years after—doth not disannul, so as to make the promise of none effect (3:16-17).

In discussing Paul’s observation, Philip Mauro wrote: “Here we see that the 430 years began with God’s promise to Abram, made at the time he entered into Canaan at the age of 75 (Gen. 12:1-4) and ended with the giving of the law, which was the same year as the Exodus” (n.d., p. 27). As we have shown above, it can be documented quite easily from Scripture that the time from Abraham’s call to Jacob’s entrance into Egypt was 215 years. Rohl therefore concluded:

Various passages in the book of Genesis have led scholars to determine that the period from Abraham’s descent to Jacob’s arrival in the Land of Goshen was two hundred and fifteen years and so the Sojourn in Egypt (from Jacob’s arrival to the Exodus) lasted around the same length of time—in other words, circa two hundred and fifteen years (1995, p. 331, parenthetical item in orig.).

If the time period between Abraham’s call and the giving of the law (which occurred roughly three months after the Exodus) was 430 years (and Paul specifically remarked that it was), and if 215 of those years had passed **before** the Israelites went into Egypt (the time period from Abraham’s call to Jacob’s entrance into the land of the Nile), then that would leave only 215 years remaining for the Israelites’ sojourn in Egypt—which is exactly the time frame we believe the evidence supports.

Third, in Genesis 15:16 it was prophesied that the Israelites would return to Palestine during the lifetime of the “fourth generation”—which they did, according to Exodus 6:16-20, Numbers 3:17-19, Numbers 26:57-59, 1 Chronicles 6:1-3, and 1 Chronicles 23:6,12-13 (Jacob-Levi-Kohath-Amram-Moses). As Hoehner (who does not even agree with the 215-year view) admitted: “To fit four generations into a 215-year period is much more reasonable than a 430-year span” (1969, 126:309; see also Duncan, n.d.).

Fourth, secular research likewise has concluded that the Israelites remained in the land of the pharaohs for 215 years. David Rohl, a respected Egyptologist, is convinced that this is the proper interpretation of the facts. In his book, *Pharaohs and Kings*, he undertook the challenge of reassessing the century-old Egyptian chronology so that it could accommodate more accurately several new archaeological discoveries. According to his research, Israel went down into Egypt c. 1662 B.C., and was delivered by God through Moses c. 1447 B.C.—a span of 215 years (1995, pp. 329-332).

Fifth, there are other important historical and/or textual considerations that need to be investigated in this matter. For example, in *Antiquities of the Jews*, Josephus wrote that the Israelites “left Egypt in the month of Xanthicus, on the fifteenth day of the lunar month; four hundred and thirty years after our forefather Abraham came into Canaan, but **two hundred and fifteen years only after Jacob removed into Egypt**” (II. 15.2). Rohl observed in this regard:

Now, according to the statements of Josephus himself, he had access to very old documents formerly housed in the Temple of Jerusalem from which to draw his account of early Israelite history. Josephus lived in the first century A.D. and so his writings are dated hundreds of years before the Masoretic text of the Tanakh (Hebrew Old Testament) was completed in the fourth century A.D. If his source documents were genuine, then the information he gives for the duration of the Sojourn derives from a much earlier period than that employed by the Masoretes when they made their version of the history of Israel and a further several centuries before the earliest extant copy of the Masoretic text (1995, p. 331).

In the Masoretic text of the Old Testament (to which Rohl referred, and on which the biblical quotations given above have been based), Exodus 12:40 reads as follows: “The time that the children of Israel dwelt in Egypt was **four hundred and thirty years.**” Two other highly reliable biblical texts, however, strongly suggest that this translation is incorrect due to a critical omission. In both the Samaritan Pentateuch and the Septuagint (the Greek translation of the Old Testament), Exodus 12:40 reads as follows: “Now the sojourning of the children of Israel **and of their fathers**, which they sojourned **in the land of Canaan AND in the land of Egypt** was 430 years” (see Clarke, n.d., pp. 358-359, emp. in orig.). William Whiston, who translated the works of Flavius Josephus into English, included a footnote at the bottom of the page accompanying Josephus’ comment (quoted above in regard to the Israelites’ 215-year stay in Egypt). Whiston wrote:

Why our Masorete copy so groundlessly abridges this account in Exod. xii,40 as to ascribe 430 years to the sole peregrination [travel by foot—AB/BT/KB] of the Israelites in Egypt when it is clear even by that Masorete chronology elsewhere, as well as from the express text itself, in the Samaritan, Septuagint, and Josephus, that they sojourned in Egypt but half that time—and that by consequence the other half of their peregrination was in the land of Canaan, before they came into Egypt—is hard to say (1974, 2:171).

Rohl suggested, however, that it really is not hard to say. In fact, he said:

It is fairly easy to see what happened in the interval between Josephus’ day and that of the Masoretes. During the process of copying down the original scrolls over the intervening centuries, a section of text something on the lines of “and in the land of Canaan” had fallen out (or had been edited out). This is confirmed by the Greek rendition of the Old Testament (the Septuagint or LXX) which retains the original, full version of the passage (1995, p. 331).

In his commentary on the Pentateuch, Adam Clarke discussed this at length:

...the Samaritan Pentateuch, by preserving the two passages, **they and their fathers** and **in the land of Canaan**, which are lost out of the present copies of

the Hebrew text, has rescued this passage from all obscurity and contradiction. It may be necessary to observe that the Alexandrian copy of the Septuagint has the same reading as that in the Samaritan. The Samaritan Pentateuch is allowed by many learned men to exhibit the most correct copy of the five books of Moses; and the Alexandrian copy of the Septuagint must also be allowed to be one of the most authentic as well as most ancient copies of this version which we possess (n.d., pp. 358-359, emp. in orig.).

Rohl wrote in agreement:

The Septuagint was first written down in the time of Ptolemy I during the third century B.C. and the earliest surviving manuscript is again much older than the earliest surviving Masoretic copy. The Samaritan version of the first five books of the Old Testament (the Pentateuch) is also considerably more ancient than the Masoretic scriptures and it too retains the longer rendition of the passage on the length of the Sojourn. Thus, three out of four sources for the book of Exodus state that the four-hundred-and-thirty-year interval represents the whole period from Abraham's descent into Canaan all the way down to the Exodus of Moses and the Israelites from Egypt (1995, p. 331).

If Josephus, the Samaritan Pentateuch, and the Septuagint are correct (and there is good evidence to indicate that they are) in stating that “the sojourning of the children of Israel **and of their fathers**, which they sojourned **in the land of Canaan AND in the land of Egypt** was 430 years,” then the alleged contradiction between Exodus 12:40-41 and Galatians 3:17 evaporates into thin air, and the 215-year figure for the Israelites' sojourn in Egypt can be accepted quite easily as both credible and scriptural.

But where do the “400 years” of Genesis 15:13 and Acts 7:6 fit into this scheme? As God spoke to Abraham in Genesis 15 while the patriarch was dwelling among the terebinth trees at Hebron, the Lord said: “Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them **four hundred years**.” Here, God was permitting His faithful servant—through words spoken approximately two centuries **prior** to Israel's entrance into Egypt—to peek into the future of his descendants. Add to that the words of Stephen (in Acts 7:6) when he said, looking back on Israel's history: “And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and treat them ill, **four hundred years**.” What is the meaning of these particular passages?

Some writers (e.g., Barnes, 1949a, p. 121; Boles, 1941, p. 104) have suggested that the 400-year figure represents merely a “rounding off” of the 430-year figure given in Genesis 15:13. But we think there is a much better explanation, and suggest that there is a **fundamental distinction** between the 430-year figure and the 400-year figure.

Notice that in Stephen's speech he specifically stated that Abraham's "**seed** should sojourn in a strange land." In his book, *The Wonders of Bible Chronology*, Philip Mauro wrote:

But, in addition to this period of 430 years, there is another of 400 years, which also ended at the Exodus.... The period of 430 years includes the sojourn of Abram and Sarah. That of 400, however, begins with the experience of Abraham's "seed." This refers, of course, to Isaac in the first place; for in Isaac the promised "seed" was to be "called"; but the era is not that of the **birth** of Isaac, but that when he was acknowledged the "seed" and the "heir" by the casting out of Hagar and Ishmael. That took place at the time of the "great feast" which Abraham made the day Isaac was weaned (Gen. 21:8-10). This is an important event in the annals of God's people, because of its deep spiritual significance, as appears by the reference to it in Galatians 4:29,30.

From the foregoing Scriptures we are able to arrive at the date when Isaac was weaned and Ishmael was cast out (whereby Isaac became the acknowledged "seed" and "heir"). For there is a difference of thirty years between the two periods. But we have already found that there were twenty-five years from the call of Abraham (and God's "covenant" with him) to the birth of Isaac. Hence, deducting 25 from 30 gives us 5 years as the age of Isaac when Ishmael was cast out. There is no need to give at greater length the proofs concerning the 400-year period (n.d., pp. 27, 28, emp. in orig.).

As Hoehner wrote:

In conclusion, the 430 years went from Abraham's call to the Exodus. The first 215 years was their sojourn in Palestine and the last 215 years in Egypt. The 400 years was from the weaning of Isaac to the time of the Exodus (1969, 126:309).

Our point exactly!

Some may ask, though, how the 215-year figure for the Israelites' time in Egypt can be squared with statements such as those in Genesis 15:13 and Acts 7:6, which seem to indicate that the Hebrews would be "**sojourners in a strange land that is not theirs**" where their enemies would "**bring them into bondage**" and "**treat them ill**"? In his commentary on Galatians, David Lipscomb addressed this point.

The law was given by Moses four hundred and thirty years after this promise was made to Abraham (Exodus. 12:40). Many interpret this to mean that they sojourned in Egypt four hundred and thirty years. **But they dwelt in tents and had no permanent habitation** during their sojourn in Canaan and Egypt and in the wilderness from the call in Ur until the entrance into Canaan after the Egyptian bondage (n.d., p. 231, emp. added).

Or, as Mauro stated: “This period of ‘sojourning’ of the people of God is reckoned from Abraham’s entrance into Canaan, for then they (Abram and Sarah, the beginnings of the family) became strangers and pilgrims (Heb. 11:8-13)” [n.d., p. 27, parenthetical item in orig.]. In Exodus 6:4, **Canaan** is referred to as “the land in which they dwelt **as sojourners**.” While it certainly is true that they were slaves in Egypt for a considerable period of time (215 years), their oppression actually began much earlier, and lasted much longer, than just those 215 years. In fact, it would be accurate to say that the oppression began as early as Ishmael, who was half Egyptian and who mocked Isaac, the son of promise (Genesis 21:9). In Galatians 4:29, Paul discussed Ishmael’s ill treatment of Isaac when he penned these words: “He that was born after the flesh persecuted him that was born after the Spirit.” That “persecution” obviously continued, as is evident from the fact that Egyptians felt it was a great abomination to eat with Hebrews (Genesis 43:32)—even until the time that Joseph came to power in their country. Later, of course, the persecution culminated in the attempted destruction by Pharaoh of the Hebrew male babies during Moses’ infancy (Exodus 1:15-22). Thus, the “sojourning” and “ill treatment” did not occur **only** during Egyptian captivity, but actually had commenced much earlier.

Critics of the 215-year view, however, have suggested that the second 215-year period (i.e., the time spent in Egypt) would not allow for the population explosion that obviously occurred while the Hebrews were captives. Less than 100 went down into Egypt, and yet by the time they left, they numbered more than 2 million (based on the figures in Numbers 1:46; cf. Archer, 1982, pp. 378-379). However, C.G. Ozanne, in his volume, *The First 7,000 Years*, has shed some light on this criticism.

Of course, the standard objection to this interpretation is the census totals of male Levites in Numbers 3. In this chapter the total number of Kohath’s male descendants “from a month old and upward” is given as 8600 (v. 28), these being divided between his four sons, Amram, Izhar, Hebron, and Uzziel. Assuming that the total number is to be divided evenly between the four sons, Amram must have had some 2150 male descendants within a few months of the Exodus. At first sight this figure may seem well-nigh impossible. When, however, it is broken down, it begins to assume more reasonable proportions. Thus, supposing that Amram was born fifty-five years after the descent into Egypt and that forty years constitute a generation, it is only necessary to allocate seven males to a family to arrive at a figure considerably in excess of the desired 2150. On this reckoning Moses would have had 7 brothers (for he himself may be ignored for the purposes of this calculation), 49 nephews, 343 great-nephews and 2401 great-great-nephews within the allotted span. A total of 2800 is thus obtained, of which the vast majority would still have been alive to see the exodus from Egypt. Bearing in mind the greatly extended period of childbearing (Jochebed was about 70 at the birth of Moses), the practice of polygamy (which enabled Jacob to have eleven sons in seven years), and above all the astonishing fertility of the Israelite women on which the Bible lays special emphasis (cf. Gen. 46.3; Exod. 1.7,12,19;

Deuteronomy. 26.5), the rate of increase here suggested should not necessarily be thought incredible (1970, pp. 22-23).

Thus, when **all** of the biblical information is considered, it is apparent that there is no contradiction between Exodus 12:40-41 and Galatians 3:17. Nor is there any problem in regard to Genesis 15:13 and Acts 7:6. As the late Bobby Duncan said when he ended his study of these matters, "Isn't it amazing how the Bible clarifies the Bible?" (n.d., p. 4). Amazing indeed!

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SHOULD CHRISTIANS KEEP THE SABBATH?

**And the Lord spoke to Moses, saying, “Speak to the children of Israel, saying: ‘Surely My Sabbaths you shall keep, for it a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you.’”
Exodus 31:12-13.**

- A. “Sabbath” originally comes from a Hebrew word “Shabbath.” The word means “rest.” This word can refer to a day, festive period, month or year. The purpose of this study is to find out if the Sabbath is binding and to be observed in this Christian age.
- B. THE SABBATH WAS NOT OBSERVED BEFORE SINAI.
1. Genesis 2:2-3 - this passage is a prolepsis (a joining together of two distant events resulting in the appearance as if the two happened at the same time or were in effect at the same time).
 - a. This passage is connected with Exodus 20:8-11 in this fashion. Other examples are:
 - (1) Matthew 10:1-4 - “Judas Iscariot, who also betrayed Him.” Here the fact of his being a traitor is mentioned at the time of his calling and being sent out.
 - (2) Genesis 3:20 - “And Adam called his wife’s name Eve, because she was the mother of all living.” Here she is called the mother of all living even though she has not borne any children yet.
 - b. God rested on the seventh day (Genesis 2:2-3), but His commanding the Jews to rest on the Sabbath came at least 2,500 years later (Exodus 20:8-11).
 - c. Moses, looking back through the centuries, connected the two events and wrote them down in Genesis 2:2-3.
 2. Exodus 16:22-23 - The first mention of the Sabbath.
 - a. This statement was made in the wilderness just prior to the encampment at Mount Sinai. It was said in anticipation of the Law which was to be given soon.

- b. Question: Why did Moses have to explain the Sabbath if it was already an established observance?
- 3. Nehemiah 9:13-14 - This passage tells us plainly when the commandment was given to observe the Sabbath. The Levites are speaking to God in prayer and say: "You came down also on Mount Sinai ...You made known to them Your holy Sabbath..."
- 4. Ezekiel 20:10-12,18-20 - This passage also identifies when the Sabbath law was given to the Jews. "...I made them go out of the land of Egypt...I also gave them My Sabbaths..."
- 5. Deuteronomy 5:1-33 - Also identifies the time the covenant including the Sabbath command was given. It identifies to whom it was given.
 - a. God made the covenant with the Jews.
 - b. He made it with them in Horeb (Mount Sinai).
 - c. In positive identification He then lists the Ten Commandments.
- 6. Numbers 15:32-36 - This records the event of the man found picking up sticks on the Sabbath.
 - a. If the Sabbath had been observed for centuries, why did these people have to ask what they should do to this man?
 - b. Verse 34 tells us that they had never been told what to do.
 - c. Therefore, this Law with its penalties was brand new.

C. THE SABBATH WAS GIVEN TO THE JEWS AND TO THE JEWS ONLY.

- 1. Deuteronomy 5:2-3 - "The Lord did not make this covenant with our fathers, but with us."
- 2. Exodus 20:2 - Identifies that this law was given only after they had been brought out of the land of Egypt.
- 3. Ezekiel 20:10-18 - God gave the Sabbaths to those who went forth out of Egypt - the house of Israel.
- 4. Nehemiah 9:13-14 - Tells that these laws were given to those who were gathered at Mount Sinai.

5. 1 Kings 8:20-21 - "And there I have made a place for the ark, in which is the covenant of the Lord which He made with our fathers, when He brought them out of the land of Egypt."
 - a. The covenant had been made with these Jews' fathers.
 - b. Their fathers were the ones who had come out of the land of Egypt.
 - c. In that ark was the "covenant."
 - d. This covenant is identified as the "two tablets of stone" in verse 9.
 - e. Therefore, since the Sabbath command was one of the commands given on the tablets of stone, it was given to the fathers when God had brought them out of the land of Egypt.
6. Exodus 31:17 - Speaking of the Sabbath, "It is a sign between Me and the children of Israel forever..."

D. THE COVENANT HAS BEEN DONE AWAY (INCLUDING THE SABBATH LAW).

1. Jeremiah 31:31-34 - "...I will make a new covenant..."
 - a. This passage is quoted in Hebrews 8:5-13; 10:16-17 as proof that the Old Law was taken away (removed, no longer binding).
 - b. The Ten Commandments were called a part of the covenant.
 - (1) 1 Kings 8:9 - "There was nothing in the ark except the two tablets of stone which Moses put there at Horeb, when the Lord made a covenant with the children of Israel..."
 - (2) Deuteronomy 5:2-3,22 - "The Lord our God made a covenant with us in Horeb...and He wrote them on two tablets of stone..."
 - (3) Hebrews 9:4 - "The ark of the covenant...in which were...the tablets of the covenant."
 - (4) Deuteronomy 9:9-11 - "When I went up into the mountain to receive the tablets of stone, the tablets of the covenant...the Lord gave me the two tablets of stone, the tablets of the covenant."
 - (a) "Two tablets of stone written with the finger of God."

(b) Two tablets = the Covenant = the Law = the Ten Commandments.

(5) Deuteronomy 4:13 - "So He declared to you His covenant which He commanded you to perform, that is, the Ten Commandments; and He wrote them on two tablets of stone."

(a) The "covenant" was the "Ten Commandments."

(b) These Ten Commandments (or the covenant) are what contained the Sabbath law.

(6) Exodus 34:27-28 - "He wrote on the tablets the words of the covenant, the Ten Commandments."

(a) The "covenant" was known as the "Ten Commandments."

(b) Could it be any plainer?

(c) When the covenant was done away, the Ten Commandments were done away.

(d) When the Ten Commandments were done away the Sabbath law (the fourth commandment) was also done away!

2. 2 Corinthians 3 - Notice the contrast the Holy Spirit makes:

a. New Covenant - v. 6

Old Covenant - v. 14

Tablets of heart - 3

Tablets of stone - 3

The Spirit - 6

The letter - 6

Ministry of the Spirit - 7

Ministry of death - 7

Ministry of righteousness - 9

Ministry of condemnation - 9

Exceeds in glory - 9

Glory - 9

Remains - 11

Passing away - 11,13

Unveiled face - 13

Veiled face - 13

b. The Old Covenant (14) passing away (11,13) but the hardened minds (14) refuse to see the end of the Law (13).

3. Galatians 3:16-19 - The Law was added “till the Seed should come.”
 - a. The Seed is Christ - 16.
 - b. Christ did come!
4. Galatians 3:23-25 - “We are no longer under the tutor.”
 - a. Before faith came we were under the Law (23).
 - b. The Law was our tutor (schoolmaster) (24).
 - c. Now that faith has come we are no longer under the tutor (schoolmaster) (25).
5. Romans 7:1-7 - “You have become dead to the law.”
 - a. “You also have become dead to the law...that you may be married to another (law).”
 - b. “We have been delivered from the law” (6).
 - c. That same law was the law that included “You shall not covet” (7). And this law was one of the Ten Commandments (Exodus 20:17).
 - d. Therefore, the Law to which the Jewish people were made “dead” or “delivered from” was the Ten Commandments.
6. Colossians 2:14-17 - “Having wiped out the handwriting of requirements that was against us.”
 - a. The requirements (Law) was wiped out (14).
 - b. When Christ died He fulfilled the Law, nailing it to His cross (14).
 - c. The result was that Christians were to let no man judge them in respect to any Sabbath day (16).
 - d. Also, the Sabbaths “are a shadow of things to come, but the substance is of Christ.”
7. Ephesians 2:14-16 - “Having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances...”

- a. Enmity was what separated the Jews and the Gentiles.
 - b. Enmity was the result of the “law of commandments.”
 - c. Therefore, for the Jews and the Gentiles to be reconciled in one body, the law or enmity had to be removed.
8. Galatians 4:21-31 - the allegory of Hagar and Sarai.
- a. The son of the bondwoman (22-23) represents the following of “the covenant” (24) which was made at Sinai.
 - b. The “covenant” at Sinai was the Ten Commandments.
 - c. The son of the bondwoman will not inherit (30-31).
 - d. Therefore, the followers of the covenant made at Sinai shall not inherit with Christ or His followers.

E. THE “LAW OF GOD” IS THE SAME AS THE “LAW OF MOSES.”

Sabbatarians claim that the “law of God” contains the Ten Commandments only. Then they claim that the “Law of Moses” contained the ceremonial and sacrificial ordinances and that it was this “Law of Moses” (the ceremonial law) that was done away at the cross.

- 1. Nehemiah 8:1-18.
 - a. The phrase “Law of Moses” was used in verse 1 to refer to that from which Ezra was reading.
 - b. But notice that in verse 8 the same material is referred to as “the Law of God.”
 - c. “The Law of Moses” (14) commanded the Feast of the Tabernacles, yet, this was read from the same book that had just been called the “Law of God”! (8).
- 2. Luke 2:22-24 - “And to offer a sacrifice according to what is said in the law of the Lord, ‘A pair of turtledoves or two young pigeons.’”
 - a. The “law of the Lord” commanded the sacrifice of turtledoves.
 - b. This is a reference back to Leviticus 12:2,8.

- c. But this is what the Sabbatarians claim should be called the “Law of Moses.”
- d. If there is a distinction between the Law of Moses” and the “Law of the Lord,” Jesus did not know it!

F. THE OLD TESTAMENT PROPHETS TOLD ABOUT THE SABBATHS COMING TO AN END.

- 1. Hosea 2:11 - “I will also cause all her mirth to cease, her feast days, her new moons, her sabbaths - all her appointed feasts.”
- 2. Amos 8:5-10 - “When will the New Moon be past, that we may sell grain? And the Sabbath, that we may trade our wheat?...’It shall come to pass in that day,’ says the Lord God, that I will make the sun go down at noon...”
 - a. Amos here records that the Sabbath was to cease.
 - b. The Sabbath was to cease when the sun goes down at noon.
 - c. The sun was darkened at noon when Christ was crucified (Luke 23:44).
 - d. Therefore, the Sabbath ceased to be (ended) at the crucifixion of Christ.

G. WHAT DO WE CONCLUDE FROM ALL OF THE ABOVE?

- 1. God made a covenant with Israel (1 Kings 8:20-21).
- 2. This covenant included the Ten Commandments (1 Kings 8:9).
- 3. This covenant was never given before (Deuteronomy 5:2-22).
- 4. This covenant made known the Sabbath (Nehemiah 9:13-14).
- 5. God promised a new covenant (Jeremiah 31:31-34).
- 6. The New Testament declares this was fulfilled in Christ (Hebrews 8:5-13; 10:16-17).
- 7. Before the second covenant could be enforced Christ had to take away the first covenant (Hebrews 10:9-10; 8:6-8).
- 8. Christ did this at the cross (Colossians 2:14-16).

9. Such changes in the law governing God's people (including commandments concerning the Sabbath) fulfill specific prophecies of which the Jewish fathers were aware (Hosea 2:11; Amos 8:5).

H. QUESTIONS FOR SABBATARIANS.

1. If the Sabbath is in force, why not keep all of the laws concerning the Sabbath?
 - a. No work (Exodus 20:10).
 - b. Abide in their places (Exodus 16:29).
 - c. Kindle no fire (Exodus 35:3).
 - d. Not to buy any victuals (Nehemiah 10:31).
 - e. Bear no burdens (Nehemiah 13:15-18).
 - f. Shut the city gates and not pass through (Nehemiah 13:19).
 - g. Travel only a fraction of a mile (Exodus 26:29-30; Num 35:5).
 - h. The death penalty for any violator (Exodus 35:1-2; Num 15:32-26).

2. If the Sabbath is still binding, why do we not find the Sabbath commanded in the New Testament like we find all of the others of the Ten Commandments? (The principles of all other nine commandments are found in the New Testament but with a different penalty!)
 - 1st You shall have no other gods before Me (Ephesians 4:6; 1 Corinthians 8:6; Acts 14: 15).
 - 2nd You shall not make for yourself any carved image (1 John 5:21; Revelation 21:8).
 - 3rd You shall not take the name of the Lord your God in vain (Matthew 5:34; 12: 36; James 5:12).
 - 4th Remember the Sabbath day, to keep it holy (?????)
 - 5th Honor your father and your mother (Ephesians 6:1-2; Colossians 3:20).
 - 6th You shall not murder (1 John 3:15; Revelation 21:8; 1 Peter 4:15).

- 7th You shall not commit adultery (Matthew 5:27-28; 1 Corinthians 6:9-10).
- 8th You shall not steal (Ephesians 4:25-28; 1 Corinthians 6:10).
- 9th You shall not bear false witness against your neighbor (Ephesians 4:25; Colossians 3:9; Revelation 21:8).
- 10th You shall not covet (1 Corinthians 6:10; Colossians 3:5; Ephesians 5:3).
3. If the Sabbath is still binding then why not observe the Sabbath year? (Exodus 23:10-12).
 4. If the Sabbath is observed because Jesus observed it, then why not observe all the other commands Jesus observed? (The feasts, etc.).
 5. Since there are twenty-one epistles in the New Testament telling Christians how to live and worship, why is there not one command to keep the Sabbath?
 - a. In Acts 15 there was a council concerning circumcision. This would have been a perfect place for God to make known the Sabbath to Christians. Why didn't He?
 - b. The only time the Sabbath is mentioned in the doctrinal epistles of the New Testament it is forbidden! (Colossians 2:16-17; etc.).
 6. If the Sabbath is still in force today, why were the worship assemblies for the Lord's church found to be done on the first day of the week (the Lord's day)?
 - a. There was an assembly in Acts 15.
 - b. The assembly in Acts 20 was there to break bread (have communion).
 - (1) Why did they tarry seven days?
 - (2) The Sabbath was passed over and not one word was said about it. Why?
 - c. The contribution (1 Corinthians 16:1-2).
 - (1) Sabbatarians claim this was "secular" business.
 - (2) "Storing up" or "in store" means in the church treasury not in the private homes. (Or, why had they come together to do this?)

I. QUIBBLES OF THE SABBATARIANS.

1. The Sabbath is a “perpetual” covenant (forever) (Exodus 31:16-17).
 - a. The same passage also says “throughout their generations” (16) and Israel does not exist today.
 - (1) Her days as a favored nation have ceased.
 - (2) Not one of her twelve tribes can be located today.
 - (3) Not one single Jew can trace his lineage, as to tribe or descent, today.
 - (4) There is no law (Colossians 2:14; Romans 7:1-7) and no king, therefore there is no special Jewish nation belonging to God today.
 - (5) There is no priesthood and no law (Hebrews 7:12).
 - b. The Passover was also said to be “forever” (Exodus 12:14).
 - c. The burning of incense was to be “perpetual” (Exodus 30:8).
 - d. Burnt offerings were to be “continual throughout your generations” (Exodus 29: 42).
 - e. The Atonement offering was to be “throughout your generations (Exodus 30: 10).
 - f. The priesthood was “everlasting...throughout your generations (Exodus 40:15).
 - g. If the Sabbath is eternal, then why not all of these other things which use the same interchangeable terminology?
2. Jesus kept the Sabbath (Luke 4:14-16).
 - a. Jesus was born under the Law (Galatians 4:4).
 - b. Jesus was circumcised (Luke 2:21).
 - c. Jesus kept the Passover (Matthew 26:17-25).

- d. Should we also bind the circumcision, Passover and all of the Law? If not, based on the Sabbatarians' arguments, why not?
3. Paul preached on the Sabbath day (Acts 13:14-44; 16:13-14).
 - a. Paul preached many times on the Sabbath day in order to reach the Jews in their gatherings.
 - b. But Paul did not "keep" the Sabbath as a day of Christian worship.
 4. James teaches that we should keep the "royal law" which is the Ten Commandments (James 2:8-13).
 - a. Where is the commandment "love thy neighbor" found in the Ten Commandments? (James 2:8).
 - b. This commandment is actually quoted from Leviticus 19:18. But the Sabbatarians say that this is the "ceremonial law" which was removed by the death of Jesus on the cross.

And Jesus quotes this passage as "the great commandment in the law." Jesus obviously knew no supposed difference between the Ten Commandments and the "Ceremonial law" (Matthew 22:34-40).
 - c. Therefore, James is not referring to the Ten Commandments but rather to the teachings of Christ and His gospel when he uses the term "royal law."
 5. Jesus said "not one jot or tittle would pass away" (Matthew 5:18).
 - a. The key word is "till" or "until."
 - (1) Men had refused to eat and drink "till" they had killed Paul (Acts 23:12).
 - (2) Does this also mean "forever," or "perpetually" or only "till" they had succeeded in killing Paul?
 - b. The Law did not pass away until all things were accomplished (fulfilled).
 - (1) The Law was kept until "faith came" (Galatians 3:24-25).
 - (2) This Law was not abrogated (removed, done away) until Christ died (Ephesians 2:14-15; Colossians 2:14; Hebrews 8:13).
 6. There remains a Sabbath "rest" (Hebrews 4:8-11).

- a. This “rest” could not be given by Joshua (8).
 - (1) But Joshua and Israel observed the Sabbath rest.
 - (2) Therefore, this text in Hebrews could not refer to the weekly Sabbath which they observed.
 - b. Christians are to give diligence to enter into this rest mentioned in Hebrews 11.
 - (1) This then refers to the heavenly rest of the faithful.
 - (2) As God rested from His labors in creating, Christians shall rest from their labors on earth.
7. The Sabbath was changed to Sunday by man.
- a. Notice the excerpts from the early historians in section J.
 - b. What about Acts 20:7?
 - c. What about 1 Corinthians 16:1-2?
 - d. The apostles led the early church in worship on the first day of the week.
8. If the Ten Commandments are gone, we are left without any law.
- a. The Jews made this same argument in Amos 8:5.
 - (1) They thought they would then be free to be dishonest.
 - (2) Still, the prophet clearly said the “Sabbath” would be gone.
 - (3) And this was to happen when the “sun goes down at noon” (Amos 8:2).
 - b. All of the other Ten Commandments are repeated in Christ’s New Testament.
9. Jesus warned about the destruction of Jerusalem and told them to pray that their flight would not be on the Sabbath (Matthew 24:20).
- a. Jesus also told them to pray that their flight would not be in “winter” because of the difficulty of travel.

- b. It should be noted that the gates of the city would be closed on the Sabbath (Nehemiah 13:19).
- c. If they live in a city controlled by the Jewish observance of the Sabbath, the difficulty of fleeing would be more difficult.

J. QUOTES FROM AUTHORITIES AND HISTORIANS.

1. Ignatius of Antioch (born 37 A.D., died 108 A.D.) said, "Let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and the chief of all the days (of the week)." The Ante-Nicean Fathers, Vol. 1, p. 63.
2. From the Epistle of Barnabas, Ch XV, "Wherefore also keep the eighth day with joyfulness, the day on which Jesus rose again from the dead." Ibid., p. 147.
3. Justin Martyr (born 100 A.D., died 165 A.D.) said, "And on the day called Sunday, all who live in the cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we said before, when our prayer is ended, bread and wine and water brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and they assent by saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and in a word take care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God....made the world; and Jesus Christ our Saviour on the same day arose from the dead." Ibid., p. 186.
4. Philip Schaff, historian. "The celebration of the Lord's day in memory of the resurrection of Christ dates undoubtedly from the apostolic age. Nothing short of apostolic precedent can account for the universal religious observance in the churches of the second century. There is no dissenting voice. The custom is confirmed by the testimonies of the earliest post apostolic writers, as Barnabas, Ignatius, and Justin Martyr." History of the Christian Church, Vol. 2., p. 201.

5. Pliny the Younger wrote a letter to the Roman Emperor Trajan in 109 A.D. “The Christians assembled on an appointed day (Sunday) at sunrise, sang responsively a song to Christ as to God, and then pledged themselves by an oath not to do any evil work, to commit no theft, robbery, nor adultery, not to break their word, nor sacrifice property entrusted to them. Afterwards (at evening) they assembled again to eat ordinary and innocent food (the agape). This account of a Roman official then bears witness to the primitive (early) observance of Sunday, the separation of the love-feast from the morning worship (with communion), and the worship of Christ as God in song.” History of the Christian Church, Vol. 2, p. 222.

6. “The first Christians assembled for the purpose of divine worship, in private homes, in caves, and in vaults where the dead were buried. Their meetings were on the first day of the week. ...During these sacred meetings, prayers were repeated; the holy scriptures were publicly read; short discourses upon the duties of Christians were addressed to the people; hymns were sung; and a portion of the oblations presented by the faithful, were employed in the celebration of the Lord’s supper and the feast of charity.” Mosheim’s Ecclesiastical History, Vol. 1, p. 206.

THE ANGEL OF THE LORD (JEHOVAH) THE LOGOS PRIOR TO THE INCARNATION

I. INTRODUCTION.

- A. The Logos was God, i.e., divine, one nature with the Father - John 1:1.
- B. Since the Logos was active in creation, we can hardly suppose that He would drop entirely out of the picture for four thousand years. Or that He would be inactive in the affairs of this world.
- C. The fact that Jesus was the Angel of Jehovah is not a subject within the realm of speculation. Though you may not agree with my use of certain passages of scripture, I am sure you will agree, from the amount of scripture used, that the position taken is scriptural and not a mere speculation based upon a few isolated and/or ambiguous statements.

See ISBE - Vol. I, p. 133; Strong, p. 319.

II. THE EXPRESSION “ANGEL OF JEHOVAH” (“THE LORD”) AS USED IN THE OLD TESTAMENT IS HIMSELF JEHOVAH; HE IS GOD; HE IS DIVINE.

- A. His experiences with Abraham and Hagar.
 - 1. Hagar called the ANGEL OF THE LORD (JEHOVAH), “You-Are-the-God-Who-Sees.” And Moses, the writer, said, “She called the name of the Lord who spoke to her.” So, Moses called this person Jehovah and the ANGEL OF JEHOVAH - Genesis 16:7, 9, 10, 11, 13.

Genesis 16:10 “I will” - not a created angel but The Angel—Christ. Compare Genesis 21:17 - God saying what the Angel said as His own words.
 - 2. Abraham stood before the Lord (JHWH - Jehovah) and talked with Him (Genesis 18:1). Three men appeared before Abraham (Genesis 18:2). The men went on but the Lord remained (Genesis 18:22). Only two of the three men reached Sodom (Genesis 19:1). The one to whom Abraham talked is called Lord (JHWH - Jehovah) (verses 13, 17, 20, 22).

- a. Abraham talked with the Angel of the Lord who called Himself Lord and made promises only God can make - Genesis 22:11-18.

22:1 = God.

22:11 = Angel - From "Me" verse 12.

22:15 = Angel.

- b. Here is the renewal of the same promise made by Jehovah - Genesis 12:1ff. Compare 22:17-18 specifically with 12:2-3.

3. Comments:

- a. "Genesis 12:7 Was this a manifestation of the Son of God, a Theophany, in some measure anticipating the incarnation? ... The affirmative of the fourth opinion was held by the great majority of the fathers from the very first ... The fact that the name 'Angel of the Lord' is sometimes used of a created angel is not proof enough that it may not also be used of him who is called 'The Angel of Mighty Counsel' (Isaiah 9:6, Septuagint Translation) and 'the Angel of the covenant' (Malachi 3:1); and the apparent identification of the Angel of God with God himself in very many passages...leads markedly to the conclusion that God spoke to men by an Angel or Messenger who himself was God."
- b. Genesis 18:13. "Here the speaker is distinctly called 'Jehovah.' And it seems much more reasonable that there was a Theophany of the Son of God, than that a created angel was impersonating God and speaking in his name."
- c. Verse 22. "The two created angels went on to Sodom (see 19:1), but 'Abraham stood yet before the Lord,' stood yet in the presence of the third Being who was not a created angel, but the eternal word of God, 'the Angel of Mighty Counsel'" (the Messenger of the Covenant; Bible Commentary - Speaker's Commentary).

B. His experience with Jacob:

1. The God of Jacob revealed to him - Genesis 28:12-16; Genesis 35:7.

2. The Angel of God was the God of Bethel. The Angel says, "I am the God of Bethel" - Genesis 31:11-13.

Compare Genesis 28:13.

3. Jacob wrestled with the Angel.
 - a. He is called a man Genesis 32:24.
 - b. He is called God - Genesis 32:28,30 compare Genesis 35:7. See Strong, p. 318.
 - c. He is called the Angel - Hosea 12:3-5.
4. Jacob calls Him "God Almighty" and "the Angel" - Genesis 48:3,15-16.
 - a. God = the Angel (a memorial name). Compare Genesis 28:13; 48:3; Hosea 12:2-5; Isaiah 42:1-8 (= Jesus); 48:11-12 compare Revelation 22:13 (First and Last).
 - b. Here Jesus is called God (or Lord) Almighty. Jehovah's Witnesses say this phrase is never used of Jesus in the Bible.

Summary to this point: Jesus = Angel of the Lord = Angel of Jehovah = God Almighty = God of Abraham, Isaac and Jacob = Angel of God.

C. His experience with Moses and the Israelites:

1. In the burning bush - Exodus 3:2-15:
 - a. The Angel of the Lord in verse 2.
 - b. Lord and God in verse 4, God in verse 11.
 - c. The God of Abraham, Isaac and Jacob in verses 6, 15.
 - d. I AM WHO I AM in verse 14 (compare John 8:58).
 - e. Stephen's view of the matter - Acts 7:30-35, 38.
 - f. No angel ever had anyone take off their shoes because he (the angel) made the ground holy! Exodus 3:5 compare Acts 7:33.

2. In deliverance from Egypt:
 - a. God's Angel promised to lead Israel - Exodus 23:20.
 - b. He had pardoning power - verse 21. He is God! (compare Acts 2:7).
 - c. No creatures allowed to wear the name of Jehovah - Isaiah 42:8; 48:11-12.
 - d. The name of Jehovah was in Him - verse 21; Psalms 83:18.
 - e. Promise of the Angel's presence withdrawn - Exodus 32:34-33:16.
 - (1) The Jehovah that swore to give the land to the fathers said He would send an angel - Exodus 33:2; Genesis 22:15-18.
 - (2) He said, "I will not go up in your midst" - Exodus 33:3.
 - (3) The people mourned when they heard this - Exodus 33:4.
 - (4) When Moses spoke face to face with Jehovah, he prevailed and Jehovah promised, "My presence will go" - Exodus 33:14.
 - f. Isaiah called Him the Angel of His Presence - Isaiah 63:9; Deuteronomy 4:37.
 - g. Stephen's comment on the matter - Acts 7:38.
 - h. Exodus 13:21; 14:19:
 - (1) Angel of the Lord (JHWH) - Exodus 3:2.
 - (2) Angel of My Presence - Exodus 33:14.
 - (3) Angel of the covenant - Acts 7:38.
 - i. Trinity in the Old Testament - Isaiah 48:12-16.

D. His experience with Joshua:

1. He is called a man - Joshua 5:13-15. No good angel accepts worship.
2. He calls Himself the Commander of the Lord's army. He accepts worship - Joshua 5:14-15.
3. Joshua removed his sandals in His holy presence - Joshua 5:15.
4. He is called Lord (JHWH) - Joshua 6:2.
5. The Angel of the Lord said - Judges 2:1-5:
 - a. "I led you up from Egypt" - see Exodus 20:2.
 - b. "I ... brought you to the land of which I swore to your fathers" - see Genesis 13:14-15; 15:17-21; Psalms 105:8-11, 42, 45.
 - c. "I will not... break My covenant with them" - see Leviticus 26:44-45.
 - d. "The Lord your God will not drive out those nations (the Canaanites) from before you" - See Joshua 23:12-13.
6. His experience with Manoah - Judges 13:8-24:

The Trinity is present here:

Father - vs. 20.

Son - vs. 3, etc.

Holy Spirit - vs. 25.
7. Compare Hosea 1:7 with 2 Kings 19:35. Angel = God = Jesus.
8. See Zechariah 12:8; 2:10-11; Hosea 1:6-7.

III. COMMENTS.

- A. Joshua 5:13. "The appearance was that of God manifested in the person of his Word...verse 14. The divine Person intimates that he, the Prince (as the Hebrew word 'sar' is rendered in Daniel 10:13 and elsewhere), of the angels had come to lead Israel in the coming strife" (Bible Commentary).

- B. Joshua 5:13. "It has been a very general opinion, both among the ancients and the moderns, that the person mentioned here was no other than the Lord Jesus in that form, which, in the fullness of time, he was actually to assume for the redemption of man. That the appearance was supernatural, is agreed on all hands; and as the name Jehovah is given him (chap. 6:2), and he received from Joshua divine adoration, we may presume that no created angel is intended" (Adam Clark).
- C. "God, as the Shepherd and King, conducts all things according to law and righteousness, having established over them his right Word, his only begotten Son, who is the Viceroy of the Great King, takes care of the ministers to this sacred flock. For it is somewhere said, Behold I am, and I will send mine Angel before thy face to keep thee in the way" (Philo Judeaeus - Adam Clark).
- D. Compare Isaiah 9:6 with Jehovah's Witnesses' doctrine, "The Mighty God."

IV. JESUS CHRIST IS CALLED LORD (JEHOVAH).

- A. In prophecy, Psalms 68:16-18,24 ...is applied in Ephesians 4:8.
- B. Isaiah's vision, Isaiah 6:1-10 ...John applies it to Jesus - John 12:37- 43.
- C. The Septuagint Translation (LXX) translated the Hebrew word for Jehovah by KURIOS, which means Lord. So, all Messianic prophecies in which the word JEHOVAH appears prove that Jesus, the Messiah, is called Jehovah. KJV uses LORD for this translation in agreement with LXX.
- D. Isaiah 40:3ff ...is applied by Matthew to Jesus - Matthew 3:3; Mark 1:3 (compare John 1:23).
- E. Joel 2:32 ...is applied by both Peter and Paul to Jesus - Acts 2:21; Romans 10:13; Psalms 102:24-27 = God; Hebrews 1:10-12 = Jesus.

God = Jesus.
- F. An angel calls Him, "the Lord their God" - Luke 1:16-17.
- G. Isaiah 44:6 compare Revelation 22:12-13.
- H. COMMENT:

"Thus, then, the title of 'Jehovah' and 'Lord' both prove the divinity of our Saviour; 'for,' as it is remarked by Dr. Waterland, 'if Jehovah signify the eternal, immutable

God, it is manifest that the name is INCOMMUNICABLE, since there is but one God; and, if the name be INCOMMUNICABLE, then Jehovah can signify nothing but that one God, to whom, and to whom only, it is applied. And if both these parts be true, and if it be true likewise, that this name is applied to Christ, the consequence is irresistible, that Christ is the same one God, not the same person, with the Father, to whom also the name Jehovah is attributed, but the same substance, the same BEING, in a word, the same Jehovah, thus revealed to be more persons than one" (Watson, Theological Institutes, Vol. I, p. 510).

V. THE ANGEL OF THE LORD (JEHOVAH) IN THE OLD TESTAMENT IS JESUS IN THE NEW TESTAMENT.

A. Angel of Jehovah Gave the Covenant at Sinai.

1. He sent Moses - Exodus 3:2-15; Acts 7:30-34.
2. Spoke to Moses in Sinai - Acts 7:38.
3. The Jehovah who wrote on tables of stone (Exodus 31:18; 34:1) was the angel, in whom was God's name, who was promised to lead Israel (Exodus 23:21; 33:34), and the Jehovah who made the covenant (Exodus 34:27).

B. The Jehovah who made the Old Covenant promised a New Covenant - Jeremiah 31:31ff.

1. Jesus took away the first covenant to establish the second - Hebrews 10:9.
2. Jesus found fault with the Old Covenant and made the New - Hebrews 8:8.
3. The pronouns in Hebrews 8:4-13 prove Jesus to be the maker of both covenants.

C. The Messenger of the covenant, who calls Himself Jehovah, was to follow John the Baptist - Malachi 3:1.

1. He was the Messenger of the covenant because He made it.
2. He was the Lord of the temple because it was dedicated to Him - 1 Kings 8:12-16.
3. This prophecy in Malachi 3:1 was applied to Jesus in Mark 1:1-3.

- D. Spirit of Christ spoke in the prophets - 1 Peter 1:11; Isaiah 63:10.
- E. Christ was the Rock which was with Israel - 1 Corinthians 10:4 Compare Exodus 14:19; 13:21.
- F. Christ was tempted (called Jehovah) - Deuteronomy 6:16; 1 Corinthians 10:9.
- G. Moses esteemed reproaches of Christ above earthly riches - Hebrews 11:26.

VI. THE WORK OF THE LOGOS PRIOR TO INCARNATION.

- A. Creation - John 1:3; Colossians 1:16; Hebrews 1:2.
- B. Upholds all things - Colossians 1:17; Hebrews 1:3; John 5:17.

* "In Him all things consist," means that Christ holds all things together. Albert Barnes says, "The meaning is that they are kept in their present state; their existence, order, and arrangement are continued by his power. If unsupported by him they would fall into disorder or sink back to nothing. If this be the proper interpretation, then it is the ascription to Christ of infinite power - for nothing less could be sufficient to uphold the universe; and of infinite wisdom, for this is needed to preserve the harmonious action of the suns and systems of which it is composed. None could do this but one who is divine; and hence we see the reason why he is represented as the image of the invisible God. He is the great and ever active agent by whom the perfections of God are made known" (Barnes Notes, Vol 7, pg. 250).

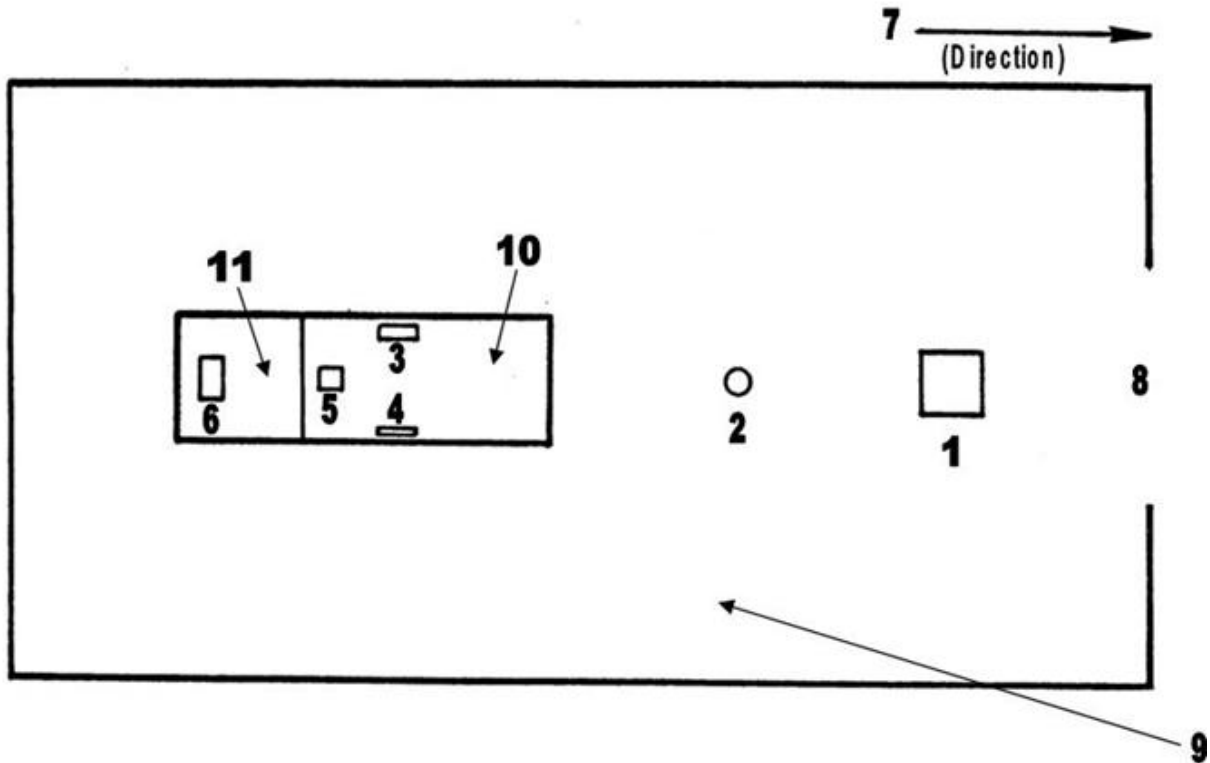
Compare Hebrews 1:3; 11:3; Psalms 33:9; 148:5; Matthew 8:26-27; Mark 1:34; John 5:28-29.

When we understand this, it is no surprise that Christ's gospel is God's power to save lost souls (Romans 1:16), and the spiritually dead, who hear and obey the voice of God's Son, shall live (John 5:25)!

- C. Gave light to all men - John 1:4, 7-9.
- D. The God and companion of God's people in all ages as proved above.

PLAN OF THE JEWISH TABERNACLE

PLAN OF THE JEWISH TABERNACLE



- | | | |
|-----------------------|---------------------|------------------------|
| 1. Brazen Altar | 2. Laver | 3. Table of Shewbread |
| 4. Golden Candlestick | 5. Altar of Incense | 6. Ark of the Covenant |
| 7. East | 8. Entrance (Gate) | 9. Court |
| 10. Holy Place | 11. Most Holy Place | |