

FOREWORD

Shortly after Cecil B. DeMille completed his new picture, "The Ten Commandments," a reporter asked him how long it took to produce this extraordinary film. "I am now 75," answered Mr. DeMille. "I would say it took me 75 years." His interest really started in his childhood when his father read aloud every night one chapter from the Old Testament and another from the New Testament.

When asked if he found time to read the Bible nowadays, DeMille replied: "There are two Bibles on my night table that are a constant source of comfort and reference. My office has not been without a Bible since I first occupied it." Also, asked why he placed so much value on the Bible, DeMille said: "All men should value truth. HERE IS THE SOURCE OF TRUTH. These truths are DIVINELY INSPIRED. It doesn't matter whether I believe this or don't believe it, or where any other man does or doesn't. IT IS NOT A MATTER FOR OPINION. Here opinion is of no consequence. IT IS TRUE, AND THIS TRUTH IS UNASSAILABLE BY ANY MORTAL."

Are You "Studying" the Bible Daily?

Did you know that the Old Testament has thirty-nine (39) books, or a total of 929 chapters? Did you know that the New Testament has twenty-seven (27) books, or a total of 260 chapters? Did you know that our Bible library of sixty-six (66) books, 1189 chapters, could be read easily in one year? "How?" you say. Read THREE (3) CHAPTERS EACH DAY in the Old Testament, and ONE (1) CHAPTER EACH DAY in the New Testament, and you'll read the ENTIRE BIBLE in less than one year!

PREACHERS, teachers, elders, deacons, devoted Christians, remember that IF YOU HONOR THE WORD OF GOD, the GOD OF THE WORD WILL HONOR YOU!

"If all the neglected Bibles," declared Nygren, "were dusted simultaneously, we would have a record dust storm and the sun would go into eclipse for a whole week!" Well, let us start stirring up the dust today.

COMPLETE SEVEN-YEAR BIBLE STUDY

Year I	Third Quarter	Lesson 27-39	Exodus 1-40
27th-The Egyptian Bondage ----- Ex. 1---Pg 2 Memory verses: Ex. 1:7, 14.		34th-The Tabernacle -----Ex. 24-27---Pg 30 Memory verse: Ex. 25:8.	
28th- Moses' Birth, Training, Call --Ex. 2-4---Pg 6 Memory verse: Ex. 3:10.		35th-The Priesthood ----- Ex. 28-31---Pg 34 Memory verse: Ex. 30:30.	
29th-The Plagues ----- Ex. 5-10---Pg 10 Memory verse: Ex. 10:1, 2.		36th-The Golden Calf -----Ex. 32---Pg 38 Memory verse: Ex. 32:4.	
30th-The Passover -----Ex. 11-13---Pg 14 Memory verse: Ex. 12:23.		37th-Preparation to Build ---- Ex. 33-35---Pg 42 Memory verse: Ex. 35:5.	
31st-Crossing the Red Sea -----Ex.14, 15---Pg 18 Memory verse: Ex. 14:29.		38th-The Tabernacle Built ---Ex. 36-40---Pg 46 Memory verse: Ex. 40:33.	
32nd-Hunger & Thirst Satisfied --Ex. 16-18---Pg 22 Memory verse: Ex. 16:35.		39th-Review -----Ex. 1-40---Pg 50 Memory verse: Ex. 14:15.	
33rd-The Law ----- Ex. 19-23---Pg 26 Memory verses: Ex. 10:5, 6.			

LESSON 27 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I		Third Quarter
Lesson 27	Edited by Joseph D. Hill	Page 1
Exodus 1	Memory Verses: Exodus 1: 7, 14	

Memory Verses:

"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them" (Exodus 1:7).

"And they made their lives bitter with hard bondage, in mortar, and in brick, and in manner of service in the field: all their service, wherein they made them serve, was with rigor. (Exodus 1: 14).

Public Reading: Exodus 1:7-14.

THE EGYPTIAN BONDAGE

"Exodus" means "going out" or "a departure." The entire book has to do with Israel's departure from Egypt. The first word of Exodus, "Now," suggests continuity. The story of Genesis is taken up in Exodus. "Exodus" comes from the Greek Version of the Old Testament. The bondage and deliverance was revealed to Abraham (Gen. 15:13ff), and prophesied by Jacob (Gen.27:27ff), and by Joseph (Gen. 50:25).

A Type of Redemption

Exodus, "The way Out," is a type of the redemption of the believer from sin, a record of the believer from sin, a record of the beginning of the fulfillment of God's promise to Abraham and the record of the beginning of Israel as a nation. The KEYNOTE of Exodus is redemption (Exodus 3:8; 15:13; 19:4).

Outlines of Exodus

1. History (Exodus 1-19).
2. Law (Exodus 20-24).
3. Worship (Exodus 25-40).
 - a. The Nation Called (Exodus 1-11).
 - b. The Nation Constituted (Exodus 12-19:2).
 - c. The Nation Consecrated (Exodus 19:3-40:38).

Typically, we have here:

1. The story of the Redeemer (Exodus 1, 2).
2. The story of the Redemption (Exodus 3-14).
3. The story of the Redeemed (Exodus 15-40).

God gives us an historical review of the book of Exodus in Acts 7:15-44 and a spiritual commentary on it in Hebrews 11:23-29. Since "The New is in the Old contained; The Old is by the New explained." God meant us to study and understand the Old Testament. It is His word (II Tim. 3:16; Rom. 15:4; I Cor. 10:11).

Moses is the author of Exodus. Heretofore God had revealed Himself to individuals. Now He reveals Himself to all Israel (Psa. 103:7). Israel is first a family, then Tribes, then a nation.

I. The Beginning of Israel as a Nation (Exodus 1:1-7)

"Children of Israel. . ." (Ex. 1:1): Beginning with Abraham, and for 250 years, until the time of their going down into Egypt, Israel has increased to only seventy in number. During their years in Egypt the number increased to an approximate total of 3,000,000. The seventy mentioned did not include in-laws, servants, or grandchildren. It does include Joseph and his sons. By doubling the population about every twenty-five years, the seventy would increase to the large total.

In 400 years America has increased from nothing to about 180,000,000. This is not due to immigration, but mainly to rapid birth increase.

"Reuben. . ." (Ex. 1:2): "See, a son." Firstborn of Leah.

"Simeon": "Hearing."

"Levi": "Joined."

"Judah": "Praise," fourth son of Leah. Head of the tribe through which our Lord was born.

"Issachar" (Exodus 1:3): "Hire," son given as reward.

"Zebulun": "Dwelling." Tenth son of Jacob and the sixth and last of Leah.

"Benjamin": "The son of my strength," second and last son by Rachel (Gen. 35:16-20).

"Dan" (Ex. 1:4): "Judging." First son by Bilhah, Rachel's maid.

"Naphtali": "Wrestling." Second son by Bilhah.

"Gad": "A troop." First son by Zilpah, Leah's maid.

"Asher": "Happy." Second son by Zilpah.

Note the order of the names and the meaning of each. Read Gen. 29:32-30:24.

"Seventy souls" (Ex. 1:5): Includes Joseph and his sons.

"And Joseph died. . ." (Ex. 1:6): All men die (Heb. 9:27).

"Children of Israel were fruitful. . ." (Ex. 1:7): Rapid growth sets in. Note the words describing the growth in this verse.

After the death of Jacob, Joseph, and the tribal heads, Israel is left without a leader and without an organization.

II. The Beginning of Persecution in Egypt (Exodus 1:8-14)

"A new king. . ." (Ex. 1:8): This is the beginning of about 400 years of persecution. "There are two leading opinions" as to the identity of the Pharaoh of the Exodus. "Amenhotep II, 1450-1420 B. C., or Merneptah, 1235-1220 B. C.; present archaeological thought tending to favor Amenhotep II." "If the Exodus was under Amenhotep II, then Thothmes III was the great oppressor of Israel, whose daughter brought up Moses. The daughter was the famous Queen Hatshepsut." "If the Exodus was under Merneptah, then Rameses II was the great oppressor of Israel." Study carefully Halley's "Bible Handbook," pages 106-115, Twenty-First Edition.

"Knew not Joseph": Literally means "not acquainted with Joseph's reign. He ignores the history of Egypt and Joseph's great service to Egypt. A revolution about sixty years after the death of Joseph overthrew the Hyksos or Shepherd Kings, a Semitic line of conquerors from Asia, close kin to the Jews, who pressed in from the North, and unified the rule of Egypt and Syria. Apepi II, of the sixteenth dynasty, is commonly thought to have been the Pharaoh who received Joseph. As long as the Hyksos ruled, the Israelites were well treated; they were driven out by the eighteenth dynasty, the attitude of the Egyptian government changed, and began repressive measures to reduce Israel to a state of slavery."

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"Deal wisely with them . . . ' (Ex. 1:10): This jealous (9) and fearful king meant a course of suppression, a slave-like existence be imposed on Israel.

"Taskmasters. . . afflict them" (Ex. 1:11): These were cruel men who exercised authority, inflicted hardships, and imposed burdens. Pharaoh decrees it, God permits it, Israel endures servitude. Israelites are taken from their pastoral duties and made to build.

"Pithom and Ramases": "Treasure cities" means munitions dumps; may include food storage. These cities were in Goshen, the territory between Egypt proper and the northern kings. Affliction produced more rapid growth (Ex. 1:12).

"Serve with rigor (Ex. 1:13): Denotes "breaking in pieces, to crush." Pharaoh gets all the fruits of Israel's labor. Keep this in mind when we read that in the Exodus Israel "spoiled" Egypt. God let Israel collect her back wages! Note the change in Israel's type of occupation (Ex. 1:14).

III. The Beginning of Infanticide (Ex. 1:15-22)

"Shiphrah. . .' (Ex. 1:15): Means "beauty," and "Puah" means "gratefulness." They doubtless headed the order of midwives. Pharaoh had tried indirectly to kill off the Israelites. He failed. The devil never quits. When one plan fails, he tries another. Now he says of a male baby:

"Kill him. . ." (Ex. 1:16): This is Pharaoh's mandatory, arrogant, and cruel command. Males serve in war, lead in revolts and father new life. A generation of women and girls without Hebrew husbands would be more slaves for the Egyptians.

"Midwives feared God. . ." (Ex. 1:17): They "saved the men children alive." Their faith in God led them to defy the king (see Acts 7:19-21). They were rebuked by the King (Ex. 1:18) for failing to kill male babies, and gave him a tactful but evasive answer (Ex. 1:19). God blessed them (Ex. 1:20) and this people.

"Made them houses" (Ex. 1:21): Means "blessed them with families."

"Every son. . . cast in the river" (Ex. 1:22): Pharaoh commands "all his people" to join him in an effort to kill "EVERY SON" born to an Israelite!

LESSON 27-PAGE 4

QUESTIONS

1. What does the word Exodus mean?
2. What is the connection of this book with Genesis (Ex. 1:6; Gen. 50:26)?
3. Why the names of the patriarchs repeated (Ex. 1:2-5)?
4. Does God mean for us to study and understand the Old Testament (II Tim. 3:16, 17; Rom. 15:4; I Cor. 10:11)?
5. What is the condition of the children of Israel as described in Exodus 1:7-14?
6. What change had the Israelites made in their lives and occupation since they entered Egypt (Compare Gen. 47:3 with Ex. 1:14; Gen. 32:4, 5; Num. 11:5; 20:5; Deut. 11:10)?
7. What verse in Exodus 1 records the fulfillment of Gen. 46:3, (Ex. 1:7)?
8. How do you explain the changed attitude of the Egyptians toward Israel (Gen. 47:5, 6; Ex. 1:8)?
9. Why did the "new king" know not Joseph (Ex. 1:8) and why the alarm (Ex. 1:9, 10)?
10. Why think that hard labor would check the increase (Ex. 1:10, 11)?
11. What kind of bricks, and what service in the fields (Ex. 1:14)?
12. Why were the Egyptians unable to lessen or limit the number of the Israelites (Gen. 12:2; 13:16; 15:5; 17:6; 26:4; 28:14; Num. 23:19; Jer. 31:35-37)?
13. Why would two midwives be sufficient (Ex. 1:15)?
14. What is the meaning of Shiprah? Of Puah (Ex. 1:15)?
15. Whom did they "fear" (Ex. 1:17)?
16. What did the king instruct them to do (Ex. 1:16), and was their answer to the king true (Ex. 1:18, 19)?
17. In what sense did God "make them houses" (Ex. 1:21)?
18. How many children did Pharaoh hope to drown (Ex. 1:22)?
19. Who was to be saved, and why (Ex. 1:22)?

LESSON 28 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Third Quarter

Lesson 28
Exodus 2-4

Edited by Joseph D. Hill

Page 1

Memory Verse: Exodus 3: 10

Memory Verse: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people and children of Israel out of Egypt" (Exodus 3:10).

Public Reading: Exodus 3:1-10.

THE BIRTH, TRAINING, AND CALL OF MOSES

Moses is truly one of the great men of history.

As a man Moses is big physically (Deut. 34:7; Acts 7:20ff), morally sound, spiritually strong in God-fearing faith (Heb. 11:23-27). In character of purpose he thinks in terms of big things, and undertakes big things. In conviction, he considered all things, resigned his will to God, chose to suffer for God and for right. In condescension, he "forsook Egypt" (Heb. 11:27) and took his side with a nation of slaves, when he might have had the throne of Egypt.

As a leader, Moses led Israel out of Egypt, across the Red Sea, and through the wilderness for forty years.

As an author and lawgiver, Moses wrote the first five books of the Bible. The Ten Commandments (Exodus 20) are the basis of all law.

His Life

The life of Moses may be divided into three periods of forty years each:

1. Forty years as a prince (Acts 7:23).
2. Forty years as a shepherd in Midian (Acts 7:30).
3. Forty years in the wilderness as deliverer of God's people (Deut. 2:7; 34:7). Our theme today is how God provided a deliverer for Israel (Exodus 2:1-4:31).

I. Moses' Birth and Adoption (Exodus 2:1-10)

1. Moses is born and concealed (Ex. 2:1, 2).

"Man of the house of Levi. . ." (Ex. 2:1): Amram and Jochebed were the parents of Moses (Ex. 6:20; Num. 26:59).

"A goodly child . . ." (Ex. 2:2): A child in whom God would work out his purposes, as God revealed to them (Heb. 11:22ff; Rom. 10:17). To keep the child was to defy Pharaoh (Ex. 1:22). Hebrews 11:23 tells us they hid Moses "BY FAITH."

2. Moses exposed and guarded (Ex. 2:3 4).

"Ark of bulrushes" (Ex. 2:3): A basket-like container, made of papyrus. "slime. . . pitch"; Bitumen, a tar-like substance which when exposed hardens quickly. "Flags": A kind of water lily. Miriam in "mind the baby" (Ex. 2:4) in the basket was guarding the destinies of an Empire! She was the oldest child in Amram's family (Num. 26:59); Aaron was three years older than Moses (Ex. 7:7).

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3. Moses discovered and saved (Ex. 2:5-10).

"Daughter of Pharaoh. . ." (Ex. 2:5): The famous Queen Hatshepsut, daughter of Tothmes I, "Regent for her half-brother and husband Tothmes II, and her half-brother Tothmes III for the first twenty years of his reign." See Halley's "Bible Handbook," Twenty-First Edition, Page 112, 113.

"Wash herself": A religious rite which the royal family opened by bathing in the sacred stream. "The babe wept" (Ex. 2:6) himself right into her royal heart! Wide-awake Miriam (Ex. 2:7) asked if she needed a nurse for the child. "Go" (Ex. 2:8) commands the queen. Can you guess to whom Miriam would go? "Moses": Means "drawn out," or saved from water (Ex. 2:10).

"Give. . . wages" (Ex. 2:9): Jochebed was on the Royal Payroll of heaven, and of Egypt. Her biggest pay was the opportunity to train her son for God in the three to seven or eight years she had him (Ex. 2:10). Her faith became his faith (Heb. 11:23).

II. Moses Slays an Egyptian and Flees to Midian (Exodus 2:11-25)

1. From Egypt to Midian (Ex. 2:11-15).

"When Moses was grown. . ." (Ex. 2:11): For over thirty 5 years he had been in Pharaoh's court, educated in the "wisdom of the Egyptians" (Acts 7:22). Yet he identifies himself with his people, the result of his mother's faith so deeply instilled into him (Acts 7:23-25). He wanted to help his people. By choosing God's way, Moses went from a throne to the humble position of Shepherd (Ex. 3:1).

"Slew the Egyptian" (Ex. 2:12): He defended a helpless Hebrew, and slew his oppressor. Israel was not ready for deliverance (Ex. 2:13-15; Acts 7:25) and Moses fled to

"Midian. . ." (Ex. 2:15): This was the Peninsula of Sinai, situated on the eastern shore of the Red Sea, northward from the top of the Gulf of Akabah westward far across the desert of Sinai. He may have directed the mines of Serabit in Sinai for Pharaoh.

2. From prince to shepherd (Er. 2:16-3:1).

"Priest of Midian. . ." (Ex. 2:16): Is best known as Jethro (Ex. 18:1), although in Ex. 2:18 he is called Reuel while in Num. 10:29 he is called Raguel, and Hobab in Judges 4:11. Men in those times had many names.

"Moses. . . watered their flock" (Ex. 2:17): Like Isaac and Jacob, Moses found his wife at a well--busy (Gen. 24:6ff; Gen. 29:6ff). Courtesy always pays (Ex. 2:18-20).

"Zipporah . . ." (Ex. 2:21): Means "Little Bird."

"King of Egypt died. . ." (Ex. 2:23): Tothmes III. The Exodus was probably under his successor Amenhotep II.

III. The Commission of Moses (Exodus 3:1-4:31)

1. Moses called (Ex. 3:1-14).

"The Angel of the Lord. . ." (Ex. 3:2): Is the Lord Himself (Ex.3:4) in pre-Incarnate form, a self-manifestation.

"Bush burned. . . not consumed": A union of the natural and supernatural. The bush attracted a BUSY MAN (verse 1), astonished him (see Judges 6:llff) and attested God's presence. Fire purges, punishes and purifies (Ex. 3:3, 4).

"Put off thy shoes. . ." (Ex. 3:5): An act of reverence, as we remove the hat in entering a place of worship, or salute the flags. God identifies Himself (Ex. 3:6-9).

"COME. . . my people" (Ex. 3:10): Are in Egypt, in bondage. God has seen their affliction, heard their cry, known their sorrow -- and ours, too. Moses had tried to deliver them, and failed (Ex. 3:11-13; Acts 7:25-29).

"I Am that I Am. . ." (Ex. 3:14): It means the "SELF-EXISTENT ONE," the "SELF-SUFFICIENT ONE." See John 8:58. God is the ever-present, ever the same, the unchangeable God (Rev. 1:4, 8; 4:8).

2. Moses commissioned (Ex. 3:15-22).

"My memorial. . ." (Ex. 3:15): God the "SELF-EXISTENT ONE" by Moses will deliver Israel from Egypt, thus showing his sovereign power and purpose in Israel.

"Elders of Israel. . ." (Ex. 3:16): Heads of tribal organization, serving as judges, counselors, arbitrators.

"Journey into the wilderness . . ." (Ex. 3:18): Northeast of Goshen (Ex. 3:17-20).

"Borrow. . ." (Ex. 3:22): Literally means "to ask" (Judges 5:25; I Kings 3:11; Psa. 112:6; II Kings 2:10). "Spoil the Egyptians": Literally means "And ye shall RECOVER" as in I Sam. 30:22. Israel by this process is to come into that which they have been robbed because of their bondage.

3. Moses convinced (Ex. 4:1-17).

1) First excuse of Moses answered (Ex. 4:1-9).

"They will NOT BELIEVE ME. . ." (Ex. 4:1): Natural doubt. "Rod. . . serpent" (Ex. 4:2-5): This was God's miracle to erase the doubt of Moses and Israel. "Hand was leprous . . . turned again" (Ex. 4:6, 7): Further proof of God's power. In hesitating to do God's will, Moses showed lack of faith in God, lack of confidence in Israel, and lack of confidence in himself to face Pharaoh (Ex. 4:8, 9).

2) "I am not eloquent. . ." (Ex. 4:10-17): God could make (Ex. 4:11, 12) him mighty in "word and deed" (Acts 7:22). Moses invites God to send someone better fitted (Ex. 4:13) which angered God (Ex. 4:14) who promises him guidance (Ex. 4:15-17).

4. Moses returns to Egypt; elders convinced (Ex. 4:18-31).

Moses obtains the blessing of Jethro (Ex. 4:18), neglects circumcision and almost dies (Ex. 4:20-26j, is welcomed by Aaron (Ex. 4:27, 28) and received by the elders (Ex. 4:29-31).

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QUESTIONS

1. From which of the twelve sons of Jacob did Moses descend (Ex. 2:1, 2)?
2. Can you describe the physical appearance of Moses from Exodus 2:2; Acts 7:20; Hebrews 7:23?
3. In what two ways did Moses' mother try to save him from the murderous hand of Pharaoh (Ex. 2:2, 3)?
4. Was Moses the eldest child in the family (Ex. 2:4; 7:7; Num. 26:59)?
5. What kind of "washing" is referred to (Ex. 2:5)?
6. Who nursed Moses for the "daughter of Pharaoh" (Ex. 2:5, 7-10), and what was the baby named?
7. What was Moses' career as an Egyptian (Ex. 2:10; Acts 7:22)?
8. What was his age and purpose, and how had he learned that he was a Hebrew (Ex. 2:11; Heb. 11:24-26)?
9. What events forced Moses to flee to Midian (Ex. 2:11-15), and how were the Midianites related to Moses (Gen. 25:1.2)?
10. Where was Midian and why did Moses dare to interfere with the Shepherds (Ex. 2:16-19)?
11. Give the names of Moses' wife and first son (Ex. 2:21, 22)?
12. What four things are stated of God in Exodus 2:24-26?
13. Into what three equal periods is the life of Moses divided (Acts 7:23, 30, 36; Deut. 34:7)?
14. How was Jethro the father-in-law of Moses, and priest of Midian (Ex. 3:1; 2:18; Num. 10:29; Judges 4:11)?
15. Who appeared to Moses at the burning bush (Ex. 3:2-10), and why?
16. How did God answer Moses' two questions in Ex. 3:11, 13 (Ex. 3:12, 14, 15)?
17. When Moses was told to appear before Pharaoh (Ex. 3:18), who was he to take with him, and what request was he to make? (Ex. 3:16-18), and for what two purposes did the people later use the materials spoken of in Ex. 3:22 (Ex. 12:35; 25:2-9; 32:2-4; Jas. 3:9)?
18. What two objections did Moses make to appearing before Pharaoh (Ex. 4:1-10; Jer. 1:6, 7), and how did God answer each objection (Ex. 4:2-9; 11, 12; Psa. 124:8)?
19. In what sense was Israel God's first-born (Ex. 4:22; Col. 1:15; Heb. 12:23), and why did the Lord seek to "kill" Moses (Ex. 4:24, 25)?
20. Did Aaron, the elder, seem willing to take the more humble place of spokesman for Moses (Ex. 4:27-29), what were the "signs in the sight of the people" (Ex. 4:20, 3-9), and what was the effect upon Israel (Ex. 4:31)?

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WHOLE BIBLE STUDY COURSE

Year I		Third Quarter
Lesson 29	Edited by Joseph D. Hill	Page 1
Exodus 5-10		Memory Verses: Exodus 10:1, 2

Memory Verses:

"And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

"And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord" (Exodus 10:1, 2).

Public Reading: Exodus 6:1-8.

THE JUDGMENTS ON PHARAOH

The period of Israel's deliverance has begun. The people are ready to depart from Egypt. God has convinced Moses and Israel of his purpose (Ex. 4:31). God has yet to convince Pharaoh to let His people go.

I. The First Appeal to Pharaoh: its Results (Exodus 5:1-7:7)

1. The demand of Moses rejected (Ex. 5:1-14).

"Lord God of Israel. . ." (Ex. 5:1): First reference to God as "God of Israel" (Heb. 11:16). To Pharaoh, God is inferior to the sun god, Ra, and to the moon goddess Isis (Ex. 5:2). Pharaoh is insolent. "Let my people go" is met with Pharaoh's: "I will NOT let Israel go."

"Tale of bricks . . ." (Ex. 5:8-14): See Halley's "Pocket Bible Handbook," page 117.

2. The officers of Israel cry to Pharaoh and Moses cried to God (Ex. 5:15-6:1).

"Officers. . . Israel" (Ex. 5:15): Jews appointed as overseers. They blame Moses (Ex. 5:20, 21), and he "takes it to the Lord in prayer" (Ex. 5:22, 23).

3. The name "Jehovah" and a fresh message to Israel (Ex. 6:2-9).

"By my name Jehovah. . ." (Ex. 6:3): Means "Lord God All-Sufficient." He will manifest Himself in power as He had NEVER DONE SO BEFORE (Ex. 14:14). "My covenant": (Ex. 6:4, 5): is binding, and eternal. God dares not forget His promise (II Pet. 3:9).

Ex. 3:13-15 is repeated for confirmation. God's reply in Ex.6:1-8 has eight "I will's"; note the "I am," "I have," in the section. "Cruel bondage . . ." (Ex. 6:9): Israel was disheartened in body and soul.

4. The demand on Pharaoh to be renewed (Ex. 6:10-13).

"Uncircumcised lips. . ." (Ex. 6:1?): Unworthy Lips. The people at first believed Moses, and wanted to obey God (Ex. 4:31). The tasks were doubled; they disbelieve Moses now (Ex. 6:9 12).

5. The genealogy of Moses and Aaron (Ex. 6:14-27): Purpose of this genealogy is to connect Abraham, Isaac, and Jacob, the covenant fathers, with those to whom God now speaks, the heirs of the covenant.

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Several generations are omitted, since the stay was 430 years (Ex. 12:40, 41). Moses was apparently the grandson of Kohath, yet in his day there were 8,600 Kohathites (Numbers 3:28).

6. The orders to Moses repeated (Ex. 6:28-7:7).

"God. . . prophet" (Ex. 7:1): Moses is to be to Pharaoh a god; Aaron is to be Moses' spokesman.

"Speak ALL that I command thee . . ." (Ex. 7:2); The first approach was a "feeling out"-no miracles performed. Now a flat demand is made. Moses is the first man in the Bible whom God used to work miracles. They attest the credibility of God's messenger, use the power of God for special purpose, and affirm the validity of the cause of the individual or group.

"Harden Pharaoh's heart. . ." (Ex. 7:3): Because of what God does. By rejecting God's demand, the king becomes more stubborn; he refuses to let Israel go. All the plagues were intended to soften the heart of Pharaoh IF HE HAD BEEN WILLING TO YIELD TO GOD!

II. Nine Plagues of God (Ex. 7:8-10:29)

1. The second demand: first miracle (Ex. 7:8-13).

"Enchantments. . ." (Ex. 7:11): Temporary power granted of God. God empowered the magicians to perform miracles like those of Moses, doubtless as a part of His purpose (II Tim. 3:8). God was not yet ready for his final act of deliverance. See Matt. 24:24; II Thess. 2:11, 12; Rom. 1:28.

"Swallowed. . ." (Ex. 7:12): As death shall be swallowed up in victory CI Cor. 15:54).

2. Plague of blood: Third demand; second miracle; the first judgment (Ex. 7:14-25).

"Pharaoh. . . goeth out unto the water" (Ex. 7:15): To bathe or to worship Hapi, the Nile-god Nile was the source of fertility, water and food-fish. The king has exacted blood of Israel; now he will SEE BLOOD (Ex. 7:20-25)! The Ten Plagues or judgments were aimed directly at the gods of Egypt to offer proof that the God of Israel was SUPERIOR to the gods of Egypt (Ex. 6:7; 7:5,17; 8:22; 10:2; 14:4, 18).

3. Plague of frogs (Ex. 8:1-15).

"Smite all. . . with frogs" (Ex. 8:2): The fourth demand (Ex. 8:1) was followed by the second judgment. Frogs were sacred. Heka was frog-headed goddess. If the magicians of themselves could have brought up the frogs, they could banish them. Their "miracles" were deceptive. Pharaoh had "fox-hole" religion (Ex. 8:15).

"The devil, when sick, a saint would be; But a devil of a saint, when well, is he."

4. Plague of lice: The fifth miracle; third judgment (Ex. 8:16-19). The magicians fail to imitate this, as they cannot create LIFE. Only God can do this!

5. Plague of flies: fifth demand, sixth miracle (Ex. 8:20-32).

This is the fourth plague, or judgment.

"Flies. . ." (Ex. 8:21): A blow against the sacred beetle. It was found carved in all forms of images and statues. There were none in Israel.

6. Plague of murrain: sixth demand, eighth miracle (Ex. 9:1-7).

This was more than a property loss. It was a blow at the worship of the cow as a sacred animal. Idol worship is given an ultimatum. The Bull was the chief god of the Egyptians. See Halley's "BIBLE HANDBOOK," page 111 on "The Religion of Egypt."

7. Plague of boils: Ninth miracle (Ex. 9:8-12). This plague is now known as the "botch of Egypt" (Deut. 28:27), a type of running sore. Some think it was the "flu" of World War I.

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"Magicians could not stand before Moses. . . ' (Ex. 9:11); Jannes and Tambres were the chief magicians who withstood Moses (II Tim. 3:8ff; II Thess. 2:11, 12; Rom. 11:9, 10). Had Pharaoh desired to know and DO GOD'S WILL, his heart would never have been hardened!

8. Plague of hail: seventh demand, tenth miracle (Ex. 9:13-35).

"Hail. . . man and beast. . . die" (Ex. 9:18, 19): Both men and beast in the field did die (Ex. 9:6, 25).

"I have sinned. . ." (Ex. 9:27): The king admits that GOD IS JUST, that he had had enough, and "I will let you go" (Ex. 9:28)!

8. Plague of locusts: eighth demand, eleventh miracle (Ex.1:1-20).

"No such locusts as they. . ." (Ex. 10:14): As to kind and QUANTITY. "I have sinned against the Lord your God" (Ex. 10:16) is the king's admission. So serious is the situation that it means "death" unless relief comes. (Ex. 10:17)

10. Plague of darkness: twelfth miracle (Ex. 10:21-29).

"Darkness which may be felt. . ." (Ex. 10:21): It "crowded" its victims. The impact was like that of water. God withdrew every particle of light. (I John 1:5). This is the ninth judgment.

Pharaoh's Four Compromise Proposals vs. God's Demands

1. Let Israel sacrifice to God- IN EGYPT (Ex. 8:25). This is the devil's Philosophy Vs. Ex. 8:25-27; Rom. 12:1, 2.
2. Let Israel go, but not far away (Ex. 8:28) Vs. II Cor. 6:17, 18.)
3. Let Israel go, but only the men (Ex. 10:10, 11) Vs. Joshua 24:15.
4. Let Israel go, but leave possessions behind (Ex. 10:24) Vs. Ex.10:26; Matt. 6:21; Mal. 3:8-10; I Cor. 16:2; II Cor. 9:6, 7.

Summary of the Ten Plagues, or Judgments

In Three Sections of Three Each-- Followed By a Fourth Section of Only One Plague-- the Final One!

	ANNOUNCED	PERSON USED	DURATION	PHYSICAL FORCES
1. River to blood	Yes	Aaron	7 days	Water
2. Frogs	Yes	Aaron	Unknown	
3. Lice	No	Aaron	Unknown	Dust
4. Flies	Yes	Aaron	Unknown	Air?
5. Murrain	Yes	God Alone	Unknown	Air?
6. Boils	No	Moses	Unknown	Ashes
7. Hail	Yes	Moses	Unknown	Air
8. Locusts	Yes	Moses	Unknown	East Wind
9. Darkness	No	Moses	3 days	Air?
10. Death	Yes	God Alone	1 night	Angel

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QUESTIONS

1. What part of God's command did Moses and Aaron omit when they appeared before Pharaoh (Compare Ex. 4:23 with Ex. 5:1)?
2. By what title did Moses speak of God (Ex. 5:1, 3; Gen. 2:4)?
3. What was Pharaoh's response to the first demand (Ex. 5:2-18)?
4. Were the Israelites still occupying the land of Goshen (Compare Ex. 5:12 with Ex. 9:26)?
5. Why cast the blame on Moses? In addition, on whom did Moses cast his burden (Ex. 5:19-23)?
6. Why repeat so often, "I am Jehovah" (Ex. 6:2, 6, 7, 8), and why no heed to this message (Ex. 6:9, 12; 4:31)?
7. What was the first miracle performed before Pharaoh (Ex. 7:9, 10)?
8. Can you name in the order of their occurrence the thirteen miracles (Ex. 7:10, 20; 8:6, 13, 17, 24, 31; 9:3, 10, 23; 10:13, 22; 12:29)?
9. Which of the thirteen miracles did the magicians attempt to duplicate (Ex. 7:11, 12, 22; 8:7, 18), and in how many instances were they apparently successful?
10. By whom were the magicians energized (Ex. 12:12; 15:11; Num.33:4), and why was it impossible for them to produce lice from the dust (Psa. 36:9; John 1:4; 5:26; 11:25)?
11. Do you think miracles are absolute proof that any movement or occurrence is of God (Deut. 13:1-4; Matt. 24:24; II Thess. 2:9; Rev.13:13-15; 16:14)?
12. At what or whom were the plagues or judgments of God aimed (Ex.6:7; 7:5, 17; 8:22; 10:2; 14:4, 18)?
13. What are the nine judgments mentioned in this lesson (Ex. 7:20; 8:6, 16, 24; 9:3, 10, 23; 10:13, 22)?
14. What net result did the judgments have upon Pharaoh (Ex.10:28, 29)?
15. What four compromises to the demand of Moses did Pharaoh make (Ex. 8:25, 28; 10:8-11, 24)?
16. What great confession did Pharaoh make in Exodus 9:27?
17. What is the purpose of God's mercy to man (Romans 2:4; II Pet. 3:9)? Is there a limit to God's forbearance (Ex. 10:3; Prov. 1:2-33)?
18. Have you noted the extreme limits of God's creation involved in the judgments (Ex. 8:16 compared with Ex. 12:29)?
19. What effect did God's dealing with Israel have upon the nations round about (Ex. 15:13-16; Josh. 9:9)?
20. In your opinion, what is the most important lesson to be learned from this lesson today?

LESSON 30 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I		Third Quarter
Lesson 30	Edited by Joseph D. Hill	Page 1
Exodus 11-13	Memory Verses: Exodus 12:23	

Memory Verses:

"For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you" (Exodus 12:23).

Public Reading: Exodus 12:1-11.

THE PASSOVER

God is now: (1) Humbling the Egyptians, the oppressors of His people, (2) Providing for the Israelites, His afflicted people, and (3) Exalting Moses, His true and tried servant.

Pharaoh had rejected God finally. God had now finally rejected Pharaoh.

I. The Last Plague Threatened (Exodus 11:1-10)

"And the Lord said. . ." (Ex. 11:1): This is best rendered "Had said. . ." In verse 8 Moses did leave Pharaoh and returned "no more" as he said in Ex. 10:29. The king will now "thrust you out" with great riches (Ex. 3:21-22). Nine strokes, judgments, or plagues had been directed against Pharaoh and Egypt. Israel's back wages will be collected (Ex. 12:2, 3) for the accumulated generations of slavery that had been used to build Egypt's grandeur. God commanded His people to "borrow;" literally it means "ASK!"

"About midnight . . ." (Ex. 11:4): Means midnight of the four days of preparation for the Passover (Ex. 12:1-6). Ex. 11:4-8 seems to be the continuation of Ex. 10:29 at Moses' last interview with Pharaoh. Moses was the divine instrument to warn Pharaoh.

"Behind the mill. . ." (Ex. 11:5): Refers to the slave who ground meal for daily use in portable millstones. The visitation of the Lord will bring fearful results to Egypt.

"A great cry . . ." (Ex. 11:6): This cry shall come from the Egyptians as it did from Israel when the babies were destroyed (Ex. 1:22; see Gen. 50:10; Mark 5:39).

"Move his tongue. . ." (Ex. 11:9): This is, to bark.

"Pharaoh shall not hearken. . ." (Ex. 11:9): A summary before the last plague.

II. The Feast of the Passover Ordained (Exodus 12:1-36)

1. The Passover instituted (Ex. 12:1-20).

"Beginning of months . . ." (Ex. 12:2): This means that the new year is to begin in April; Abib had been the seventh month of the civil year which began in September. The Jewish year consisted of twelve months based on the changes of the moon. To the Jew, the Passover is the beginning of his new year as January is for us.

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The Passover had a two-fold significance: (1) It commemorated the "passing over" of the death angel, and (2) It commemorated the "Passing over" of the Red Sea by the children of Israel. The first was deliverance from death by the death angel; the second was deliverance from the penalty and bondage of sin. Deliverance from Egypt was the beginning of Israel's NATIONAL EXISTENCE. It was the BIRTH OF A NATION, UNDER GOD.

The Passover is typical of the redemption in Christ (I. Cor. 5:7ff).

The Lord's Supper (I Cor. 11:17ff) supplants the Passover Feast, for Jesus after observing the Passover immediately instituted the Lord's Supper (Matt. 26:26ff). Our Lord fulfilled the Passover.

"A lamb. . ." (Ex. 12:3): A yearling from either sheep or goats. Perhaps 250,000 lambs were slain on this night. The lamb must be without blemish (Christ was our perfect Lamb of sacrifice, Heb. 9:14; I Pet. 1:19). God gave HIS BEST; He wants only the best from you and me. The lamb must be a male of the first year-fully developed, but not old. Christ DIED at thirty-three. A lamb from "sheep. . .goats" (Ex.12:5): Jesus had both Jewish and Gentile blood in His veins.

"In the evening. . ." (Ex. 12:6): Means at sunset. It was determined by the appearing of as many as three stars. Note for whom it was killed (Ex. 12:4), how the blood was to be applied (Ex. 12:7), the flesh eaten (Ex. 12:&10). Note the widening circle of the Lamb: For the individual in Genesis 4; for the family in Exodus 12; for the nation in Isaiah 53; for the world in John 1:29.

". . . The Lord's Passover" (Ex. 12:11): So called because only the blood-marked buildings were passed over by the death angel. (Heb. 9:22).

"Day. . . memorial" (Ex. 12:14): The Passover was to be an annual reminder of God's deliverance of Israel from Egypt. It is historical points back to Israel's deliverance. It is commemorative-reminds Israel of God's deliverance from bondage. It is prophetic-pointed to the coming of Jesus, our Passover Lamb (John 1:29).

"Holy convocation. . . ' (Ex. 12:16): This is calling the people together by means of trumpets (Numbers 10:2).

"An ordinance for ever" (Ex. 12:17): The continuance year by year is ordered. This shows the permanence and prominence of the festival throughout the Mosaic age.

"No leaven. . ." (Ex. 12:19): The absence of leaven meant purity. God requires it.

"430 years. . ." (Ex. 12:40): The Septuagint Version which in Paul's day was the common Bible, as the King James is in our day, the original Hebrew having become a dead language, is followed by Paul and read: "The sojourning of the children of Israel, which they sojourned in Egypt and in the land of Canaan was four hundred and thirty years." There is no contradiction of Gen. 15:13, 16; Gal. 3:17. The 430 years was from the time Abraham entered Canaan. Know the contexts and there are no contradictions.

2. Who may eat the Passover (Ex. 12:43-51).

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"No stranger. . ." (Ex. 12:43): Only the circumcised may eat the Passover.

"Break a bone. . ." (Ex. 12:46): This was later spoken of Christ (John 19:36). Thus God saved His people from Egypt in His appointed way (Ex. 12:47-51).

3. Dedication of the first-born (Ex. 13:1-2).

"Sanctify. . . all the firstborn" (Ex. 13:2): After redemption from bondage comes consecration. God had saved Israel through the destruction of Egypt's first-born. Now Israel is required to dedicate their own first-born AS A CONSTANT MEMORIAL OF THEIR DELIVERANCE. The rest were not exempt. The dedication of the firstborn was a pledge of the dedication of the whole nation. The firstborn were intended as God's ministers, and though afterward the Levites WERE SUBSTITUTED FOR THEM (Numbers 3:40-51; 18:16) the principle remained intact.

4. The law of the annual feast repeated (Ex. 13:3-10).

5. How the first-born was to be sanctified (Ex. 13:11-16).

6. The march from Succoth to Etham (Ex. 13:17-22).

"God led them. . ." (Ex.13:17): The direct Sea Coast route through the country of the Philistines was "garrisoned all along with Egyptian armies. At that time there was a great wall from the Red Sea to the Mediterranean. The most feasible route was the roundabout way through the wilderness." God never forsakes His own. Israel had been a race of slaves, and needed the wilderness training to train her for the task of conquering Canaan! God's way is the "right way" (Psa.107:7) though not the shortest (Deut. 32:10).

"Moses took the bones of Joseph. . ." (Ex. 13:19): In the hurried departure, Moses did not forget the command of Joseph. See Hebrews 11:22.

"Pillar of a cloud . . . fire" (Ex. 13:21, 22): This was God's miraculous way of guiding the nation. See Ex. 14:19-24; 33:9; Numbers 12:5; 14:11. The pillar is mentioned last in Numbers 16:42; 20:6. See Nehe. 9:19. There is no reference to it in Joshua. Today we Christians have the perpetual presence of God to inspire and satisfy us (Matt. 28:20; Gen. 28:15; Isa. 41:10). "God with us" (Matt. 1:23; Heb. 13:5, 8)!

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QUESTIONS

1. What definite promise did the Lord make to Moses (Ex. 11:1)?
2. In the light of the Scripture, does the word "borrow" (Ex. 11:2) imply that the Israelites took what did not belong to them (Ex. 1:11, 13, 14; 5:9` 11-13, 16)?
3. What final judgment was predicted upon Egypt (Ex. 11:4-6)? In addition, when was it made (Ex. 11:8; see Ex. 10:28, 29)?
4. What is the name of the month (Ex. 12:2; 13:4)? What was the change in making it the first month?
5. Have you considered that in becoming a "new creature" in Christ (II Cor. 5:17), it is "the first month of the year to you" in the gospel of grace?
6. What kind of lamb was to be used in the Passover (Ex. 12:3-11)?
7. Does the New Testament teach that the Passover lamb is a type of Christ (John 1:29; I Cor. 5:7; I Pet. 1:18, 19)?
8. Will you make the following comparisons: Ex. 12:6 with John 19:14; Ex. 12:7 with Heb. 10:29; Ex. 12:7 with John 3:36; Ex. 12:9 with John 19:36; Ex. 12:13 with Heb. 9:22?
9. What is the difference between the Passover sacrifice (Ex. 12:1-13, 21-23) and the Passover feast (Ex. 12:14-20, 24-27)?
10. Was the Passover sacrifice ever to be offered again for Israel's redemption?
11. Can you state the purpose of the Passover feast, and was it to be repeated (Ex. 12:14, 14-27; 13:5-10; Lev. 23:4, 5)?
12. Is Christ our Passover to be sacrificed often, or ONCE (Heb. 9:25-28)? Why should not a bone of the lamb be broken (Ex. 12:46; John 19:31-36)?
13. What ordinance do Christians observe "upon the first day of the week" (Acts 20:7) as a perpetual reminder of the offering of Christ (the Lamb of God) for our deliverance (I Cor. 11:23-26)?
1. What was the ONE THING that protected those inside the houses on Passover night (Ex. 12:13, 23)?
15. If the blood was on the door posts, what should have been the condition of mind of those inside (See Rom. 5:1; Lev. 17:11; I John 5:12; John 3:18, 36)?
16. How did Pharaoh respond to this last judgment (Ex. 12:39-33)?
17. In your estimation from Ex. 12:37, 38, how many Israelites came out of Egypt, and who were the "mixed multitude" (Gen. 46:27; Num. 11:4-6; Lev. 24:10)?
18. Can you describe the setting apart of the male that was a first-born (Ex. 13:1-16)?
19. Why did Jehovah lead Israel through the wilderness (Ex. 13:17, 18; Deut. 8:2-5; I Cor. 10:6-11)?
20. By what visible signs did the Lord lead Israel (Ex. 13:21, 22; 14:24; 16:10; 40:34-38; Psalm 124:4)?

LESSON 31 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Third Quarter

Lesson 31
Exodus 14-15

Edited by Joseph D. Hill

Page 1
Memory Verses: Exodus 14:29

Memory Verse:

"But the children of Israel walked upon dry, land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left" (Exodus 14:29).

Public Reading: Exodus 14:13-22.

CROSSING THE RED SEA

The cloud and fire (Exodus 13:21, 22) were symbols of God's presence to guide, power to protect and grace to provide.

The crossing of the Red Sea was a miracle of God.

I. Pharaoh Pursues the People (Exodus 14:1-14)

"Turn. . . ' (Ex. 14:2): Directly south from their easterly course. This would induce Pharaoh to pursue Israel; it would provide Israel a miraculous deliverance from the Egyptians and provoke their gratitude (Psalm 106:7, 9, 22; Psalm 135:13,15; Jeremiah 40:21; Acts 7:36; Heb. 11:29). It would also destroy Egypt's great army.

"Entangled. . ." (Ex. 14:3): To the Egyptians, this indicated that Israel was perplexed and afraid of the wilderness of Sinai. A strip of desert lay on the west side of the Red Sea and the east side of Egypt. In turning to the south, Israel faced the Red Sea on one side, a chain of mountains on the other, and the army in the rear. Israel was "trapped" from the human standpoint. Her first movement as a freed people was to march into the place of danger!

"Harden Pharaoh's heart. . . ' (Ex. 14:4): The king regrets the loss of his slaves; he thinks he has a chance to return them, thus he would be led to his long overdue doom (Rom. 12:19).

"600 chosen chariots. . ." (Ex. 14:7): Or, "third men," the charioteer and two warriors to each chariot. Probably 100,000 men of war pursued Israel (Ex. 14:8-10).

"Let us alone . . ." (Ex. 14:12): Fear robbed Israel of faith. They grumbled (Ex. 14:11, 12). They seem to have forgotten their "affliction. . . cry" (Ex. 3:7; 5:21). How soon we forget God's presence and power (Heb. 13:5,8)! Do you remember, in your own life or the life of the church, how God gave victory after victory? Then, when some new problem faces us, we forget God and past victories!

"Stand still. . . ' (Ex. 14:13): Means "wait and see." Moses had faith that God would deliver Israel (Heb. 11:29). The people DOUBTED (Ex. 14:10-12), but God's man had FAITH that the people would be saved and their enemies destroyed (Ex. 14:14). God gave, and God gives, continuous victory to His people (I Cor. 15:57-58).

II. The Passage of the Red Sea (Ex. 14:15-31)

1. Deliverance of God's people (Ex. 14:15-22).

"Go forward . . ." (Ex. 14:15): The Christian has armor for every part of the body except the back (Eph. 6:10ff). God can save those who "go forward," but not those who turn back (Luke 9:62). We must

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stand still" in our own helplessness before we can "go forward" in divine strength. How solemn the sight of Israel marching in silent companies along God's strange highway (Ex. 14:16-20).

"Strong east wind. . ." (Ex. 14:21): "Made the sea dry land," that Israel could cross the sea without difficulty. McGarvey says: "If this event was not miraculous, it was nothing Israel walked on "dry land" (Ex. 14:29).

"A wall unto them. . ." (Ex. 14:22): A perpendicular wall on either side; a path through the sea. Probably an opening four or five miles wide for "all Pharaoh's horses, his chariots, and his horsemen" (Ex. 14:23) were in the opening. The crossing is thought to have been near the location of modern Suez. God helped Israel; He hindered Egypt in a blending of the natural and supernatural (I Cor. 10:1, 2; Heb. 11:29).

2. Destruction of God's enemies (Ex. 14:23-31).

"The morning watch. . ." (Ex. 14:24): From 8:00 a. m. until dawn. "Troubled the host of the Egyptians": This means God confused them.

"Drove them heavily. . ." (Ex. 14:25): Literally God "locked the wheels of the chariots," making them draw as if welded to the axle. The Egyptians recognized, too late, God's hand against them (Prov. 29:1).

"There remained not so much as ONE of them" (Ex. 14:28): God does not get in a hurry, but when judgment does fall, it is swift and merciless (Psa. 106:11). God fought, and fights, against evil in men and nations. Those who repent and turn to Him shall be saved (II Pet. 3:9); those who reject Him will be destroyed (Luke 13:3). If Pharaoh himself drowned, his body was recovered. His mummy, if Amenhotep II, is at Thebes; if Merneptah, his body is at Cairo.

"Israel saw that great work. . . feared. . . believed" (Ex. 14:31): In God for a little while. Annie Johnson Flint's "Have you come to the Red Sea place in your life?" is more than taken care of by Romans 8:23, 37; I Cor. 10:13.

III. The Song of Moses (Exodus 15:1-21)

The greatest miracle thus far in Israel's career showed God's sovereign power, Israel's redemption from bondage, and the destruction of Pharaoh's army.

Israel pauses long enough to sing a psalm of praise to God. This is the first song of which we have a record. Think of about 2,000,000 joining in on the chorus! The song is in three parts:

1. God's redemptive purpose and judgments (Ex. 15:1-5).

"Horse and his rider. . ." (Ex. 15:1): Refers to Pharaoh's army. "I will prepare him an habitation" (Ex. 15:2) means I "will build him a tabernacle," a place to worship God. God is first our Salvation, then our Strength, then our Song!

"The Lord is a man of war. . ." (Ex. 15:3): God is equal to those who would make war-able to conquer and subdue warriors! Where is Hitler's and Stalin's might now? History is HIS STORY! Dictators fall into the dust-in time, but God GOES MARCHING ON!

2. God's power and glory (Ex. 15:6-10).

"Blast of thy nostrils. . ." (Ex. 15:8): Perhaps refers to the east winds. A Red Sea, or a Dunkerque shows how God uses natural means to save his people!

"Depths were congealed . . ." (Ex. 15:8): Throws light upon the "walls of water": they stood as ice!

"The enemy said. . ." (Ex. 15:9): He would pursue, overtake, retake, satisfy his lust and conquer Israel. Here are the motives that prompted Pharaoh to pursue Israel. God overthrows the proud foe of His people by "thy right hand" (Ex. 15:6).

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3. God's purpose in the future of Israel (Ex. 15:11-21).

"Who is like thee. . .?" (Ex. 15:11): Three times God is addressed (Ex. 15:2-5, 6-10, 11-12).

"Dukes of Edom . . ." (Ex. 15:15): Descendants of Esau (Gen.36:15). "Men of Moab" did fear, and Balak sent Balaam to curse Israel (Num. 22:26ff). See Joshua 5:1; Deut 2:4-29.

"Prophetess. . ." (Ex. 15:20): Miriam is the first woman in the Bible so designated. In what sense she was a prophetess, we do not know (Micah 6:4; Num. 12:2, 9). A "timbrel" was a tambourine. "Dance": A slow, grave, solemn gesture generally accompanied with singing and the sound of the timbrel and led by the chief female.

IV. The People Murmur for Water (Exodus 15:22-27)

1. Trouble about water (Ex. 15:22-26).

The peninsula of Sinai is a triangle whose 150 mile base lies between the "horns" of the Red Sea, the Gulf of Akabah on the east, and the Gulf of Suez on the west; the eastern side is 130 miles; the western side is 190 miles in length. Within this triangle, most of the events of the forty years' wanderings of Israel took place.

"Marah. . ." (Ex. 15:23): Bitter. The waters are still bitter.

"People murmured. . ." (Ex. 15:24): Three days before they were singing and praising God!

"He proved them. . ." (Ex. 15:25): God proved how fickle and wrong they were to murmur against God or Moses, and how God will solve every problem we face (I Cor. 10:13). God's supply line never fails (Phil. 4:19).

"I will put none of these diseases upon thee. ." (Ex. 15:26): God promised His people exemption from disease on fulfillment of certain conditions. "It is a significant fact that at this day, after 1800 years of oppression, hardship, and persecution, of the ghetto, and the old-clothes trade, the Hebrew people are proverbially exempt from repulsive and contagious disease. They also `certainly do enjoy immunity from the ravages of cholera, fever, and smallpox in a remarkable degree. Their blood seems to be in a different condition from that of other people. . . They seem less receptive of disease caused by blood-poisoning than others' (JOURNAL of Victoria Institute, XXI, p. 307). Imperfect as was their obedience, their covenant at least has been literally fulfilled to them" (Chadwick, EXODUS, p. 230).

2. The camp at Elim (Ex. 15:27).

"Elim. . ." (Ex. 15:27): Means "Trees." A palm tree is always a sign of water. Elim was about seven miles for Marah.

Hardening Pharaoh's Heart

1. In what did the hardening consist. What did God do to harden him? God made a demand in conflict with Pharaoh's financial and political interests, and with his pride as a king. God removed the plagues as Pharaoh relented.

2. God and Pharaoh. By whom was it effected? By whom was it effected? God and Pharaoh. Interest instead of duty. He yielded to the prompting of pride.

3. Was it just on God's part? All that God did was right in itself. It ought to have softened Pharaoh; therefore, it was his OWN FAULT that IT HARDENED him.

Preaching the gospel has the same effect (See Heb. 3:13-15; Rom. 9:14-18). The same sun that melts wax will HARDEN CLAY.

Great and lasting good was accomplished (Ex. 9:14-16; 10:2; 12:24-27).

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QUESTIONS

1. Where was Israel's last camp in Egypt (Ex. 14:2)?
2. Of what did God warn Moses (Ex. 14:3, 4)?
3. Had Israel been delivered from fear of the Egyptians (Ex. 14:5-9; II Cor. 4:8)?
4. From the last of the three questions asked Moses (Ex. 14:11, 12), do you think some of the Israelites had opposed their leaving Egypt?
5. What was Moses' reply (Ex. 14:13, 14)?
6. What were the Lord's instructions to Moses (Ex. 14:15-18)?
7. Were the waters divided by the wind or by a miracle (Ex. 14:16, 21)?
8. In what sense were the waters "a wall to them" on each side (Ex. 14:22)?
9. How did the Egyptians know that Israel had advanced (Ex. 14:23, 20)?
10. What was the result of the Egyptians' attempt to follow through the sea (Ex. 14:23-28)?
11. Why think the Lord was fighting for Israel (Ex. 14:24, 25)?
12. Why did not one escape drowning (Ex. 14:28)?
13. Did this experience increase the faith of the Israelites (Ex. 14:29-31)?
14. How could Moses compose the song, and the people sing it so soon (Ex. 15:1; Psalm 137:2-4)?
15. What part was taken by the women (Ex. 15:20, 21)?
16. Why is Miriam here called a prophetess (Ex. 15:20)?
17. What was the first experience of Israel in the wilderness (Ex. 15:22, 23)?
18. What did Israel do when this test came (Ex. 15:24; 16:2; 17:2, 3; Num 11:33, 34; 14:2; 16:41; 21:5)?
19. By what method did the Lord make the bitter waters sweet (Ex. 15:25)? What does the tree speak in type (Gal. 3:13)?
20. At their next stop (Ex. 15:27), how did God abundantly supply their need (Phil. 4:19)?

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WHOLE BIBLE STUDY COURSE

Year I

Third Quarter

Lesson 32
Exodus 16-18

Edited by Joseph D. Hill

Page 1
Memory Verse: Exodus 16:35

Memory Verse: "And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan." (Exodus 16:35)

Public Reading: Exodus 17:1-7.

HUNGER AND THIRST SATISFIED

God (in Exodus 15:26) after the crossing of the Red Sea, and Marah (Exodus 15:23-27) and Elim promised to bless Israel ON CONDITION that the people hear His voice, do right in His sight, and give ear to the commandments, and keep the statutes of the Lord! Christians, too, must obey their Lord (John 14:15; Heb. 5:9).

I. Manna Is Given to Israel (Exodus 16:1-36)

1. The people murmur for bread (Ex. 16:1-12).

"Fifteenth day of the second month . . ." (Ex. 16:1): They were thirty days march out of Egypt (Ex. 12:2, 6, 12). "Israel murmured . . ." (Ex. 16:2): Strange memories they had! They remembered the sensual delights of Egypt, but forgot its miseries. Fleshpots vs. whips! They were slaves, now they are free and under

God's guidance (Ex. 14:11, 12; Ex. 15:24-26; Deut. 8:2, 3).

"I have heard the murmurings. . ." (Ex. 16:12): God was grieved then, and now, when His people complain and forget His power to supply our every need (Phil. 4:19). "A thousand blessings, Lord, to us Thou dost impart. We ask one blessing more, Lord--a thankful heart."

2. Quails and manna given (Ex. 16:13-21).

"Quails came . . ." (Ex. 16:13): A miracle (Num. 11:31), because of the way they came, at the time they came and in the numbers they came.

"Manna . . ." (Ex. 16:15): "What is it?" or "It is a gift," the name given by the Israelites to the miraculous food furnished them during their wilderness wanderings. It was perhaps of the texture of brittle bread, flavored as with honey, one sixth of an inch in size (14, 23, 31; Num. 11:8). Jesus declared the manna to be a type of Himself (John 6:31-35, 48-51, 53-58).

Each man gathered manna according to his eating (Ex. 16:16). "An omer": 6.70 pints.

They were to be guided in gathering by their immediate requirements (Ex. 16:17-20). Some disobeyed (Ex. 16:17).

They were to gather it daily (Ex. 16:21), except on the Sabbath (Ex. 16:22).

They gathered it early "every morning" (Ex. 16:21). The "mixed multitude" (Ex. 12:38) came to despise the manna and murmured (Num. 11:4-6). Are not SERFDOM AND "SELFDOM" TO BE DESPISED (Psa.106:15)?

3. The Sabbath supply (Ex. 16:22-31).

"Holy Sabbath . . ." (Ex. 16:23): First mention of the Sabbath as such. God had "rested on the seventh

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day" (Gen. 2:2). The day was incorporated in the law of the Ten Commandments later (Ex. 20:9-11). It was a DAY OF REST from labor for a nation that had been in slavery and under enforced labor for centuries.

4. A memorial laid up (Ex. 16:32-36).

"Pot. . . for your generations" (Ex. 16:32): To remind them of God's care of them for the forty years (Josh. 5:12). The ark of the covenant had a "golden pot that had manna" (Heb. 9:4) for a memorial.

II. Water is Supplied at Rephidim (Exodus 17:1-4)

"Pitched in Rephidim. . ." (Ex. 17:1): A day's march from Sinai. "No water . . . people thirsted. . . murmured" (Ex. 17:1, 2, 3) The Book of Numbers which records the main part of Israel's wanderings, might be called the book of murmurings as well as of the journeyings!

"Tempt the Lord?" (Ex. 17:2): They doubted His presence (Ex. 17:7). They hardened their hearts (Heb. 3:8).

"The rock" . . . (Ex. 17:6): A conspicuous one (I. Cor. 10:4).

"The rod. . ." (Ex. 17:5, 6): The instrument of smiting the rock.

"Water. . ." (Ex. 17:6): The result of the smiting. See Psa.105:41; I Cor. 10:4. The rock was smitten ONCE. Christ was their Rock and OURS, smitten (died) ONCE for us (John . 7:38, 39; Heb. 10:12; 9:28; Rom. 6:10). Later Moses missed Canaan for smiting the Rock TWICE (Num 2P:11-13).

"Massah. . ." (Ex. 17:7): Means temptation, proving (Deut. 6:16).

"Meribah. . .": Means chiding, strife (Num. 20:13).

II. An Attack By Amalek (Exodus 17:8-16)

"Amalek..." (Ex.17:8): A grandson of Esau (Gen.36:12) "born after the flesh" (Gal.4:22-29), an enemy of Israel. This was a sneak attack on the rear line of march.

"Joshua..." (Ex.17:9): Means "Saviour" or "Jesus" (Ex.24:13; 32:17; Num.13:8; 14:6; 27:18).

"Hur. ." (Ex.17:10): Was of the tribe of Judah (I Chron.2:18-20). He may have been the husband of Miriam, according to Josephus (Ant.,9:2,4).

"Moses held up his hand..." (Ex.17:11): The strongest hands weaken in time. Cooperation, under God, WON THE BATTLE (Ex. 17:12, 13). It always does. Uplifted hands symbolize a praying soul (I Tim. 2:8). God gave Israel victory (Ex. 17:13). Amalek is to be exterminated for this assault on God's people (Ex. 17:14; Deut. 25:17-19).

"Jehovah-nissi. . ." (Ex. 17:15): "Jehovah is my banner." A banner is a symbol. Constantine, of the cross: "By this sign I conquer." The Christian does, too (Gal. 6:14).

III. Jethro Visits the Camp (Exodus 18:1-27)

1. The visitor (Ex. 18:1-12).

"Jethro. . ." (Ex. 18:1): Was the father-in-law of Moses (Ex. 2:18). Moses had sent his wife back home after Ex. 4:26. A wife out of sympathy with her husband, especially a minister's wife, will ruin one's plans. Had she learned her lesson? "Eliezer. . ." (Ex. 18:4): The name means "God is help." This is the first time this son has been mentioned by name. See Gen. 15:2. Gershom (Ex. 18:3) is the elder son of Moses, and means "A stranger," or sojourner. (Ex. 2:22).

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"The Mount of God. . . ' (Ex. 18:5): Sinai, or Horeb, Sinai being a mountain in the Horeb range. "Long before the days of Abraham, the kings of the East had made a road around the north and west fringes of the Arabian Desert to the Sinai region."

"Lord. . . greater than all gods" (Ex. 18:11): Whatever may have been Jethro's conception of God, or his relationship to his people, he embraces in a vital way the principles of God's special miraculous purpose in Israel's deliverance (Ex. 18:8-11). The Midianites were descendants of Abraham by Midian, son of Abraham and Keturah (Gen. 25:2; I Chron. 1:32). Jethro now accepts Israel's God as the ONE SUPREME GOD, and sacrifices to Him (Ex. 18:12).

2. The visitor's advice (Ex. 18:13-27)

"Moses sat to judge the people. . ." (Ex. 18:13): To hear the complaints; decide them, too. No specific laws have yet been given or enacted. Moses acts by divine revelation.

"The thing thou doest is not good. . ." (Ex. 18:17): This is spoken of Moses' METHOD of judging, not of the principle itself. Jethro advises Moses "IF. . . God command thee so" (Ex. 18:23) to "HEAD UP" the judging, but to install (Deut 1:13) good men to judge lesser matters. This is the method of legal procedure in America; and the plan of the organizations in the U. S. Army.

In America, there are magistrates of districts, judges of the county, circuit judges of larger matters over several counties, state courts of Appeal, and the Supreme Court. The pardoning power rests with the state governors and the President of the U. S. A. This shows the growth of legal responsibility.

"Moses hearkened. . . ' (Ex. 18:24): God apparently approved of this plan. Numbers 11:14-17 gives an exception for a special occasion, and was not the altering of the general plan.

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QUESTIONS

1. What was the spiritual condition of Israel as recorded in Exodus 16:1-3?
2. What did God promise in answer to their murmuring (Ex. 16:8, 12)?
3. How often was manna supplied and what was its appearance (Ex. 16:4, 5, 14-21, 31)?
4. Of whom was the manna a type (John 6:22-58)?
5. Why did God lead Israel into such a region (Deut 8:3; Ex. 16:10)?
6. Do you believe that God will provide for each day as it comes (Deut 33:25; Lam. 3:22, 23; Nfatt. 6:11)?
7. How long was the manna supplied (Ex. 16:35; Josh. 5:10-12)?
8. What is the capacity of an omer (Ex. 16:32) an ephah (Ex. 16:36)? Why wish their descendants to see it (Ex. 16:33-34; 25:21, 22; 31:18; Heb. 9:4)?
9. What were the people found doing again as recorded in Exodus 17:1-4), and how did God bountifully provide for them (Ex.17:5,6)?
10. Of whom was the Rock a type (I Cor.10:4)? Of whom was the water a type (John 4:14; 7:37-39)?
11. What did the smiting of the rock foreshadow (John 3:16; 19:18)?
12. Where did the Israelites meet Amalek (Ex. 17:8)?
13. Who was Amalek (Gen. 14:7; 36:12)?
14. Why was Joshua placed in command (Ex. 17:9; Acts 7:45; Heb. 4:8)?
15. What was the significance of holding up the hands (Ex. 17:9, 11, 12), and with whom is the Christian in constant conflict (Ex. 17:16; Gal. 5:17; I Pet. 2:11; Num. 24:17-20)?
16. Was the remembrance of Amalek blotted out, and when (Ex. 17:13-14; Deut. 25:17-19)?
17. Why the altar, and why its name (Ex.17:15,16)?
18. Was Jethro the father-in-law, or brother-in-law (Ex. 18:1; 2:18), and why did he come (Ex.18:1-4; 4:26)?
19. What was Jethro's conclusion from the miracles in Egypt (Ex.18:11), and was he a priest of the true, God (Ex.18:12)?
20. On what condition did Jethro propose advice to Moses (Ex.18:23; Deut. 1:13; Numbers 11:14-17), and what prompted the advice (Ex.18:13ff)?

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WHOLE BIBLE STUDY COURSE

Year I

Third Quarter

Lesson 33
Exodus 19-23

Edited by Joseph D. Hill

Page 1
Memory Verse: Exodus 19:5, 6

Memory Verse:

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel" Exodus 19:5, 6.

Public Reading: Exodus 20:1-17.

THE LAW

Sinai has become synonymous with the Ten Commandments and law in general. Here God revealed Himself to Israel under awe inspiring, atomic circumstances (Deut. 4:11). In Psalm 68:17, Sinai is called "the holy place"; in I Kings 19:8 it is "the mount of God."

Here God revealed Himself in statutory form, making His will arbitrary and Israel's obedience mandatory. An established law must be given. God gives to Israel a law that has become the standard of jurisprudence in all civilized nations. It is brief, yet comprehensive, as the acorn is the oak in miniature.

Sinai logically stands in contrast with Calvary (Hebrews 12:24-26).

Israel encamped at Mt. Sinai about eleven (11) months (Numbers 10:11; Ex. 19:1).

I. The Covenant and the Ten Commandments (Exodus 19:1-20:21)

1. The covenant made (Ex. 19:1-9).

"Third month. . ." Ex. 19:1): The first day of it. Israel was now out of Egypt forty-five days (Ex. 12:6, 37). In five days the law will be given, one day in the mount (Ex. 19:3), one returning the people's answer (Ex. 19:7, 8) plus the three days of preparation (Ex. 19:16) as they "camped before the mount" (Ex. 19:2; 3:12).

"Eagles' wings. . ." (Ex. 19:4): This refers to God's providential and miraculous deliverance of Israel-the past protection. He wants an obedient people his "peculiar treasure" (Ex. 19:5)-the future.

"IF ye will obey my voice. . . THEN" (Ex. 19:5): God speaks amid "thunders and lightnings" (Ex. 19:16-19), the whole mountain enveloped in smoke.

"ALL . . . WE WILL DO: (Ex. 19:8): Israel answers. This is a COVENANT: "An agreement between persons." Here Israel forsakes GRACE, and CHOOSES LAW! It was like swapping life for death (Rom. 5:9). This was the first covenant between God and the people.

2. Preparation to meet God (Ex. 19:10-15).

"Sanctify. . ." (Ex. 19:10): Set apart for special purposes. This was preparation for entrance into the covenant. It was a form of purifying (Ex. 19:10, 14).

"Go not. . . or touch" (Ex. 19:12): The mountain rises abruptly from the plain 1800 feet; it is 7,359 feet above sea level. It is a naked, almost perpendicular, mass of granite. To touch it meant to die! Professor Palmer in DESERT OF THE EXODUS, page 102, says Mt. Sinai rises so abruptly out of the plain that you may literally stand under it and touch its base."

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3. The Lord appears on the Mount (Ex. 19:16-25).

"The third day. . ." (Ex. 19:16): The fiftieth day since leaving Egypt. In Deut 4:10-12 Moses says the "mountain burned with fire"! Hebrews 12:21 tells us Moses' feelings. Compare Ex. 19:19 with I Cor. 15:52; I Thess. 4:16. The Divine Manifestation (Ex. 19:16-20) impressed the people with the reality and majesty of God. A Further Warning (Ex. 19:21-25) is necessary.

4. God speaks the Ten Commandments (Ex. 20:1-17).

"God spake ALL THESE WORDS. . ." (Ex. 20:1): The people later could not say Moses had spoken by his own authority. The source of the law: GOD, the Deliverer of Israel (Ex. 20:2).

The Decalogue is known as the Ten Commandments and the "testimony" (Ex. 25:16), and the "covenant" (Ex. 34:28). They were written on tables of stone by the Lord Himself (Ex. 31:18; 32:15, 16).

The Law, in its larger form, was three-fold:

- 1) The moral law, Ten Commandments (Ex.20:3-17). -
- 2) The ceremonial law (Ex.20:24-26; 23:14-19). This typified the redemptive work of Christ on the Cross (Gal.3:24).
- 3) The civil law (Ex. 1:12-23:13) to guide Israel in social and national life.

The law was both positive and negative. It was brief (297 words in the King James Version), simple, all-embracing in the field of moral and social responsibility. It was given to the Jew (Ex.20:1,2; Deut. 4:1; 5:1,2). Christ "BLOTTED" it out, "nailing it to the cross" (Col. 2:13-17).

Briefly, the Ten Commandments are as follows, with suggested topics:

- 1) "No other gods before me" (Ex. 20:3): God is supreme. "Begin with God"!
- 2) "Not make. . . graven image" (Ex. 20:4): No idolatry. How idiotic is idolatry!
- 3) "Not take the name of . . . God in vain" (Ex. 20:7): No profanity. The Insanity of Profanity is apparent to all thinking people.
- 4) "Remember the Sabbath day. . ." (Ex. 20:8). Given to the Jew (Ex. 31:12-18). Christians are to remember the Lord's Day (Matt. 8:1; Acts 2:2, 41-47; 20:7).
- 5) "Honor thy father. . . mother" (Ex. 20:12). "The First Commandment with Promise" (Eph 6:1-3).
- 6) "Thou shalt not kill" (Ex. 20:13); Murder is forbidden. "Shed Not Thy Brother's Blood"!
- 7) "Not commit adultery" (Ex. 20:14): Impurity forbidden. "Keep Clean"! See I Cor. 6:18.
- 8) "Thou shalt not steal" (Ex. 20:15): Theft forbidden. "Steal No More." See Eph. 4:28.
- 9) "Not bear false witness" (Ex. 20:16): No slander. "The Most Contemptible Sinner."
- 10) "Thou shalt not covet" (Ex. 20:17): We must not desire that which we have no right to possess. Such desire is evil (II Sam. 12:1ff). We are to "covet earnestly the best gifts" (I Cor. 12:31; 14:39). "Master Your Desires."

The first four refer to man's obligation to God; the last six refer to his relation of man (Matthew 22:37-39). All except the fourth are restated in the New Testament.

5. The people are terrified (Ex. 20:18-21). Israel must be made to realize the grandeur of God (Prov. 1:7). Notice their "fear" of God, and the "fear not" of Moses (Ex. 20:20); their distance and Moses' nearness (Ex. 20:21).

II. Various Laws and Ordinances: "Judgments" (Ex. 20:22-23:33)

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1. The law of the altar (Ex. 20:22-26). Special reminders and injunctions.
2. Laws concerning master and slave (Ex. 21:1-11). Exodus 21 deals with what are often called "The Rights of Persons."
3. Law concerning personal injuries (Ex. 21:12-3b). The DEATH PENALTY was given for:
 - (1) Sabbath desecration (Num. 15:32-36); (2) Incest (Lev. 20:11); (3) Murder that is willful (Ex. 21:12ff); (4) Bestiality (Lev. 18:23); (5) kidnapping (Ex. 21:16); (6) Witchcraft (Ex. 22:18); (7) Crime against parents (Ex. 21:15-17).

Murder was never pardoned (Gen. 9:6; Ex. 20:13), but other cases were dealt with in different ways according to circumstances. We distinguish between manslaughter, "justifiable homicide" and WILLFUL MURDER. The former cases were later dealt with through cities of refuge (Joshua 20:1-9).

4. Law condemning theft (Ex. 22:1-4).
 5. Law concerning trespass (Ex. 22:5, 6).
 6. Law governing personal responsibility (Ex. 22:7-15): Deposits and borrowing.
 7. Law against seduction (Ex. 22:16, 17).
 8. Law against witchcraft (Ex. 22:18). This indicates the solemn fact of association with evil powers against God (Lev. 19:31).
 9. Law against bestiality (Ex. 22:19).
 10. Law demanding proper respect for God (Ex. 22:20).
 11. Law against oppression (Ex. 22:21-24). The care of God for the weak and helpless is seen in this section. "God Will Take of You," too!
 12. Law against usury (Ex. 22:25-27). It was forbidden to lend money on interest to their own people (Deut. 23:20; 15:7; Lev. 25:35).
 13. Law demanding respect for constituted authority (Ex. 22:28). A Christian has positive direction in this matter, too (See Romans 13:1-14).
 14. Law exacting sacrifice (Ex. 22:29, 30). God demands reverence in fidelity to Him in the matter of offerings. We can give without loving; we cannot LOVE WITHOUT GIVING (II Cor. 8:8, 24).
 15. Law forbidding the eating of animals slain by beasts (Ex. 22:31).
 16. Law against falsehood (Ex. 23:1).
 17. Law against a Godless imitation (Ex. 23:2; I Cor. 15:33).
 18. Law against unholy bias (Ex. 23:3).
 19. Law against revenge (Ex. 23:4-5).
 20. Law against injustice (Ex. 23:6-9).
 21. Law of Sabbatic (seventh) year (Ex. 23:10, 11). The sabbatical year was arranged in the interests of the poor. Man's welfare is paramount.
 22. Law of the Sabbath Week (Ex. 23:12).
 23. Law against idol worship (Ex. 23:13; Hab. 2:19).
 24. Law of festivals (Ex. 23:14-19): Passover (Ex. 12:14-15); Pentecost (Deut 16:9-11); Tabernacles (Dt.16:13ff). They blend the agricultural, historical and spiritual elements.
 25. The REWARDS OF OBEDIENCE (Ex. 23:20-33. "I will bless thy bread. . . water" (Ex. 23:25) means that God will bless all Israel DOES and HAS, if they obey Him (Heb. 5:9; John . 14:15; Ex. 23:21-24). The "Angel" of Ex. 23:20 is, I think, the Second Person of the Trinity in angelic form (Ex. 23:21-23), and not a created angel.
- "Hornets" (Lx. 23:28): Symbol of God's judgments, as the plagues.

LESSON 33-PAGE 4

Let Us Remember

1. By the deeds of the law no flesh can be justified (Rom. 3:20; Gal. 3:11). "Law can discover sin but not remove it" (Milton).
2. The law is God's looking glass let down from heaven to show us what we are. "You cannot wash yourself with a looking-glass" (Moody).
3. "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24).
"Run, John, run, the Law commands, But gives me neither legs nor hands;
Far grander news the Gospel brings, It bids me fly, AND GIVES ME WINGS!"
John Bunyan

QUESTIONS

1. How long was it after the Israelites left Egypt before they arrived at Sinai (Compare Ex. 19:1 & Ex. 12:2)?
2. What three promises concerning Israel were given Moses as recorded in Ex. 19:5, 6 and upon what condition were these to be fulfilled (Ex. 19:5)?
3. What impossible promise did the people make (Ex. 19:8)?
4. What preparation was made for the covenant with God, and whence the water for the washing (Ex. 19:10-15; Deut. 9:21)?
5. Design of the prohibition of Exodus 19:12, 13?
6. What caused the people to "tremble" (Ex. 19:16-25; Deut. 4:10-12; Heb. 12:18-24; I Cor. 15:52; I Thess. 4:16)?
7. To what nation were the Ten Commandments given (Ex. 20:1, 2; Deut. 4:1; 5:1, 2; Ex. 31:12-19)?
8. How many of the commandments refer to man's obligation to God, and how many refer to his obligation to his fellow man (Ex. 20:1-11 compared to Ex. 20:12-17)?
9. What was God's purpose in giving the law as stated in the New Testament (Rom. 3:19; 5:20; Gal. 3:24), and how many of the commandments are restated in the New Testament?
10. Is the second commandment (Ex. 20:4-6) violated by bowing before crucifixes, and images of saints (Isa. 40:18; James 4:24; Habakkuk 2:18, 19; I John 5:21)?
11. In what sense is God a "jealous God" (Ex. 20:5), and how does He visit the iniquities of fathers on their children (Deut. 24:16)?
12. Did the fourth commandment prohibit work of the priests, or of mercy (Ex. 20:8; Matt. 12:1-13)?
13. What is included in honoring our parents, besides obedience (Ex. 20:12; Matt. 15:5, 6)?
14. Could man be justified by WORKS OF THE LAW in any age, and if not, why not (Rom. 3:20, 28; 8:3; Gal. 2:16; 3:13, 19)?
15. What other demands accompanied the Ten Commandments (Ex. 21:1; Deut 5:1)?
16. How many of the laws and ordinances of Exodus 21:1-23:33 are generally enforced or observed by our nation?
17. Can you describe the feast (Ex. 23:14-19) and list the special warnings (Ex. 23:20-33)?
18. Who is the Angel of Exodus 23:20?
19. For how many violations was the death penalty given in our study today (Ex. 20:13), and has Genesis 9:6 ever been repealed?
20. Of what are the "hornets" of Exodus 23:28 a symbol, probably?
21. Does the study of the law lead you to put more confidence in the flesh and less in God, or vice versa (Rom. 8:3; Phil. 3:9)?

LESSON 34 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Third Quarter

Lesson 34
Exodus 24-27

Edited by Joseph D. Hill

Page 1
Memory Verse: Exodus 25:8

Memory Verse: "And let them make me a sanctuary; that I may dwell among them" (Exodus 25:8).

Public Reading: Exodus 25:1-9.

On five separate occasions in Scripture God is described as dwelling among men: (1) In the Tabernacle (Ex. 25:8); (2) In the Temple (I Kings 8:11); (3) In the Man Jesus Christ (John . 1:14; Col. 2:9); (4) In the Church (Eph. 2:20-22); (5) In the Holy City (Rev. 21:3). The first three are connected with the past; the fourth with the present; the fifth with the future.

Purpose of the tabernacle: To furnish a House in which God's presence, power and glory might be manifested to His people, and where they might all seek and find Him (Ex. 25:8; 29:45, 46).

Romans 15:4 tells us these "things were written. . . for our learning, that we. . . might have hope."

I. The Covenant Ratified (Exodus 24:1-18)

1. The call unto the mount (Ex. 24:1, 2).

"Moses alone. . . near the Lord" (Ex. 24:2): The second time he ascends the mount (Ex. 24:18). He and Joshua (Ex. 24:13) come near the Lord. Moses was a chosen servant (see Matt. 17:1ff; Mk. 5:37; Mt. 26:37). Moses had been with God (Ex. 20:21). Fanny Crosby's "Draw Me Nearer" is a prayer we all ought to pray!

2. The statutes reported, accepted, written, and ratified (Ex. 24:3-8).

"ALL. . . will we do" (Ex. 24:3): The people unanimously take law for grace. "Moses wrote" (Ex. 24:4): This is part of our Bible which we are studying today.

"Young men. . . ' (Ex. 24:5): The Levitical priesthood had not yet been established. "Oxen" offered in sacrifice represent ALL animals (Heb. 19:1, 20).

"Blood. . . altar. . . people" (Ex. 24:6-8): The blood was doubtless sprinkled upon the seventy elders as representatives of the people. See Rom. 5:17-19; Heb. 10:29; Matt. 26:28; Lk. 22:20; I Cor. 11:25; Rev. 5:9.

3. The call obeyed: a vision granted (Ex. 24:9-18).

"Saw the God of Israel. . ." (Ex. 24:10): They saw our Lord pre-Incarnate, since "his feet" appears. See Isa. 6:1; Ezek. 1:26.

" . . . Eat and drink" (Ex. 24:11): Portions of the sacrifices of oxen. This act of fraternal communion was between God and the elders on behalf of Israel. The Lord's Supper is our feast each Lord's Day (Acts 20:7) and is our "blood of the covenant" (Luke 22:15-18; Heb. 9:19-22; Ex. 24:8, 3; Ex. 19:3-8).

"Moses rose up. . . went up" (Ex. 24:13): Moses obeys God. Aaron and Hur are left in charge of the camp (Ex. 24:14). Moses is patient until God speaks (Ex. 24:15-18)! This personal and private interview with God lasted nearly six weeks (Deut. 9:9)-forty days and nights.

II. The Building of the Tabernacle (Exodus 25:1-27:21)

1. The materials (Ex. 25:1-9).

"Bring me an offering. . ." (Ex. 25:2): Eight kinds of material were in the tabernacle. They were given to Israel (Ex. 3:22; Ex. 11:2).

"Dwell among them. . ." (Ex. 25:8): The tabernacle was a symbol of God's special presence in the sense of imparting blessings to them. He now dwells in our hearts (I Cor. 6:19, 20; I Cor. 3:16).

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"According to ALL that I shew. . . MAKE it" (Ex. 25:9): God wants them to worship, give, BUILD (Ex. 25:40; 27:8; 40:33). They FOLLOW GOD'S BLUEPRINTS. In our "Better Covenant" (Heb. 8:6) we, too, must obey Him in everything (Heb. 5:9; John . 14:15).

2. The ark and the mercy seat described (Ex. 25:10-22).

"Make an ark. . ." (Ex. 25:10): The Ark is the vital feature in the tabernacle, because it was the symbol of the approach to God.

"The testimony. . . give thee" (Ex. 25:16): This was the Decalogue on the tables of stone (Deut. 31:26, 24-27).

"Mercy seat. . ." (Ex. 25:17): "The Ark with the covering cherubim symbolized that God dwelt among them. The mercy seat above it was a witness to a divine method to God." The "mercy seat" was the place of "covering" or forgiveness of sin (Heb. 9:5), the place of propitiation. One Bible scholar affirms that "No one knows anything of the form or meaning of the cherubim."

"Commune with thee. . ." (Ex. 25:22): What a blessing to meet with God. He desires to dwell among us (John 1:18; II Cor. 6:16; Eph. 2:22; Rev. 21:3).

3. The table of the shewbread described (Ex. 25:23-30).

"Make a table. . ." (Ex. 25:23): In the East a table was always a symbol of fellowship. God's people were reminded of the possibility of constant communion with God. The Hebrew is "the bread of the face," or "presence," meaning that the loaves were exhibited to God (Ex. 25:30) "always." For the Christian today, see Acts 20:7.

4. The candlestick described (Ex. 25:31-40).

"Make a candlestick . . ." (Ex. 25:31): The very form of the candlestick indicated the unity of the people, the diversity of their service, and their testimony. "The ark, the shewbread, and the lampstand are full of Christ, as the propitiation, the sustenance, and the illumination of His people." These three pieces of furniture were central in the national life and religion of the Jews: 1. The ark was a meeting place with God and His people. 2. The shewbread table for fellowship between God and His people. 3. A candlestick indicated the office to which they were called.

5. The inside curtains of linen (Ex. 26:1-6). After the instructions as to the furniture (except the altar of incense, Ex. 30:1-10), come the details needed for the Tabernacle itself.

6. The outer covering of goatskin (Ex. 26:7-13).

7. The outside covering of rams' skins (Ex. 26:14).

8. The boards and the sockets (Ex. 26:15-30). For stability, bars were necessary to keep the boards in their places.

9. The veil and door-hanging (Ex. 26:31-37). 1) The inner veil, separating the Holy from the Most Holy place (Ex. 26:31-35). 2) The outer veil, at the entrance to the Tabernacle (Ex. 26:36-37).

10. The brazen altar outside the tabernacle (Ex. 27:1-8).

11. The court-hanging in front of the tabernacle (Ex. 27:9-19).

This was an oblong square, 150 feet long and seventy-five feet broad, enclosed by curtains hung on pillars.

12. Oil for the golden lamp (Ex. 27:20, 21). The key to understand the tabernacle and its furnishings and meanings is in Hebrews 7-10. There were three parts of the tabernacle: the Court, the Holy Place, and the Holy of Holies.

The Tabernacle

1. THE COURT (Ex. 27:9-19): 150 feet long, East and West; 75 feet, North and South.

The court contained the Altar of Burnt-offering (Ex. 27:1-8): The altar was seven and one-half feet square; four and one-half feet high. It is a type of the cross. This was God's appointed place for offering sacrifice.

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2. THE HOLY PLACE: The Tabernacle itself stood just beyond the laver. Size: forty-five feet long, fifteen feet wide. The first, or eastward room, was called the HOLY place. It was thirty by fifteen by fifteen (30x15x15) feet. It is a type of the church. Only priests could enter it (Rev. 1:6; I Pet. 2:9).

Furnishings of Holy Place: Golden Candlesticks on the left side, as one entered the Holy Place. It had seven lamps: a central one and three arms at each side. Type: The Bible (Psa. 119:105). The people gave pure olive oil to "cause the lamp to burn always" (Ex. 27:20).

Table of Shewbread: Three (3) feet by twenty-seven (27) inches by eighteen (18) inches. Type of the Lord's Supper (Acts 20:7; Matt. 26:26-28). See Ex. 25:23-30; Lev. 24:5-9.

Altar of Incense: Type of prayer (Lk. 18:1; I Tim. 2:8). See Ex. 30-1-10.

3. The Holy of Holies: Type of Heaven. Size: a cube of fifteen feet (15x15x15 feet). One piece of furniture: The ark of the Covenant (Ex. 25:10-22). Also called "The Ark of the Testimony" (Ex. 25:21). Size of the Ark: Three (3) feet nine (9) inches long, two (2) feet, three (3) inches in width and length. It was made of acacia or shittim wood covered inside and outside with gold. Covered with a lid of solid gold which was THE MERCY SEAT (Ex. 25:17-22) where the blood of the slain sacrifices was taken ONCE a year by the high priest (Heb. 9:11-28).

Dr. John Kittle estimates the cost of the materials of the tabernacle at about \$1,111,100, as quoted by Robert Milligan in SCHEME OF REDEMPTION, page 120.

Another estimate says about 3,350 pounds of gold, 11,526 pounds of silver; 8,112 pounds of brass were in the tabernacle.

The Willing-hearted and the Wise-hearted

God said: "Let them make ME A SANCTUARY" (Ex. 25:8). Every willing-hearted and wise-hearted man (Ex. 25:2; 35:5) brought gifts. They brought so much "the people were restrained from bringing (Ex. 36:6)!"

Oh, how we Christians need to tithe and give according as we have (II Cor. 8:12), and "PROVE THE SINCERITY OF YOUR LOVE. . . show . . . the proof of your love" (II Cor. 8:8, 24). "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7)!

Let us remember: "We lose what on ourselves we spend,
 We have as treasure without end,
 Whatever, Lord, to Thee we lend,
 Who givest ALL."

LESSON 34-PAGE 4

QUESTIONS

1. Where was Moses at this time (Ex. 24:3; 20:21)?
2. Can you explain the ceremony accompanying the people's acceptance of the covenant of law (Ex. 24:1-8; Gen. 15:8-21; 31:44-54)?
3. What method did God use for delivering the Ten Commandments and the judgments to Moses (Ex. 20:1, 22; 24:3)? The instructions for the tabernacle (Ex. 24:12; 35:15, 16; 25:1)? For delivering the second tables of stone (Ex. 34:1-4, 27-29)?
4. What did God repeatedly tell Moses to do with the law after he had received it (Ex. 19:3-8; 20:22-26; 24:12)?
5. What two purposes did God have in giving the tabernacle (Ex. 25:8; Heb. 9:1-10; 10:1)?
6. What was the significance of the altar and the pillars (Ex. 24:4)?
7. In what sense did they "see" (Ex. 24:10), and why did they eat and drink (Ex. 24:11, 5)?
8. Where and how did Moses get the materials for the tabernacle (Ex. 25:1-7; 35:5, 21, 22, 29; 36:6, 7)?
9. Can you describe the ark and the mercy seat (Ex. 25:10-22), and what is Moses strictly commanded to do (Ex. 25:9)?
10. What is meant by shewbread, and can you describe the table on which it was placed (Ex. 25:23-30)?
11. Where do we learn the exact shape of the candlestick (Ex. 25:31-40)?
12. Can you describe the four curtains, and give the order in which they were spread over the tabernacle proper (Ex. 26:1-14; 36:8-19)?
13. Can you give the dimensions for the courtyard and the tabernacle proper (Ex. 27:9-13; 38:9-13)?
14. Can you sketch a ground floor plan of the building, and locate the altar (Ex. 27:1; 38:1-7), laver (Ex. 30:18; 38:8), table of shewbread (Ex. 25:23; 37:10-16), candlestick (Ex. 25:31; 37:17-24), altar of incense (Ex. 30:1; 37:25-28), and the Ark of the Covenant (Ex. 25:10; 37:1-5)?
15. Can you describe the boards and their sockets (Ex. 26:15-25), the bars (Ex. 26:26-30), and where were the pillars of the veil set up (Ex. 26:33. cf. 5, 6)?
16. What were the horns of the altar (Ex. 27:2, 8), and was any use made of them (Psalm 118:27)?
17. Can you describe the hangings of the court (Ex. 27:9-15)?
18. What was the purpose of the enclosure (Ex. 27:17, 19)?
19. What instructions were given for the tabernacle light (Ex. 27:20, 21)?
20. How was the giving of the tabernacle an act of mercy?

LESSON 35 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Third Quarter

Lesson 35
Exodus 28-31

Edited by Joseph D. Hill

Page 1
Memory Verse: Exodus 30:30

Memory Verse:

"And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office" (Exodus 30:30).

Public Reading: Exodus 28:1-5, 39-43.

THE PRIESTHOOD

The plans, which God showed Moses, were complete, compact, and comprehensive. To stress that God's will must be obeyed is seen in "AFTER THE PATTERN. . . shall ye make it" (Ex. 25:9, 40; 26:30; 27:8).

Aaron and his family were chosen to discharge the functions of the priesthood (Ex. 28); the tribe of Levi was selected to perform the service of the Tabernacle (Numbers 3). The remainder of the nation constituted the hosts of Israel (Numbers 1, 2). Hence, we have worshippers, workers, and warriors.

I. The Priesthood (Exodus 28:1-43)

1. The appointments, and general directions (Ex. 28:1-3).

"Aaron. . . priest's office" (Ex. 28:1): The first high priest of Israel (Heb. 7:11). is four sons were priests under him (Num. 4:23-35; 8:25. 26; 18:21-26; 35:2). Read also Exodus 39:1-43.

Today each Christian is "a priest unto God" (Rev. 1:6; I Pet. 2:9, 10. Jesus is our Great High Priest (Heb. 4:14ff; 7-9).

2. The garments of the High Priest (Heb. 28:4-43).

1) The Ephod (Ex. 28:4-14): The Ephod was a sort of vest to carry the breastplate. It was one of the most important vestments of the high priest. Its length reached from the shoulders to just below the hips; it was held in position by shoulder straps and a girdle around the waist. Read Isa. 11:5. The priest carried the people on his heart (Ex. 29:9-12).

2) The Breastplate (Ex. 28:15-29): It was nine inches "four-square" (Ex. 28:16). These stones were almost identical with the stones John saw in heaven (Rev. 21:9ff): sardius, topaz, carbuncle, emerald, sapphire, diamond, ligure, agate, amethyst, beryl onyx, jasper.

"Breastplate of judgment . . . (Ex. 28:29): This is both an indictment of guilt and a plea for divine mercy.

3) The Urim and Thummin (Ex. 28:30): The actual nature of these are unknown. They were to be kept together. They represented "Light and Perfection" –"Urim" meaning "Light" and "Thummin" meaning "Perfection." They were to remain in the breastplate pouch. The high priest communicated with the Lord by these and the Lord spoke to them-just by what method we do not know (I Sam. 28:6; Ex. 33:9-10; Num. 12:5· 27:21; Ezra 2:63· Deut. 33:8).

4) The Robe Under the Ephod (Ex. 28:31-35): Worn under the Ephod reaching down to the ankles. "Habergeon. . ." (Ex. 28:32): A sleeveless jacket. To enter the holy place improperly arrayed meant death (Ex. 28:43).

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5) The Holy Crown (Ex. 28:36-38): The High Priest was to represent Israel when he came before God by their names written on his shoulders and on his breast; he represents the Lord as he moves in the presence of the people. "Holiness to the Lord" (Ex. 28:36) is to mark the person who represents man to God, "unto me" (Ex. 28:3; Heb. 5:1) and every Christian (Heb. 12:14).]

"Mitre . . ." (Ex. 28:37): Cap-like piece of headgear worn by the priest. See I Pet. 2:5.

6) The ordinary garments of both the High Priest and the priest (Ex. 28:39-43): The work of the High Priest is distinctly superior to that of the priests and Levites. So his garments were superior.

"Anoint. . . consecrate. . . sanctify" (Ex. 28:41): This shows God's choice of the individual who accepts God's call. Our appearance before God must be sacred (Ex. 28:41-43) I Cor. 11:30-32), whether it be the Levitical priest under the Law, or the Christian around the Lord's Table.

II. The Consecration of the Priesthood (Ex. 29:1-46)

The hallowing of the priest consisted of ablution, arrayal, and anointing. Deuteronomy 17 and 18 should be read in connection with this study.

1. The ceremonial cleansing (Ex. 29:1-4).

"Wash. . ." Ex. 29:4): A symbol of the need of inward purity as seen in the act of baptism (Acts 22:16) for us under the Gospel.

2. The investiture of the High Priest (Ex. 29:5, 6): The garments are to BE PUT UPON Aaron. See Eph. 6:12-18 for the spiritual armor of the Christian. Note there is no part for the back! We must GO FORWARD ALWAYS, or get a dart of the devil in the back!

3. The anointing (Ex. 29:7): Indicative of God's choice and blessings upon His chosen ones. (II Sam. 23:1; Acts 10:38).

4. The garments of the priests (Ex. 29:8, 9).

5. The offering of sacrifices (Ex. 29:10-46).

1) The sin offering (Ex. 29:10-14): In the death of the animal we have the principle of sacrifice, shed blood, substitution (I Pet. 2:24). This is FREEDOM from sin.

2) The burnt-offering (Ex. 29:14-18): Consecrated to God.

3) The peace-offering (Ex. 29:19-21): Service for God.

4) The wave-offering (Ex. 29:22-25).

5) The priest's part (Ex. 29:26-37): Complete in their consecration to the Lord, God provides for their support. This is a New Testament principle (I Cor. 9:11-14). The "heave-offering" (Ex. 29:28) is FROM Israel to the Lord to the priests.

"A stranger. . ." (Ex. 29:33): This is one other than a priest.

6) The continual burnt-offering (Ex. 29:38-46): Men need continuous worship of God in order NOT to backslide and become cold and indifferent. Hebrews 10:25, I Cor. 16:1, 2; Acts 20:7; Acts 2:42 are binding on us as Christians. Love demands it (John 14:15)!

III. The Order of Tabernacle Worship (Exodus: 30:1-38)

1. The altar of incense (Ex. 30:1-10): Incense is a type of the prayer of God's people (Psalm 141:2; Rev. 8:3-4): Incense means "to burn." "Strange incense" (Ex. 30:9) means other than the kind God prescribed.

2. The price of redemption (Ex. 30:11-16). Only people who are acceptable to God can worship Him (Isa. 59:2): The redeemed (Psa. 107:1-21)

"Every one. . . give an offering" (Ex. 30:14; I Cor. 16:2). No exceptions.

3. The laver of cleansing (Ex. 30:17-21): Priests had to be prepared for service. This is typical of the

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cleansing one finds in Christ through confessing and forsaking one's sins. Only the CLEANSED could worship, then or now (Heb.10:22; John .13:3-10; I John 1:9).

4. The oil of anointing (Ex. 30:22-33): Oil was used to anoint the tabernacle (Ex. 30:26), the furniture of the tabernacle (Ex. 30:27-28), the altar (Ex. 29:36), and the priests (Ex. 29:7). It is a symbol of the Holy Spirit (Acts 10:38; Acts 5:32).

5. The incense (Ex. 30:34-38). Detailed instructions about its preparations are given.

IV. The Workmen and Sabbath Observance (Exodus 31:1-18)

1. The workmen (Ex. 31:1-11): God fits some men for one job; some for another (Zech. 4:6; I Sam. 16:7). Heart, hands, and head ere endued of God for His work.

"Bezaleel. . ." (Ex. 31:2): Means "In the shadow of God." God gave him His Spirit in "wisdom": that is, capacity; "understanding," progress indicated; "knowledge," the attainment of skill.

2. Sabbath observance (Ex. 31:12-18): Even the holy work of building the tabernacle ceased on the Sabbath. The death penalty (Ex. 31:14) came to those who worked on the Sabbath. Christians no longer keep the Sabbath (Ex. 20:8), but under the "better covenant" of Christ (Heb. 8:6) we keep the Lord's Day (Rev. 1:10; Matt. 28:1; Acts 20:7; I Cor. 16:2).

This section is not merely a repetition of what has already been said. The references to the "sign between me and the children of Israel" (Ex. 31:17) and the penalty for breaking the Sabbath (Ex. 31:14-15) being new points.

"He . . . made an end of communing with him" (Ex. 31:18): This first period of communion between God and Moses ended with giving the two tables of stone written with the finger of God.

Sabbath Summary of Instructions

1. To what nation were the instructions for the Sabbath given (Ex. 31:13-17)?
2. What day of the week was to be observed (Ex. 31:15)?
3. What was the penalty for breaking the Sabbath rest (Ex. 31:14, 15)?
4. With what law was the Sabbath connected (Ex. 31:14, 15)?
5. Was it a day of spiritual service and activity, or a day of physical rest (Ex. 34:21)?

The Lord's Day

1. Is there any record in the New Testament of a believer observing the Sabbath (seventh day) after Christ's resurrection?
2. Which day of the week did the early Christian observe (John 20:19; I Cor. 16:2; Acts 20:B, 7)?
3. What important event is commemorated on this new day (Mt. 28:1)?
4. On what day was Christ's church established (Acts 2:1-47)?
5. What did Christ do to the law in His incarnation and death (Matt. 5:17 Rom. 10:4; Col. 2:14-17)?
6. Is the day (the Lord's day for the Christian) a day for spiritual service and activity, or a day merely for physical rest?
7. Are you using the Lord's day as a holy day, or as a holiday? Read Romans 14:12.

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QUESTIONS

1. From which of the twelve tribes were the priests taken (Ex. 28:1; 4:14; Heb. 7:5)?
2. Whom did Aaron, the high priest foreshadow (Heb. 9:14-28; 8:1, 2; 9:11-24)?
3. Whom did Aaron's sons, the priests, foreshadow (I Pet. 2:9; Rev.1:6)?
4. Can you name the seven garments worn by the high priest (Ex. 28:4, 42, 43)? Those four garments worn by the priests (Ex. 28:44-43)? Why did their garments differ so widely?
5. Can you describe 1) the ephod and the robe of the ephod (Ex 28:6-14, 31-35; 29:5; 39:2-7, 22-36)? The breastplate (Ex. 28:15-30; 39:8-21)? The coat, and by whom was it worn (Ex. 28:39-41; 29:5; 39:27)? The mitre (Ex. 28:36-38; 29:8; 39:30, 31; Lev. 8:9)?
6. For what were the Urim and Thummin used (Ex. 28:30; Num. 27:1; I Sam. 28:6; Ezra 2:63)?
7. For what two purposes were the garments used (Ex. 28:2, 40), and what was the result if the priests attempted to minister without the proper garments (Ex. 28:43)?
8. What was the first thing the priests must do (Ex. 29:1-4), and how are we "washed" to become priests unto God (Titus 3:5, 8; Gal. 3:27; Acts 2:37, 38; Rom. 6:3-6)?
9. What was the order in which the garments were put on the high priest, and the priests (Ex. 29:9)? Were any provisions made for priests' shoes or sandals (Ex. 3:5)?
10. What was the first offering called (Ex. 29:14), and explain the way it was made (Ex. 29:10-14)?
11. What was the second offering called (Ex. 29:18), and how made (Ex. 29:15-18)?
12. What was the third offering called (Ex. 29:24), and how made (Ex. 29:19-25)? What was done with the blood in each of the offerings?
13. What provision was made for a high priest at the death of Aaron (Ex. 29:29, 30)? For the priests' food (Ex 29:32-33)? How many days were required for the consecration of the priests (Ex 29:35-37)? What great promise did God connect with the tabernacle service, as recorded in Ex. 29:45, 46?
14. What time in the year was appointed for Aaron's annual atonement on the horns of the altar of incense (Ex. 30:10; Lev. 16:18, 29, 30; Num. 29:7)?
15. What three requirements for true worship are given in this chapter (Ex. 30:15, 20, 30; see Prov. 15:8; Psa. 24:3-5; 107:1, 2; Heb. 10:22; I John . 1:9; Eph. 2:18; 5:26)?
16. What did the offering of incense upon the altar foreshadow (Ex. 30:7; Heb. 7:25; 13:15; I Pet 2:5; Rev. 8:3, 4; John 4:20-24)?
17. Why were the poor required to bring as much for their redemption as the rich (Ex. 30:15; Acts 10:34; Rom. 3:22, 23; 10:12)?
18. Can you describe the laver, and where was it located in the courtyard (Ex. 30:17-21; 38:8; 40:7)? How was the anointing oil made (Ex 30:22-25)? Who and what were anointed (Ex. 30:26-30)? Of whom is the oil a figure (Acts 10:38; Heb. 1:9)? Why was Moses forbidden to let the oil touch the flesh of man (Ex. 30:32; Rom. 7:18; Gal. 5:19-21; I Pet. 1:24; II Pet. 2:10)? Does the Holy Spirit work toward the improvement of the flesh, or our rebirth (John 3:3, 5, 6; 6:63; Rom. 8:1-13; Gal. 5:17-24; Phil. 3:3; I Pet. 4:6)?
19. Whom did God choose as foreman for the construction of the tabernacle, and who was to be his assistant (Ex. 31:1-6)?
20. Was anything in the construction or ministry of the tabernacle left to human discretion (Ex. 25:9, 40; 26:30; 27:8)? Is the individual's place of ministry in the church today divinely designated (Eph. 4:7-13; John . 3:27; I Cor. 12:1-31)?

LESSON 36 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Third Quarter

Lesson 36
Exodus 32

Edited by Joseph D. Hill

Page 1

Memory Verse: Exodus 32:4

Memory Verse:

"And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt" (Exodus 32:4).

Public Reading: Exodus 32:1-6.

THE GOLDEN CALF

Only God knows how many times through the centuries this scene has been enacted, on a smaller scale, in some manner and to some degree in churches. Human nature is the same in this city as it was at Mt. Sinai! How sad is the willfulness of those who had been wonderfully blessed of God.

I. The Calf Made and Worshipped (Exodus 32:1-6)

"This Moses. . ." (Ex. 32:1): This is a contemptuous way of speaking of a leader whom they supposed had lost his way in the mountain or perished in the fire (Deut. 9:15). Moses was receiving instruction from the Lord that the people might know how to worship God. Israel would never have taken the sinful course of idol (calf) worship had Moses remained in their midst. Aaron could have prevented this sin. He lacked the moral courage to do so! Aaron and Hur had been left in charge of affairs while Moses was away. Aaron seemed the "easiest to handle." How deplorable is the weakness of one who should have done better!

"Make us gods": This is a violation of the first and second commandments (Ex. 20:1-B). Hur seems not to have been involved in the sin. Tradition says he opposed the idolatry and was stoned. Aaron was untrue to God, Moses and Israel. The people were impatient in waiting for Moses to return, and ungrateful to God. They sinned and paid the price, too (Gal. 6:9; Ex. 32:26-29). The people were seeking something to represent God rather than seeking a new god, for the day after the calf was erected they observed a feast to Jehovah (Ex. 32:5).

"Earrings. . . brought them:" (Ex. 32:3): It seems to be easier to get money and materials from people for things that are sinful, than for things which are right. Some folks smoke, take trips, indulge in various types of recreation and YET they have not tithes and offerings of love for God (Mal. 3:8-10; I Cor. 16:2; II Cor. 8:1-5). A man told me (in a rather boastful manner, it seems) that he used to spend seventy-five dollars over the week-end on drink and a "good time." I asked him if he ever gave that much to the Lord's work. "I can't afford to," he said. "Why not?" I asked him. "Do you love the Lord LESS than you loved the devil before you became a Christian?" When a thing like this happens, have we really given ourselves to the Lord (Matt. 6:33; 16:24-26)?

"A molten calf. . ." (Ex. 32:4): "APIS" was the bull god in Egypt. It was the chief idol deity, worshipped at Memphis under the form of a live ox, three years old. How soon Israel forgets God's mighty deliverance!

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In Ezekiel 20:8 God says, "Neither did they forsake the idols of Egypt." In Psalm 106:19 Israel "worshipped the molten image." NOT A VOICE was raised in protest. DO YOU KEEP QUIET when the Bible way is made fun of, or Christian immersion is slurred (Mark 16:16; John 14:15)?

"These be thy gods. . . . The proper translation is, "This is thy God." It was a breach of the second commandment, for it was intended to represent Lord (Ex. 32:5).

"A feast unto the Lord. . ." (Ex. 32:5): Aaron evidently never intended that Israel should desert the Lord; he, like so many, wanted a visible means of divine contact. They wanted to mix Egyptian heathen notions in with the worship of God. It was wrong. God didn't accept such worship. He still refuses to accept idol worship (John 4:24; I John 5:21).

"Eat. . . drink, and rose up to play" (Ex. 32:6): Here we see gluttony in appetite, idolatrous thought in worship and frivolity in desires. These "dancers" (Ex. 32:19) paid the fiddler, too. 3,000 men died (Ex. 32:28). There is a God-given place for eating and the drinking of wholesome non-alcoholic beverages and Christian fun and fellowship, but gluttony, intoxication, and immorality is another thing entirely.

II. God Proposes to Destroy the People (Exodus 32:7-14).

"Go. . . ." (Ex. 32:7): Make haste; do not delay. God conveys to Moses, in human terms, the judgment of a justly offended God whose law had been violated. God sees, knows, and hears all that Israel says and does. We cannot hide from God (I Pet. 3:12; Heb. 4:13).

"Stiffnecked. . . consume them" (Ex. 32:8, 10). This is the first time "Stiffnecked" is used. As an ox, Israel rebelled against God. "Let me alone" that "I may consume them," simply means "permit me to this." God proposes to Moses that He destroy Israel.

"Make of thee a great nation. . . ." (Ex. 32:10): God proposed to do this through Moses as God had of Abraham. The greatness of Moses, his unselfish love for a sinning people and his intercession for them make us respect and love him (I John 2:1). Moses' chief concern was for the honor of the name of God!

In pleading for mercy, not justice, for Israel, Moses says: 1) Israel is God's chosen people (Ex. 32:7); 2) Israel is the fulfillment of God's promise to Abraham (Ex. 32:13); 3) Israel's destruction would be misunderstood by the enemies of Israel (Ex. 32:11-14).

"The Lord repented" (Ex. 32:14): More correctly, is "eased" or "comforted," the meaning of the Hebrew "Nacham" which used in the sense of "metanoia" in the New Testament, "a change of mind." God's change of attitude is naturally expressed in human language (Ex. 32:14). Israel's sin may be measured by God's expressed reaction to it. God would be just in destroying Israel, but does not do so.

III. The Calf Destroyed and the People Punished (Exodus 32:15-24)

1. Moses' Action (Ex. 32:15-20).

"Moses. . . down from the mount" (Ex. 32:15): He brings the "two tables" of stone with him. They contained the very law that condemns the conduct of Israel (Ex. 32:16).

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"Heard the noise of the people . ." (Ex. 32:17): Moses and Joshua could hear, but not see, the people. The plain is not visible from the top of the mount, nor can it be descended on the side towards the valley (Ex. 32:18).

"Calf . . . burnt it . . ground . . drink" (Ex. 32:20): The inference is that at the appearing of Moses all dancing and immoral merry-making ceased. The idol is ground to dust, without apology, after having been burned and the dust sprinkled on the water which Israel is made to drink (Deut. 9:21). In horror, Moses broke the tables of stone to fragments. He is never blamed for this as a sin. Was it a case of righteous indignation (Mark 3:5)?

2. Aaron's excuses (Ex.32:21-24).

"Thou has brought so great a sin..." (Ex.32:21): Moses has to right the wrong for which Aaron is responsible. How often the minister must be the sufferer for the sins of others, and often gets "caught in the middle!"

"The people... set on mischief" (Ex.32:22): Aaron doesn't want to admit he sinned. The idolatrous image of the young bull didn't just happen. Aaron actually molded the image of the bull Apis of the Egyptian idols with the graving tools (Ex.32:23-24)! Only Moses' prayer to God saved him from death (Deut.9:20).

IV. The Valiancy of the Levites (Ex.32:25-29)

1. The Punishment (Ex.32:25-28).

"The people were naked...(Ex.32:25): The wild orgy of dancing showed: (1) A complete loss of self-control; (2) A state of licentiousness, a tossing to the air of all sense of decency,, morality and virtue, and (3) A state that made Israel's enemies look with shame and contempt at their conduct. Actually, the language is expressive of open acts of immoral contacts!

"Who is on the Lord's side?" (Ex. 32:26): Doubtless the Levites had sinned with the rest of Israel. The Levites were more prompt in their determination to confess their crime, and come with penitence to the side of Moses, God's man of the hour! Stepping forth with swords (Ex. 32:27), they slew 3000 open, bold, defiant sinners (Ex. 32:28). Sin does bring forth death (Rom. 6:23; Gal. 6:7).

2. The Missed Blessing (Ex. 32:29).

"Consecrate . . . bestow . . . blessing" (Ex. 32:29): They are told to "provide yourselves today with a gift for the Lord, consecrate yourselves today for the service of the Lord, by preserving the obedience you have just shown towards Him, by now knowing either son or brother in His service, and thus gain for yourselves a blessing." If we must make a choice of forsaking the Lord, or anything or anyone in this world, like the apostles we must "forsake ALL, and follow" Christ (Matt. 19:27-30)!

V. Moses Pleads for the People (Ex. 32:30-35)

"A great sin. . ." (Ex. 32:30): This was done as an act of worship. Moses makes "a cover" or "an atonement" by asking that God take his own life to SAVE ISRAEL (Rom. 5:8; 9:1-3).

"Blot me . . . out of thy book" (Ex. 32:32): This "book" is the register of Israel, akin to the "book of life" (Phil. 4:3; Rev. 3:5) in the New Testament. See Psalm 69:28; Dan. 12:1. This is the "second intercession"

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(Ex. 32:11-14) in behalf of the sinning nation. It is akin to Paul's deep and true wish of Romans 9:1-3. "It is not easy to estimate the measure of love in a Moses and a Paul; for the narrow boundary of our reasoning powers does not comprehend it, as the little child is unable to comprehend the courage of warlike heroes."

"Mine Angel shall . . . ' (Ex. 32:34): God would not allow the noble willingness of a man to sacrifice himself for his people, but while God spared their lives the Angel would go before Moses to "visit their sin upon them." Those over twenty years of age died in the wilderness; they did not enter Canaan (Num. 14:28-3a). God "plagued" them, or let them die in the wilderness (Ex. 32:35)!

QUESTIONS

1. When our lesson opens today, how long had it been since the people saw Moses (Ex. 32:1; 24:18)?
2. What god did the calf represent (Ex. 32:1, 4); Ezek. 20:8; Psa.106:19)?
3. Why adopt the form of a calf, or bull (Ex. 32:4)?
4. Why use earrings rather than coin (Ex. 32:2)?
5. Which of the Ten Commandments did they break?
6. What was Aaron's part in this idolatrous orgy (Ex. 32:2-5, 25)?
7. What eating, drinking, and playing (Ex. 32:6, 19)?
8. What did God call Israel (Ex. 32:9)?
9. What did God propose to do to Israel (Ex. 32:10)?
10. What provision for the future propagation of the nation did God propose to Moses (Ex. 32:10)?
11. On what three-fold grounds did Moses plead (Ex. 32:11-13)?
12. Why could they hear and not see (Ex. 32:18, 19)?
13. Why cast down the tables of stone (Ex. 32:19)?
14. How could he grind the gold to powder (Ex. 32:20), and why this procedure?
15. Did Aaron admit that he had done wrong, or did he try to excuse himself (Ex. 32:22-24)?
16. How many Israelites died because of this sin (Ex. 32:26-28)?
17. Why this plea called an atonement (Ex. 32:29, 30)?
18. What is the "book" referred to (Ex. 32:32; Rev. 5:1; 20:12; Psa. 69:28; Dan. 12:1)?
19. What is the import of the remark about the Angel going before them (Ex. 32:34-35)?

LESSON 37 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Third Quarter

Lesson 37
Exodus 33-35

Edited by Joseph D. Hill

Page 1
Memory Verse: Exodus 35:5

Memory Verse:

"Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass" (Exodus 35:5).

Public Reading: Exodus 35:1-5, 30-35.

PREPARATION TO BUILD

Stubborn, bold, defiant sin cost the lives of 3,000 men of Israel (Exodus 32:28). God may not pay off every Saturday night, but He always pays off (Galatians 6:7, 8)!

I. The Journey Resumed (Exodus 33:1-11)

1. The Divine rebuke and threat and their result (Ex. 33:1-6).

"An angel. . ." (Ex. 33:2): This is a change from "mine angel" of Exodus 32:34. Israel's sin had made a difference. Instead of God Himself, they were to have an angel. The fellowship with God is not the same. A promise willfully broken, a faith betrayed on purpose does make a difference in fellowship-with God, or with men. God's presence, but not His power, is withdrawn from Israel.

"Lest I consume thee. . ." (Ex. 33:3): The nation's disposition is such that God might be provoked to destroy it. Shall not sinning America watch out (Prov. 14:34)?

"Mourned. . ." (Ex. 33:4): before the people's worship of the golden calf (Ex. 32:4-6, 19), Israel had been blessed through God's guidance (Ex. 13:21); God's counsel (Ex. 15:25); God's protection (Ex. 17:3-13). Too late does Israel weep over her loss!

"I will. . ." (Ex. 33:5): Is better rendered "IF I should. . ."

2. A temporary tabernacle (Ex. 33:7-11).

"Tabernacle. . . without the camp" (Ex. 33:7): This temporary tent or place of meeting with "the Lord" is not to be confused with that afterward made by the commandment of God (Ex. 40:17).

"Worshipped. . ." (Ex. 33:10): Literally means "bowed themselves to the ground"; an act of reverence. They worshipped God now out of fear, not of love.

II. Moses' Prayer of Intercession (Exodus 33:12-33)

1. The prayer of Moses, and its answer (Ex. 33:12-17).

"Moses said unto the Lord. . ." (Ex. 33:12): God has been talking to Moses out of the cloud; now Moses talks to the Lord. He says that if he has found favor or grace in His sight, then he wants to know the identity of the angel (Ex. 33:12), that Israel "is THY PEOPLE" (Ex. 33:13) and His presence will go with His people (Ex. 33:14-17).

2. A fresh request (Ex. 33:18-23).

"Shew me thy glory. . ." (Ex. 33:18): Moses desired to see God in a way that surpassed all former revelations of the glory of Jehovah (Ex. 16:7, 10; 24:16, 17), even going beyond the Lord's talking "face to face" (Ex. 33:11)! When God talked "face to face," or "mouth to mouth" with his servant, Moses merely

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saw a "similitude of Jehovah" (Num. 12:8), not the direct or essential glory of God. Moses wanted to see God in His essential being without any figure, and without a veil. God says, "No." God is Spirit, and cannot be "seen" (John 4:24) by man in the flesh. Some day we shall "see" God in His fullness (I John 3:2)!

"See my back parts. . . ' (Ex. 33:23): God gives Moses a partial revelation of Himself, evidently at the time He gives the second tables of the law (Ex. 34:6, 7). Human language and human thought can only conceive of the nature of the absolute Spirit according to the analogy of the human form. The sight of God's back gives an imperfect and outward view of God, as God "covered" or protected Moses with His hand (Ex. 33:22) so Moses could "see. . . and live" (Ex. 33:20).

III. The Tables of the Law Restored (Exodus 34:1-35)

1. New tables prepare, (Ex. 34:1-4).

"Hew thee two tables of stone. . ." (Ex. 34:1): Israel was restored by repentance and the intercession of Moses to the favor of God, and now has the law restored to her. Moses is not censured for breaking the stones, although he has to "hew" the second set of stones (Ex. 34:4).

Moses arose early (Ex. 34:2), went alone (Ex. 34:3) to the "top of the mount" (Ex. 34:2) with the two newly hewn tables of stone (Ex. 34:4).

2. The fresh vision of God (Ex. 34:5-9).

"The Lord God, merciful and gracious. . . ' (Ex. 34:6): God is to be loved and revered. It is fitting that God's declaration of HIS LOVE should be given at the time when the LAW OF CONDEMNATION WAS GIVEN AGAIN. God's love is that in which mercy, grace, long-suffering, goodness and truth are united with pure holiness and justice.

"Iniquity of the fathers. . ." (Ex. 34:7): Means perhaps a physical visitation. Physiological laws are STILL TRUE. "The Soul that SINNETH, it (not another soul for it) SHALL DIE" (Ezek. 18:5). God is a God of Justice and Mercy. Repentance acceptable to Him finds Sin:

- (1) Perceived;
- (2) Abhorred (Rom. 12:9);
- (3) Forsaken (I Tim. 6:11ff; John . 14:15; Eph. 4:28).

"Moses. . . worshipped" (Ex. 34:8): Moses worshipped God, and once again pleads with God to "go among us" (Ex. 34:9).

3. The covenant renewed (Ex. 34:10-17).

"Marvels. . ." (Ex. 34:10): Such as the drying up of the Jordan (Josh. 3:16-17), the falling down of the walls of Jericho (Josh. 6:20), the hail stones (Josh. 10:11).

"Lest thou make a covenant. . . ' (Ex. 34:12): God forbade His people to join the Canaanite League of Nations (Ex. 34:11-17) as HE RENEWS THE COVENANT WITH ISRAEL: It would lead them to worship false gods (Ex. 34:13-15), inter-marriage of their sons and daughters (Ex. 34:16), and the forsaking of Israel's God (Ex. 34:17). Israel must OBEY GOD (Ex. 34:14, 17).

4. Repetition of instructions (Ex. 34:18-28).

"Unleavened bread. . . ' (Ex. 34:18): An old admonition to keep the Passover, and the redemption of the first-born (Ex. 34:19, 20). All must bring an offering when he came to worship (Ex. 34:20b).

"Six days. . . work" (Ex. 34:21) The Sabbath must be observed, as well as Pentecost the "feast of weeks" (Ex. 34:22) and the Feast of the Tabernacles or "ingathering" (Ex. 34:23).

"Cast out the nations. . ." (Ex. 34:24): God will give Canaan to Israel IF THE NATION OBEYS HIM (Ex. 34:24-28) and keeps the "covenant"! God "wrote upon the tables the words of the covenant, the ten commandments" (Ex. 34:28),

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6. The second return of Moses (Ex. 34:29-35).

"His face shone. . ." (Ex. 34:29): The radiant face of Moses was his God-given credentials as he presented himself to Israel with the rewritten law. In II Cor. 3:7-18 Paul makes the veil on Moses' face typical of the veiled law, which alone could be understood in the light of Christ and His redeeming work. Calvary makes the law clear (Gal. 3:24ff; John 1:17).

IV. The Materials For The Tabernacle Collected (Ex. 35:1-35)

1. Sabbath observance enjoined (Ex. 35:1-3).

"Sabbath of rest. . ." (Ex. 35:2): Not even the tabernacle construction is to be carried on during the Sabbath. Note Sabbath instruction to date (Ex. 16:23-30; Ex. 20:8-11; Ex. 23:12; Ex. 31:13-17). To disobey was to "be put to death" (Ex. 35:2). Sabbath observance was a time of worship. "The observance was the best guarantee of continued loyalty to God." The erection of the tabernacle: a place for worship. Worship: an act of the whole man. Those who today honor the Lord's Day (Acts 20:7; I Cor. 16:2) make the best citizens as well as the best Christians!

2. The offerings of the people (Ex. 35:4-20).

"Whosoever . . . willing heart" (Ex. 35:5): The gifts were voluntary. The appeal was to the whole congregation, the "willing hearted." Each individual is to bring a gift; it is an act of worship (I Cor. 16:2; II Cor. 8:1-5; 9:6, 7). The people are told of the needed gifts.

"Wise-hearted. . ." (Ex. 34:10): These are the skilled in workmanship who use the materials the "willing hearted" had given (Ex.35:21-29). The people are told of the needed work.

"His staves . . ." (Ex. 34:13): Note the number of times the masculine term "his" is applied to the furnishings, possibly suggesting that all God commands is to be done in masculine strength and dignity (I Cor. 13:11).

3. The people respond (Ex. 35:21-29).

"They came . . . whose heart stirred him up" (Ex. 35:21): Giving is a real proof of true devotion to God—under the Law, or the Gospel of Grace. Giving is a "grace" (II Cor. 8:7). Giving must be "willing" (Ex. 35:22, 29; II Cor. 8:12), and "hilarious" (See the Greek on II Cor. 9:7). Giving should be proportionate and according to ability (Ex. 35:23-29; I Cor. 16:2; II Cor. 9:7). Such a spirit of giving then, or now, will make God's people know the world around!

4. The workmen appointed (Ex. 35:30-35).

"The Lord hath called . . . Bezaleel" (Ex. 35:30): God called Bezaleel and Aholiab (Ex. 35:34). He gave them special wisdom to know WHAT TO DO, and skill to KNOW HOW TO DO THE WORK. He will still bless workers who are faithful to His work (I Cor. 3:9-11; Rev. 2: 10c).

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QUESTIONS

1. Whom did God now promise to send "before thee" as Israel "went up" to Canaan (Ex.33:1,2)?
2. Meaning of the remark about "consuming" them (Ex.33:3,4)?
3. Why did the people strip off their ornaments (Ex.33:4,6; 32:1-10)?
4. Was the tabernacle of Exodus 33:7 the real tabernacle, or a temporary place of worship (Ex.33:7; 40:1-38)?
5. Why "pitch" it outside the camp (Ex.7, 8)?
6. Was this act of the people habitual (Ex.33:8-10)?
7. What was the meaning of "Whom thou wilt send with me," and or "I know thee by name" (Ex.33:12)?
8. What two-fold request did Moses make (Ex. 33:13, 1B), and what was the Lord's response (Ex. 33:14,1?)?
9. How did God answer Moses' request recorded in Ex.33:18, 19-23)?
10. What was the distinction drawn in Ex. 33:19,20,23)?
11. What prompted the request of Moses (Ex. 33:11; Num.12:8)?
12. What did the cleft of the rock foreshadow (Ex. 33:22; I Cor.10:4 compare with John 19:34 and II Cor.5:17)?
13. What instructions were given Moses regarding the second tables of stone (Ex. 34:1-4)?
14. Why was no one with Moses at this time (Ex. 34:3; 33:11)?
15. What attributes of God were proclaimed, and why (Ex. 34:6, 7; compare 34:7 with Jer. 31:29, 30; Ezekiel 18:1-32)?
16. Why were these the "name of the Lord" (Jehovah) and his glory (Ex. 34:5; 33:18)?
17. Against what did the Lord warn Moses and the people as recorded in Ex. 34:10-17? Did Moses "write" the covenant (Ex. 34:10, 27) as commanded (Ex. 34:28)?
18. How did the veiling Moses' face foreshadow the present condition of Israel (Ex. 34:33-35; II Cor. 3:13-16)?
19. How many trips did Moses make into the mountain, whom did he take with him, and what occurred on each trip (Ex. 19:3-8, 9-14, 25-25; 20, 23; 24:1, 9; 32:16; 33:30-34; 34:4-29)?
20. Why the Sabbath law repeated (Ex. 35:1-4; 31:12-17), and how was the liberality accounted for (Ex. 35:4-7; 25:2; 35:5, 21, 22, 26, 29; 36:5-7 with I Cor. 16:2; II 9:7; Cf. Ex. 3:21, 22; 12:35, 36)?

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WHOLE BIBLE STUDY COURSE

Year I

Third Quarter

Lesson 38
Exodus 36-40

Edited by Joseph D. Hill

Page 1
Memory Verse: Exodus 40:3

Memory Verse:

"And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work" (Exodus 40:33).

THE TABERNACLE BUILT

"Willing hearted" (Exodus 35:5) and "wise-hearted" (Exodus 35:10) Givers and workers made possible the building of the tabernacle. This was not impulsive giving, but the kind Paul tells us that God loves in Christians (II Cor. 9:7).

I. The Work Is Started (Exodus 36:1-39:31)

1. The work commenced (Ex. 36:1-7).

"Wrought . . . ' (Ex. 36:1): Bezaleel and Aholiab lost no time in getting started on the work. "The King's business requireth haste" (I Sam. 21:8; Mark 16:15, 16).

"They brought . . ." (Ex. 36:3): Daily "free-will offerings" until they "were restrained from bringing" (Ex. 36:5). They actually BROUGHT TOO MUCH! As far as I know this is the only case on record where the people gave more than was needed. This example of the Jews under Law should cause us as Christians to "examine ourselves" that we be more faithful as stewards of the things God has given to us (I Cor. 16:2; II Cor. 8:2-5; 9:6, 7).

2. The work continued (Ex. 36:8-38).

1) The inner covering (Ex. 36:8-13).

"Every wise hearted man . . ." (Ex. 36:8): While all the people offered, only a select number were commissioned for the actual work for which the Lord gave them special "wisdom" (Ex. 36:2).

Note that the instructions proceed from the "center to the circumference The supreme thing in the whole structure was this central dwelling place of God and that was made first."

The ten curtains (Ex. 36:8) were forty-two feet long and six feet wide (Ex. 36:9). They were made of the finest linen blue, purple, and scarlet, with cherubs exquisitely worked thereon. They were coupled together with clasps of gold in loops of blue, to make one whole (Ex. 36:10-13).

2) The covering above the inner covering (Ex. 36:14-18): Of goats'

3) The outside covering of rams' skin dyed red and badgers' skin (Ex. 36:19).

4) The boards and sockets (Ex. 36:20-30).

5) The bars (Ex. 36:31-34).

6) The veil (Ex. 36:35, 36).

7) The curtain at the entrance (Ex. 36:37, 38).

8) The Ark (Ex. 37:1-5; 25:10).

"Bezaleel made the ark . . ." (Ex. 37:1): The ark was a Chest, forty-five (45) inches long, twenty-seven (27) inches high and wide. It was made of Acacia wood, overlaid with pure gold. It contained the Two Tables of the Ten Commandments, a pot of manna, and Aaron's rod.

LESSON 38-PAGE 2

2) The mercy seat (Ex. 37:6-9; 25:17). This fitted perfectly on the lid of the ark. It was of solid gold. It was prepared for the purpose of atonement, or covering the sins of the people as the high priest sprinkled blood between the cherubim once each year. Jesus is our Great High Priest who made atonement or covering for our sins (Heb. 9:11-28; II Cor. 5:17-21).

The Fence around the Tabernacle was 150 ft. long, 75 ft. wide; it faced the east. Hangings of the fine twined linen, 7.5 ft. high, on pillars of brass 7.5 ft. apart, with fillets and hooks of silver, set in sockets of brass. The Gate, in east end, 30 ft. wide, of linen, blue, and scarlet.

4. The Holy Place contained the
 - 1) Table of shewbread (Ex. 27:10-16): thirty-six inches, by eighteen inches, by twenty-seven inches.
 - 2) Golden candlestick (Ex. 37:17-24).
 - 3) Altar of incense (Ex. 37:25-28): eighteen inches square by thirty-six inches high. Oil, specially prepared, was used (Ex. 37:29).
5. The court of the tabernacle contained the
 - 1) Altar of burnt offering (Ex. 38:1-7).
 - 2) Laver of brass (Ex. 38:8). The women gave their "looking glasses" to make this altar. The laver is typical of the cleansing of the soul in baptism (Acts 22:16; Rom. 6:3-10).
 - 3) Court described (Ex. 38:9-17: seventy-five feet by one-hundred-fifty feet. While a "tent" (Ex. 26:11), it was much more than that, and durably made. See II Cor. 6:17.

The Candlestick

Made of pure gold. A central shaft, with 3 branches on each side. Thought to have been about 5 ft. high, and 3.5 ft. across the top. Fed with purest olive oil; and trimmed and lighted daily, (Ex. 30:7, 8).

The Candlesticks of Solomon's Temple, patterned after this, and may have included it, were, no doubt, among the treasures taken to Babylon and afterward returned (Ezra 1:7).

The Candlestick in Herod's Temple in Jesus' day, may have been one of these. It was taken to Rome, 70 A. D.; sculptured on the Arch of Titus; deposited in the Temple of Peace; taken to Carthage by Genseric, 455 A. D.; recovered by Belsarius, and taken to Constantinople-- then "respectfully deposited in the Christian Church at Jerusalem," 533 A. D. Nothing further is known of it. The sculpture on the Arch of Titus may be a fair representation of the appearance of the original.

The Candlestick may have been a "shadow" of God's Word in the Church; though in Rev. 1:12, 20, Candlesticks represent Churches.

- 4) Gate of the court (Ex. 38:18-20). "The height in the breadth was five cubits" (Ex. 38:18): The curtains all around the court was seven and one-half feet high.
- 5) The tabernacle completed (Ex. 38:21-31).

"The sum of the tabernacle. . ." (Ex. 38:21): The sum total of all the gold was about \$900,000 (Ex. 38:24), the silver about \$200 000 plus brass, precious stones and items valued at probably \$200,000. (McGarvey, Class Notes on Sacred History, page 69).

"Cunning workman. . ." (Ex. 38:23): Note that in the building the tabernacle not once was there friction; the work was not interrupted; not once was criticism indulged in. God gave the plans; Moses was the chief leader; others a under him followed God's plans, the people gave freely; the work was completed as

God directed! This is a pattern which we must follow in our building!

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5. The garments of the high priest (Ex. 39:1-31).

"Garment. . . as the Lord commanded" (Ex. 39:1): The high priests were distinguished from the priests and masses of Israel by their dress. The ephod (Ex. 39:2), the girdle or sash to hold the garments in place (Ex. 39:5), the breastplate containing the twelve precious stones on which were written the names of the tribes (Ex. 39:6-26) the coats of fine linen (Ex. 39:27-31) were made as God commanded. TODAY the distinction is no longer indicated by the dress one wears, but BY THE DEGREE OR CONSECRATION to the task. Christ has made ALL OF US "KINGS AND PRIESTS UNTO GOD" (Rev. 1:6). There is no spiritual aristocracy in the New Testament Church. We are all brothers in Christ. The inner spiritual clothing is the vital thing (I Peter 3:3, 4).

II. The Tabernacle Is Presented and Set Up (Exodus 39:32-40:38)

1. The work is presented to Moses and approved (Ex. 39:32-43).

"Brought . . . unto Moses" (Ex. 39:33): The work was completed and brought to Moses piece by piece for inspection before it was set together. The God-appointed position of Moses was respected. When the entire church (EVERY MEMBER) respects the God-appointed minister of the Word, that church will be blessed with every good thing (II Tim. 4:1-8, 13:18; I Cor. 3:9-11).

"Moses blessed them . . ." (Ex. 39:43): This means nothing more than that Moses expressed pleasure because of the obedience of the people in every detail. He pronounced the blessing of God upon them. So complete was the work in that no disapproval is recorded. Let us be as careful in restoring the New Testament here, as Moses was in obeying God in building the tabernacle.

2. The tabernacle is set up (Ex. 40:1-33).

"Set up the tabernacle . . ." (Ex. 40:2): The work has been perfected, presented, inspected and APPROVED as meeting God's blue prints. It is now ready for assembly. Directors to set up the structure and place the furniture (Ex. 40:1-8). The time, a year from the Passover (Ex. 40:1, 7; 12:2). This assembly was an ANNIVERSARY EVENT (Ex. 40:2, 17).

Notice that God directed Moses as to WHAT went into the construction, HOW it was to be done, by WHOM it was to be done, and WHEN it was to be set up. It was set up in ONE DAY (Ex. 40:17), from the outer court to the tabernacle and all furnishings (Ex. 40:17-33).

"Moses finished the work. . ." (Ex. 40:33): What a wonderful thing to be said of one in doing God's work (Rev. 2:10c).

3. The overshadowing cloud (Ex. 40:34-38).

"Cloud covered the tent. . ." (Ex. 40:34): God graciously honors the work begun and now complete in the Divine recognition, manifestation (Ex. 40:34, 35) and guidance indicated (Ex. 40:36-38). The sacrifice had been offered, the incense burned, the priests cleansed and anointed. The glory of the Lord filled the tabernacle. The cloud was Israel's signal either to rest or go forward. The cloud never deserted all through the wilderness wandering. (Ex. 13:20-22; 33:9). So, Jesus never forsakes us until we enter the Heavenly Canaan (Heb. 13:5). See Psalm 84:11.

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QUESTIONS

1. How were the givers and workers of the tabernacle described (Ex. 35:5, 10; 36:2)?
2. Into what two compartments did the inner veil divide the tabernacle proper (Ex. 36:8-13; 26:33; Heb. 9:2, 3)? What did the inner veil typify (Heb. 10:20), and what happened to the veil in the temple at Christ's death (Mt. 27:50, 51; John . 10:18; Isa. 53:10)?
3. What privilege, not enjoyed by the Old Testament saints, does this give to the Christian (Heb. 9:8; 10:19-22)?
4. Who had access to the Holy Place, and how often (Heb. 9:6)? To the Most Holy Place, and how often (Heb. 9:6, 7)?
5. How many doors were in the tent (Ex. 36:37), and what does this suggest to us (John 10:9; 14:6)?
6. Why is there no need for an earthly tabernacle during the life of Christ in the flesh (Compare Ex. 25:8 with John 1:14)? Where is God's present dwelling place in the earth (John 14:16, 16; I Cor. 6:19; Rom. 8:9-11; Gal. 2:20; 4:6; Col. 1:27; I John 4:12)?
7. Of what three sins were the people reminded when they thought of the objects placed in the ark (Ex. 32:19; 16:2-8, 15, 33, 34; Numbers 16, 17; Deut. 10:2, 5)?
8. How often, and by whom, was blood applied to the mercy seat (Ex. 37:6-9; 25:17, 22; Num 7:89; II Sam. 6:2; Lev. 16:14)?
9. How did the mercy seat foreshadow the cross as the only place where man and God could meet in peace (Ex. 12:13; Rom. 3:25, 26; Heb. 10:4; John 1:29; Eph. 2:14-16; Col. 1:20-22)?
10. Of what did the shewbread speak (Ex. 37:1-16; Lev. 8:31; 24:9; John 6:32, 33, 51-53)? The candlestick (Ex. 37:17-24; 25:37; 35:14; I John .1:7)? Altar of incense (Ex. 37:25-28; I Pet. 2:5; Heb. 13:15; Rev. 1:5, 6; 8:3, 4)? Was any blood connected with the altar of incense, and of what does this speak (Ex. 30:10)?
11. What four parts of the tabernacle are described in Ex. 38 (Ex 38:1, 8, 9, 18), and where is God's dwelling place therein (Isa. 37:16)?
12. For what was the brazen altar used (Ex. 40:6; Lev.1:5; 2:9; 3:5; 4:19)?
13. Is there any way to avoid the cross when we obey the gospel (Gal. 6:14; I Cor. 1:17, 23; 2:2; Acts 4:10-12; John 10:1-18).
14. If the priest had to be cleansed before coming into the presence of God (Ex. 38:8; 30:18; 40:7), can the sinner expect to become a "new creature" in Christ without being immersed into Christ (Titus 3:4, 5; Gal. 3:27; Acts 2:3&47; Rom. 6:1-10).
15. How much gold was used (29 talents times 94 pounds' 2726 pounds; 730 shekels divided by 2 is 365 ounces divided by 12 ounces in a pound, or 30 pounds-a total of 2756 pounds of gold; a talent of gold was worth about \$30 000' Ex 38'24)? How much silver (Ex. 38:25, 26; silver talent worth \$2,000.00)?
16. How many times is "AS THE LORD COMMANDED MOSES" used in Ex. 39 (Ex. 39:43) and Ex. 40 (Ex. 40:19; compare Deut. 28:1; 31:12; Josh. 1:8; Jer. 11:4; Acts 5:29)?
17. With what is Exodus 40 occupied (Ex. 40:2, 33)?
18. How long had the children of Israel been at Mt. Sinai when the tabernacle was completed (Ex. 12:2; 19:1 40:17)?
19. For what purpose did God give the cloud (Ex 40:36, 37), and did the cloud lead the people after Moses' death (Deut. 34:5, 9; Josh. 3:3, 6, 11)?
20. How does God lead His people today (Rom 8-14; compare Eph. 2:22; I Cor. 6:19 to show who replaces the Shekinah glory today)?

LESSON 39 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Third Quarter

Lesson 39
Exodus 1-40

Edited by Joseph D. Hill

Page 1
Memory Verse: Exodus 14:15

Memory Verse:

"And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward" (Exodus 14:15).

Public Reading: Exodus 20:1-17.

REVIEW OF EXODUS

In Genesis, "The Way Down," we saw a Fall, a Flood, a Famine which caused the people to go down into Egypt. The bondage had been revealed to Abraham (Genesis 15:13), as well as Israel's deliverance. See how Jacob (Genesis 47:27ff) and Joseph (Genesis 50:25) had faith in God's deliverance of His people from Egypt.

Exodus, "The Way Out," is "a departure" or "going out" of Egypt. The book is a continuation of Genesis. Moses wrote Exodus. In it God "made known his ways unto Moses, his acts unto the children of Israel" (Psalm 103:7).

I. Moses: The Mighty Man

1. The preparation of the man.

1) In mind. God kept him at the court of Pharaoh for forty years (Acts 7:22ff); Hebrews 11:24f).

"Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds."

2) In body and mind, God took forty years to teach Moses he was somebody in Egypt, forty years to teach him in Midian he was nobody, and in forty years more God showed the world what he could do with a man who learned these two lessons.

3) In spirit (Ex. 3:2ff).

2. The preparation of the message.

1) God takes the weak man, filled with humility and meekness (Ex. 4:1, 10), and reveals Himself as the strong God of Authority; the "God Almighty" of the past, and the "I Am" of the present, the eternally PRESENT ONE.

II. Miracles

God's mighty man is used to perform many wonderful miracles in Exodus. Ten miracles of preparation in leaving Egypt will be noted as you review the book. "The Ten Plagues were seasonal natural phenomena used by Divine Power in a miraculously intensified form to discredit the gods of Egypt and give convincing proof to Pharaoh and the world that Jehovah is God. They were progressive in the natural order of seasons, in intensity, in severity, and from the Nile-god up to the Sun-god."

1. Water turned to blood (Ex. 7:19-25). In May. The Nile River was a god to Egyptians.

2. Frogs (Ex. 8:2-15). In September. Frogs a god to the Egyptians. The miracle was the sudden abundant appearance and disappearance of them.

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3. Lice (Ex. 8:16-19). In October. See II Timothy 3:8. The dust was smitten, and became lice on both man and beast. The magicians could not imitate this life-giving miracle.

4. Flies (Ex. 8:20-32). The fly, or beetle, was sacred in Egypt and would not be destroyed. This plague gave special proof of the distinction between Israel and Egypt (Ex. 8:22, 23).

5. Murrain (Ex. 9:1-7). In December. The calf was a chief God that later became a snare to Israel (Ex. 32:1-6, 10-14, 19-24, 30-35). This plague was a terrific blow at Egypt's chief god, the Bull.

6. Boils (Ex. 9:8-12). This plague was upon both man and beast, even the magicians.

7. Hail (Ex. 9:13-35). In January, or February. Believing Egyptians drove their cattle to safety (Ex. 9:20, 21); no hail in Goshen.

8. Locusts (Ex. 10:1-20). This was one of the worst of the plagues. The people pressure Pharaoh to accede to Moses' demands (Ex. 11:3).

9. Darkness (Ex. 10:21-29): "This was a direct blow at Ra, Egypt's sun-god." After three days of midnight blackness over Egypt, Pharaoh relents, again changes his mind and threatens MOSES.

10. Death of first-born (Ex. 11:4f; 12:29). In April. At the time of the Passover. Pharaoh is crushed. He yields without delay.

There were three miracles of the pilgrimage: the parting of the Red Sea (Ex. 12:16), the manna for forty years (Ex. 16:35), and the giving of water from the rock (Ex. 17:6). Our God, then and now, is able to supply every need of His people (Phil. 4:19).

II. Morals: The Code of Morals for His People

On the fiftieth day after the institution of the Passover, and the departure from Egypt, the Mosaic Covenant was given to ONE NATION. 1400 years later, on the fiftieth day after the Passover death of Christ, the New Covenant on Pentecost was given to representatives of "every nation" (Acts 2).

"The tables were the work of God, and the writing was the writing of God" (Ex. 31:18; 32:16). The Ten Words of Commandments are

1. "Thou shalt have no other gods before" (Ex. 20:3).
2. "Thou shalt not make unto thee any graven image .." (Ex. 20:4).
3. "Thou shalt not take the name of the Lord thy God in vain..." (Ex. 20:7).
4. "Remember the sabbath day, to keep it holy" (Ex. 20:8).
5. "Honor thy father and thy mother. . ." (Ex. 20:12).
6. "Thou shalt not kill" (Ex. 20:13).
7. "Thou shalt not commit adultery" (Ex. 20:14).
8. "Thou shalt not steal" (Ex. 20:15).
9. "Thou shalt not bear false witness. . ." (Ex. 20:16).
10. "Thou shalt not covet. . ." (Ex. 20:17).

The Commandments Explained

There were divers laws for worship and social relations given in Exodus 20:1&24:18. This section simply ENLARGES and explains the Ten Commandments in detail as they affect God's people. How many crimes, in this section, are punishable by death? The Bible definitely teaches capital punishment (Genesis 9:6). One who "kills" or WILLFULLY MURDERS ANOTHER is to die for his crime against society.

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The Tabernacle

The tabernacle, with the furnishings thereof, costing approximately \$1,250,000 is outlined in chapters 23-35. It is completed and dedicated in chapters 36-40. Could you place the articles or furniture in the court and tabernacle, with the proper divisions for the tabernacle and the dimensions?

IV. Some Practical Lessons from Exodus

1. God accepts no excuses (Ex. 4:1-18).
2. No compromise with God's way is ever right (Ex. 8:25-27, 28,29; 10:7-11 24-26).
3. God cares for His own (Ex. 9:26; 11:7; 12:21, 22).
4. Could the Passover be kept in any way the Jews FELT WAS RIGHT (Ex. 12:5-11, 15)?
5. There is a limit to God's mercy (Ex. 12:29; Gen. 6:3).
6. The way to give free-will offerings is shown in Ex. 35:5, 21; 26:5-7. See I Cor. 16:2; II Cor. 9:6, 7).
7. God, to test us, often brings us from Marah to Elim in the Christian pilgrimage (Ex. 15:23, 27; I Cor. 10:13).

Summary Outline of Exodus

- I. The Nation Called (Exodus 1:1-11:10).
- II. The Nation Constituted (Exodus 12:1-19:2).
- III. The Nation Consecrated (Exodus 19:3-40:38).

QUESTIONS

1. In what country did the first events of Exodus occur?
2. Who was the ruler of this country?
3. What is the name of the principle character in this book? His brother's name? His sister's name?
4. How many plagues did the Lord send upon Egypt?
6. What sea did they cross? With what did the Lord feed them? Their water came from what?
7. To what mountain did they come? What did the Lord give them at Sinai, and what did He command them to build?
8. Why did the Israelites go down into Egypt?
9. How many went down? How many came out?
10. What does the word "Exodus" mean?
11. To what land were they going?
12. Name three famous men who had lived there?
13. How were they led on their journey by day? By night?
14. Can you identify by memory the names of the different parts of the tabernacle, and locate and name the articles of furniture in it?
15. Why were the Israelites welcomed in Egypt at first?
16. Who was Moses' grandfather? Father? Mother? Wife? Sons?
17. To which tribe did Moses belong, and can you name the other eleven tribes?
18. Can you list the ten plagues in order?
19. Can you name three miraculous events in Exodus, other than the ten plagues?
20. To you, what are the most important practical lessons from Exodus?