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SURVEY OF EXODUS



By Joshua Stucki

Based on the weekly studies series, “A Salvation Workbook”

Also available in individual chapters by request

“Stand firm and you will see the deliverance the Lord will bring you today.” – Exodus 14:13

Restoration Movement Literature

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NOTE: This book starts at chapter 14 because it is a continuation of the book, “Survey of Genesis”, also based on the weekly studies series, “A Salvation Workbook.”

CH. 14 – MOSES’ FIRST FORTY YEARS

The Israelites were in Egypt a total of 215 years. After awhile, a Pharaoh came along who “knew not Joseph” (Exodus 1:8). It was at this time the Israelites became enslaved as a nation under the thumb of Egypt. Exactly when this happened is unknown, but since it would be 80 years (Exodus 7:7) between Moses’ birth and his calling to extradite Israel, it was at the very least two generations.

A baby boy named Moses was born to a Levite couple, Amram and Jochebed (Exodus 6:20). Also born to them was Aaron and Miriam (Numbers 26:59). These three would jointly lead Israel after the Exodus (Moses as leader, Aaron as High Priest, and Miriam as representative of the women in camp). For our purposes in this lesson, we will focus on Moses and him as a young man.

The story of Moses’ mother hiding Moses in a bulrush basket is well known. He floats to safety to the arms of Pharaoh’s daughter. She adopts him, and Miriam follows up asking her if she would like a Hebrew woman to nurse him. She agrees, and Miriam shrewdly brings in her mother.

What is not commonly known is that Moses was not initially raised in Pharaoh’s household (Exodus 2:9). Moses’ mother was able to wean Moses herself in her own house and enjoy the protection and payment of Pharaoh’s own house. It was only later on that Moses was named and adopted fully into Pharaoh’s household (Exodus 2:10). By this time, the sympathies of Moses’ mother had been passed onto Moses:

What again is commonly known is how Moses killed an Egyptian who was harming a Hebrew. What is not commonly known is that Pharaoh tried to kill him over it and that is why Moses fled (Exodus 2:15). Although Moses was Pharaoh's grandson by adoption, he knew all along who Moses was and where his sympathy was. Once Pharaoh had a reason to get rid of him, he did just that. Popular movies and story books about the Exodus often paint Moses as leaving of his own accord, but Scripture records otherwise.

Moses' first forty years was spent in Egypt. He was weaned by his mother, and therefore taught at an early age his Hebrew heritage, but also was schooled by the Egyptians. He enjoyed full privileges well into adulthood as well, living in Egypt until he was 40. His fervor in defending the Israelite slave in Exodus 2:11-14 took awhile to develop, apparently. Nonetheless, by 40, he cared enough for his people to reject the Egyptians' treatment of them.

We learn from Stephen's testimony about Moses in Acts 7:20-27 that he was raised in all the ways of the Egyptians and was a man mighty in words and deeds. Many commentators today miss Stephen's testimony entirely and believe Moses had a stuttering problem based on the excuse he gives God as to why he cannot talk to Pharaoh (Exodus 4:10). However, based on Stephen's testimony (specifically, Acts 7:22), we surely know this was an excuse like the other excuses Moses offered up. Moses did not have a speech problem; he had a faith problem!

What is also interesting is that we learn from Hebrews 11:24-27 that Moses ultimately rejected his Egyptian family. Although Pharaoh's daughter paid for his weaning, and adopted him into the family, and even named him (Exodus 2:10), Moses rejected anything but his Hebrew

heritage. Acts 7:24+25 indicates that Moses thought the Israelites would jump up right then and there when he first defended them to rebel against their captives but instead they questioned his authority to do anything to help them at all (Exodus 2:14). Little did they know that Moses was that chosen ruler of God! (Just neither they or Moses knew that yet)

At the tail end of his first forty years, he runs off to Midian, fleeing Pharaoh's wrath (Exodus 2:15). He rescued the daughters of Jethro, High Priest of Midian, from some unruly shepherds, winning the father's favor (Exodus 2:16-21). Moses married his first wife, Zipporah, and he bore a son after her. He settled into shepherding flocks, as was Hebrew custom, but abhorred by the Egyptians (Genesis 46:34). He would live out the next 40 years in relative peace, living in the wilderness, exactly where later he would lead the Israelites on their way to the Promised Land.

Dwight L. Moody once said, "Moses spent forty years thinking he was somebody, forty years as a nobody, and then forty years seeing what God can do with a nobody." God does not desire great strength, skill, or even eloquence; He desires a broken and contrite heart, ready to do His will (Psalm 51:17). Moses had to be broken down for forty years in the desert before being ready to accept God's call, which he did (Exodus 4:18ff).

Moses' story is one of God redeeming His people from the bondage of slavery in Egypt. God's story in the entire Bible is one of redeeming man from his bondage in sin. As we study the Exodus, many interesting parallels will arise: the Israelites' bondage to Egypt, our bondage to sin; the Israelites' inability to rescue themselves; our inability

to rescue ourselves; the Israelites' needing divine intervention; we need divine intervention; God providing a man to Israel to lead them out of Egypt; God gives us His Son to lead us out of sin and into hope and righteous living. The parallels continue on and on.

Interestingly, God chose Moses, a Levite, born of two Levites, to lead His people out of Egypt. But Moses would never be king; that was reserved for the tribe of Judah (Genesis 49:10). Jesus was yet to come at our point in the lesson, but He reigns now. May we obey the King!

NOTE: Pencil is recommended for easy correction.

Review Questions for Chapter #14:

- 1) The Israelites were in Egypt a total of _____ years.
- 2) Moses was born to a _____ couple.
- 3) Moses was _____ initially raised in Pharaoh's household.
- 4) _____ tried to kill Moses after Moses killed the Egyptian persecuting a fellow Hebrew.
- 5) True or False (Circle One): Moses rejected his Egyptian upbringing.
- 6) True or False (Circle One): Moses had a stuttering problem.
- 7) True or False (Circle one): Stephen testified about Moses in Acts 7.
- 8) True or False (Circle one): Pharaoh's daughter named Moses.
- 9) Did Moses think the Israelites would join him in rebellion when he struck down the Egyptian? (Y/N)
- 10) Did the people reject Moses' leadership at first? (Y/N)

BONUS QUESTIONS

- a) What was Moses' occupation while in Midian?
- b) What does God desire in a willing servant?
- c) Was Moses king over the Israelites? (Y/N)

CH. 14a – MOSES' SECOND FORTY YEARS

Exodus 2:11-15 tells the familiar story of how Moses killed an Egyptian slave master and tried to hide his body in the sand. The slave master was beating a Hebrew and Moses took up vengeance against the slave master for his Hebrew brother. Moses thought the Israelites would rally around him at that moment (a young man's idealism?), but instead they questioned his authority at all (Exodus 2:13-14, Acts 7:25). Pharaoh tried to kill Moses for his treachery but Moses fled to Midian in the wilderness (Exodus 2:15).

Moses was a Prince of Egypt but now was a homeless foreigner. Moses had been educated in all the ways of the Egyptians (Acts 7:22) but God now had to educate him in the ways of being a shepherd over all Israel. This education would take forty years!

Stephen, in his testimony before the Sanhedrin (Acts 6:12), summed up these forty years in one verse (Acts 7:29). Stephen's testimony fills in facts about the other periods of Moses' life but to understand these "middle forty years" of Moses, we will most rely on the Exodus account:

Moses began his life in Midian sitting by a well (Exodus 2:15). He was alone, without any resource, in a foreign land, at the mercy of whoever he would run into. His first encounter was the seven daughters of the High Priest of Midian who came to draw water from the well (Exodus 2:16). Shepherds came along and drove off the seven ladies, but Moses then drove them off and watered their flocks for them (Exodus 2:17).

How Moses drove off the shepherds is not recorded, but we know it was one versus many. Was he physically stronger? Not likely; he had just been sitting at a well, having fled from Egypt, not having eaten for an unknown period of time. Was he a skilled fighter? Possibly; he was

trained in Egypt in the arts of war as any prince would have been (Acts 7:22). Did he devise a plot such as spooking the shepherds, or possibly driving away their herds? We are not told, so it is all speculation. What we know is that he succeeded, and the ladies did not forget him (Exodus 2:18-20).

The daughters of the High Priest of Midian reported to their father what this foreigner had done for them (Exodus 2:18). He welcomed Moses into his house and even gave him a wife from among his daughters (Exodus 2:19). Moses became a shepherd in the land (Exodus 3:1-2), something despised of his Egyptian upbringing (Genesis 46:34).

Moses would tarry in the land of Midian for forty years. He had two sons (Acts 7:29). Everything he learned in Egypt he was unlearning: he learned in Egypt all the ways of that nation, but in Midian, he learned from Jethro, the High Priest of Midian, about the one true God (Exodus 3:1). Moses' deprogramming would take forty years from the time he left Egypt until the time God would call Moses to lead the Israelites out of Egypt.

Moses, as a young man, wanted the Israelites to rebel against their captives with him as their leader (Acts 7:25). Forty years later, he had no such ambitions (Exodus 3:11). He remembered the Israelites rejecting him the first time, so he puts this in front of God as a question (Exodus 4:1). Moses' forty years took him from being a rebellious (against his Egyptian upbringing), spontaneous (killed the Egyptian slave master without premeditation), and angry (killed the Egyptian slave master out of rage) young man and turned him into a mellow 80 year old content with his life as a foreign shepherd.

Moses' second forty years was God showing Moses he was nobody without Him. When Moses tried to rebel against Egypt as a young man, he did not yet have God's call. When Moses settled into marriage, family, and a job in Midian, he calmed down, learn contentedness, even if he no longer was a Prince of Egypt on any level.

Moses was really like any young man – ambitious, ideal, optimistic, and prone to a spontaneous temper. Moses’ forty years in the desert reduced Moses to a man who claimed no right (Exodus 4:1), no authority (Exodus 3:13), no ability (Exodus 4:10), and no interest (Exodus 4:13). God had successfully reduced Moses to a blank slate. This may seem unkind of God, but the role God would prepare Moses for would require no human strength but total dependence on God.

The people God had chosen to carry His chosen Seed were a stubborn (Exodus 32:9) people, prone to complaining (multiple incidences in Exodus and Numbers, resulting in harsh penalties each time), disobedience (numerous examples all throughout Israel’s history), idol worship (shortly, the golden calf, later worship of Baal, Ashteroth, various other foreign gods), and perversion (Judges 19-21 is one example of many).

Moses’ life needed no burden, no relevant memory, and no ambition outside what God would provide him. Moses’ third forty years would take him from God’s calling, to facing Pharaoh, to leading the people out of Egypt, to reaching Canaan, and finally to wandering in the wilderness with the Israelites for forty years. These would be very difficult years. Moses’ first forty years was spent in palace luxury. Moses’ second forty years was spent in the uneventful, lowly life of a shepherd. Moses’ third forty years was spent in one of the greatest tasks God had ever assigned a person in all of human history.

Moses’ faithfulness was recorded for all time in Hebrews 11:23-29. He made mistakes, he sinned, he was unconfident at times, miserable at others, and angry also. Moses’ life was preserved by God, then deprogrammed by God, and then finally led by God to ultimately build a nation who would bring our Messiah. Jesus would not come through Moses directly; Moses was of Levi, and the Messiah had to come through Judah. Nonetheless, Moses’ leadership would “prepare the way”, like Joseph before him, and John the Baptist way after him, for the King to come.

Moses' life is an example for our own – God often has to empty us of any other purpose, ambition, or ability in order to prepare us for the mission he has for us. These are not easy missions; Moses' mission was not easy. However, they are rewarding – eternally so – like nothing else can be. Moses' life would be blessed and challenging repeatedly; a life in Christ is the same. However, unlike Moses, we have Christ now, as our King and High Priest. In this age of grace and Christ's rule, let us serve with even more assurance!

NOTE: Pencil is recommended for easy correction.

Review Questions for Chapter #14a:

- 1) Moses thought the Israelites would rally with him when he defended a Hebrew against an Egyptian _____
(Acts 7:25).
- 2) Moses began his life in Midian sitting by a _____.
- 3) The High Priest of _____ gave Moses one of his daughters, Zipporah, to be his wife.
- 4) Moses spent _____ years in the desert of Midian.
- 5) True or False (Circle One): Moses, as a young man, was calm, not ambitious, not spontaneous, or ever angry.
- 6) True or False (Circle One): Moses was nobody without God.
- 7) True or False (Circle one): By the time God spoke to Moses, he claimed no right, no authority, no ability, and no interest.
- 8) True or False (Circle one): The people God chose to carry His chosen Seed were patient, kind, always faithful people.
- 9) Are there three forty year periods in Moses' life? (Y/N)
- 10) Is Moses record as faithful in Hebrews 11? (Y/N)

BONUS QUESTIONS

- a) Would Jesus come through Levi or Judah? _____

- b) Moses' leadership would _____.
- c) Christ is our High Priest and King. (True or False – Circle One)

CH. 14b – MOSES' CALL

The great call of God to Moses is recorded in Exodus 3 through 4:17.

Moses had lived in Midian for forty years now (Acts 7:30). He had long been a shepherd at this point, having thrown off his previous state of being a prince of Egypt. Shepherds were detestable to the Egyptians (Genesis 46:34), so Moses' new life was exactly opposite anything his old life would have been.

Moses had married Zipporah and had two sons (Exodus 2:21+22, Exodus 18:3+4, Acts 7:29). He had a home, a family, and a job. Seemingly content, Moses no longer wanted to route the Israelites to rebellion as he had tried to do before (Acts 7:25). However, God had other plans:

Moses took his flock to the far side of the wilderness and came near to Mt. Horeb, "the mountain of God" (Exodus 3:1). There an "angel of the Lord appeared to him in flames of fire from within a bush" (Exodus 3:2).

Often times, we simply picture (or see in movies) God speaking from the burning bush, but there "appeared an angel of the Lord" (Exodus 3:2). When we see angels in Scripture, sometimes they speak for God as themselves (such as Gabriel talking to Mary – Luke 1:26-38), but other times, like in Moses' case, God speaks directly through the angel ("God called to him from within the bush..." – Exodus 3:4).

God called Moses by name and Moses acknowledged (Exodus 3:4). God gives Moses the famous instructions, “Do not come any closer; take off your sandals, for the place where you are standing is holy ground” (Exodus 3:5).

This “holy ground” was Mt. Horeb; Mt. Sinai was the same place (Deuteronomy 5:2; Galatians 4:24). So it is important to realize that this mountain is the place where Moses received his call, where the Law was given (Exodus chapter 19 and following), where the Law was given a second time by Moses to the second generation of Israelites (the book of Deuteronomy), and served later as a parable of how the Law of Moses was the law of slavery but the covenant of Christ is the ministration of life (Galatians 4:24ff).

“Holy” in the Bible does not necessarily mean “righteous”; holy means “set apart”. Otherwise, God would take something ordinary – like a mountain – and “set it apart” for a special purpose. For example, God would take an ordinary man – like Peter – and “set him apart” to be Apostle. This did not make this person righteous, saved, or even “good”. It simply meant that the person or object had a special, God-assigned purpose.

Examples of “holy men” (called of God unto a special purpose) that were not “good men” include Samson (chose a wife from the Philistines, slept with Philistine prostitutes, gave his Nazarite secret to Delilah – Judges chapters 13-16), Balaam (a prophet of God who sold his prophecies and knowledge to a foreign king for physical gain – Numbers chapters 22-25), and Nadab and Abihu (evil priests who offered strange fire and were killed for it – Leviticus 10:1ff).

This goes to show that just because the “Spirit of the Lord comes UPON” a man (like Samson) does not make a man moral or a good

example. It is the Spirit of the Lord WITHIN a man that changes him! When do we receive the Spirit of the Lord WITHIN us? At our baptism! (Acts 2:38) Keep in mind that even when the Spirit of the Lord “came upon” Cornelius in Acts 10:44, Peter still commanded they be baptized with the water (Acts 10:47+48). The former does not preclude the need for the latter!

Therefore, Moses’ call, though special, unique, and immortalized for all time in Scripture, did not make him a perfect man. Moses was faithful, no doubt (he is listed in the Hebrews “hall of faithful heroes” – Hebrews 11:23-28). A couple of examples, nonetheless - he married a second wife (Numbers 12:1ff), causing dissension throughout the camp (and undoubtedly his family – there are ZERO “happy” polygamous families in the Bible). He gave himself glory, struck a rock twice he was supposed to speak to, and spoke in anger (Numbers 20:1-13). For this sin, Moses was denied entrance into the Promised Land, but died on Mount Nebo (Deuteronomy chapter 34).

Therefore, we can learn from Moses’ call that it is not “Holy Spirit baptism” we are seeking from God for our salvation; nor is it God’s “calling” for our salvation. There is only one name by which we can be saved (Acts 4:12), and He commanded us to believe, repent, be baptized, and remain faithful (Matthew 28:19+20, Mark 16:15+16). When we attempt to seek “another” way to salvation, or use “another method” not prescribed or exemplified in Scripture unto salvation, we deceive ourselves, and we remain in our sin. Let us not make that mistake!

God has many jobs for Moses – confront Pharaoh, lead the people out of Egypt, and later establish the nation under the Law. Moses next forty years would much busier than the forty years before this! However, God had prepared Moses – the very wilderness he had lived and

shepherded sheep would be the very place he would lead the people of Israel and shepherd them. Whereas Moses' previous forty years were largely leisurely and without incident, Moses' final forty years would be very difficult at times.

Moses' journey to confront Pharaoh was next: a mere shepherd would face the king of the world and demand the release of his native people!

NOTE: Pencil is recommended for easy correction.

Review Questions for Chapter #14b:

- 1) Moses thought the Israelites would rally with him when he defended a Hebrew against an Egyptian _____
(Acts 7:25).
- 2) An _____ of the Lord appeared to Moses within the burning bush.
- 3) "Holy" means "_____", not necessarily righteous.
- 4) Balaam was a prophet of God but an _____ man.
- 5) True or False (Circle One): Mt. Horeb and Mt. Sinai are the same place.
- 6) True or False (Circle One): The Spirit of the Lord UPON a man is not the same as the Spirit of the Lord WITHIN a man.
- 7) True or False (Circle one): We receive the Holy Spirit WITHIN US at our baptism.
- 8) True or False (Circle one): Peter commanded Cornelius and his family be baptized with water after being baptized with the Holy Spirit.
- 9) Was Moses a perfect man? (Y/N) Was he faithful? (Y/N)
- 10) To be saved, do we want "Holy Spirit baptism", "God's calling", or saved by Jesus Christ, who told us to believe, repent, and be

baptized to be “saved” (Mark 16:16)? _____

BONUS QUESTION

a) Did Moses “shepherd” Israel where he shepherded sheep? (Y/N)

CH. 14c – MOSES’ EXCUSES

Moses presented many excuses to God why he could not go to Egypt and liberate the Israelites. God answered each of his excuses and told him to “Go!” (Exodus 4:11-16)

There are many believers today who are not confident they can do anything for God. There are many excuses, “I can’t”, “I don’t have the time”, “I don’t know how”, etc. The list of excuses is endless.

How do we answer a call for which we do not feel equipped?

1) Realize when God calls, God equips, like he did for Moses.

2) Realize that God never made anything he did not call “good”. Man, in fact, is called “very good!” (Genesis 1:31) So, you are fearfully and wonderfully made (Psalm 139:14), made as God’s handiwork, created in Christ Jesus to do good works (Ephesians 2:10).

3) Realize that God ALREADY has spelled out His will for us in His Word. If we want to know what to do, read His Word, and do what it says!

When we understand the above, we can begin asking ourselves what talents we have that can be used for God. The church is a body (1 Corinthians 12:12), with many parts, and each part serves its function to the health of the whole body. If as a Christian we do not fulfill our role as part of the body, the whole body suffers (1 Corinthians 12:26).

God called Moses. God has called you (Romans 12:1+2). Let's obey!

Let's look at each of Moses' excuses directly:

1) Exodus 3:11 – “Who am I to liberate Israel?”

God's Response: Vs. 12 – “I will be with you.”

Jesus says the same thing to us in Matthew 28:20 – “I will be with you always, even to the end of the age.”

2) Exodus 3:13 – “Suppose the Israelites question my authority?”

God's Response: Vs. 14ff – “Tell them I AM has sent you.”

Peter and John in Acts 4:19+20 repeats the same idea; they could not help but witness to the things they had seen and heard in Jesus.

WE have the Bible as our witness. As people have questioned the Bible throughout history, and those people have expired, the Word of God continues to live forever. And it will, until the end of time.

3) Exodus 4:1 – “What if they do not believe me?”

God's Response: Vs. 2-9 – “I will equip you.”

We are also equipped for every good work! (Hebrews 13:21 and 2 Timothy 3:17)

4) Exodus 4:10 – “I do not speak well.” (This was a lie – Acts 7:22)

God's Response: Vs. 11+12 – “I will tell you what to say.”

Just as Jesus quoted the Old Testament to deflect the devil's temptations in Matthew 3 and Luke 3, so we can use Jesus' and His Apostles' words in the New Testament for answers (1 Peter 3:15).

5) Exodus 4:13 – “Please send someone else.”

God's Response: Vs.13-17 – "The mission does not depend on you."

We are not charged with fulfilling God's mission; we are charged with obeying Him! He will fulfill His purposes through us! (Romans 8:28)

We can see Moses' excuses, though 3500+ years ago, reflect our own. We often think we are 1) inadequate, 2) lack respect, 3) lack credibility, 4) lack talent or ability, or 5) lack desire. However, working for the Lord is not a matter of perfection, credentials, or talent – it is a matter of obedience!

When the walls of Jericho fell (Joshua 6), was it because the Israelites marched around it? Was it because their footsteps themselves caused the walls to fall? Was it because their shouts and trumpets blaring defeated the war machines and soldiers of Jericho? No, not at all! Mere footsteps do not break down walls, and noise does not bring down an army. Rather, it was obedience to God that resulted in victory! This is exactly where we get the idea – "Faith is the victory!" (1 John 5:4) Obedience to God brings victory!

All the same, we need to realize that our lives' success, joys, blessings, and eternal hopes do not lie in our own adequacy, fame, credentials, talent, ability, or even our desire. It lies solely in our obedience. This was a hard lesson for Moses to learn; it is a hard lesson for us to learn! Nonetheless, it is the key lesson in following God: will we obey and trust Him? Or will we do our own thing, and trust in ourselves?

The old hymn, "Trust and Obey" feeds off of this idea:

1. When we walk with the Lord in the light of His Word,
What a glory He sheds on our way!

While we do His good will, He abides with us still,
And with all who will trust and obey.

◦ *Refrain:*

Trust and obey, for there's no other way
To be happy in Jesus, but to trust and obey.

2. Not a shadow can rise, not a cloud in the skies,
But His smile quickly drives it away;
Not a doubt or a fear, not a sigh or a tear,
Can abide while we trust and obey.

Just as Moses and the Israelites under Joshua after him had to learn,
we too must learn to trust and obey, for there is no other way, to be
happy in Jesus, than to trust and obey!

NOTE: Pencil is recommended for easy correction.

Review Questions for Chapter #14c:

- 11) Moses gave God five (5) _____.
- 12) When God calls, He _____.
- 13) Man was called _____ good by God in Genesis 1:31.
- 14) God told Moses He would be with Moses. Jesus tells us the same thing in Matthew 28:_____.
- 15) True or False (Circle One): The Bible is our witness.
- 16) True or False (Circle One): Moses did not speak well.
- 17) True or False (Circle one): The mission of God depends on us.
- 18) True or False (Circle one): Moses' excuses are much like our own.
- 19) Did Jericho's walls fall because God's people obeyed Him? (Y/N)
- 20) Is Faith (obedience to God) the victory? (Y/N)

BONUS QUESTIONS

- a) Fill in the blank: Trust and _____.

- b) Do we need self-confidence, fame, money, credentials (i.e. degrees), natural talent or ability, or even desire to obey God? (Y/N)

CH. 15 – THE FIRST NINE PLAGUES

Exodus chapters 5 and 6 detail Moses' first attempts to approach Pharaoh to let the Israelites go. Pharaoh would not yield and in fact increased the Israelites' workload (Exodus 5:6-14). Pharaoh refused to let the Israelites go three times before the Ten Plagues would be unleashed on Egypt (Exodus 5:2, 4+5, 17+18).

Some will point to Exodus 7:3 and say God prevented Pharaoh from letting the Israelites go. This is also used to defend the Calvinist's idea of predestination – that God has ordained every spiritual choice in advance. However, it must be noticed that Pharaoh's initial rejections above were all done before God "hardened Pharaoh's heart" (Exodus 7:3). Even if one was to argue that God overtook or disabled Pharaoh's free will, it was only after been given many opportunities to do the right thing before then. The Pharaoh that Abraham faced responded the first time (Genesis 12:16-20).

As well, we can easily understand this to be poetic language for Pharaoh's own perpetual stubbornness, as we read later and in other places such as in Exodus 8:15, 8:32, 9:17, 9:34 and other places that Pharaoh hardened his own heart.

So we can be certain that God's actions are not in question here, but rather Pharaoh's. The Pharaoh of the Exodus refused God's man (Moses); the Pharaoh of Genesis responded correctly the first time. The lack of wisdom on any man's part is not God's fault, only their own.

In Exodus 7:8-13, Pharaoh witnesses the first sign given by God through Moses and Aaron – their staff becoming a snake. This is the

only sign God gives beyond Moses' return and his command before inflicting the plagues. Otherwise, God sent a prince of Egypt to talk to the king of Egypt; he accompanied him with wonders, and gave him multiple chances. Pharaoh still would not relent! Thus, the ten plagues would begin.

Starting in Exodus 7:14ff, the various plagues come upon Egypt:

1) The Plague of Blood – Exodus 7:14-24. In this plague, God turned the Nile River into blood. The Egyptians worshipped the Nile, and relied on the Nile for their clean water supply for themselves, their livestock, and their crops. This plague was very severe and immediately debilitating to the Egyptian people as a whole. By God inflicting the Nile, He was proving His power over the Nile, one of their gods, and His power over their very ability to survive. Apples are 75% water; here, they became 75% blood.

2) The Plague of Frogs – Exodus 7:25-8:15. The Egyptians worshipped frogs, specifically the frog-goddess “Heqet”. So God gave them frogs in sheer abundance to again demonstrate his might over their gods. God granted some relief from the frogs when Pharaoh pretended to relent (Exodus 8:8-11), but after he took back his word (Exodus 8:15), God proceeded with the third plague:

3) The Plague of Gnats – Exodus 7:16-19. The Egyptians worshipped the earth itself, specifically the Egyptian god of the earth, “Geb”. In Exodus 8:16, God tells Aaron to strike the ground, and from the dust came the gnats. This was God demonstrating to the Egyptians that the ground God made was not to be worshipped, but rather only God Himself.

Interestingly, this plague is when Pharaoh's own magicians and wise men gave up their own sorcery and admitted the reality of the Hebrew God! (Exodus 8:19)

4) The Plague of Flies – Exodus 7:20-32. This plague was in opposition to the Egyptian god “Khepri”, who was a beetle the Egyptians worshipped. This was also a plague where God wanted Pharaoh to know that He was not inflicting the Hebrews with these plagues, only the Egyptians (Exodus 8:22+23, 9:4). Therefore, Pharaoh could not comfort his own people that their misery was shared; rather, it was on him to relieve his people by surrendering the Hebrews (Exodus 8:21).

5) The Plague on Livestock – Exodus 9:1-7. The Egyptians worshipped various “cattle” gods: Hathor, Amon, Bat, Apis, Buchis, Mneuis, Ptah, and Ra. Moses even gave Pharaoh's a day's warning on this plague: Exodus 9:5. Yet, Pharaoh did not relent, although he himself went and inspected the cattle of the Israelites to be sure their cattle was safe while his were dying (Exodus 9:7).

6) The Plague of Boils – Exodus 9:8-12. This reminds your preacher of when Satan inflicted Job with boils (Job 2:7). All of the plagues of the Egyptians, like all of the misfortunes of Job, happened outside their bodies until the boils came; now it was personal and painful. Satan told God that Job would curse God if the suffering was on his own body (Job 2:4+5). Satan was wrong then (Job 2:10), and neither did Pharaoh relent (Exodus 9:12).

7) The Plague of Hail – Exodus 9:13-35. The Egyptians worshipped a goddess named “Nut” (really) who was the supposed goddess of the sky. God proved his power over “Nut” by sending damaging hail on the Egyptians. God even gave Pharaoh warning of this plague as well, and

instructions to avoid total destruction by it (Exodus 9:19). God's grace and patience were great, but were wearing thin. Pharaoh once again lied about letting the Israelites go in exchange for some relief, but once the relief was gone, he and his officials both refused to keep their promise (Exodus 9:34+35).

8) The Plague of Locusts – Exodus 10:1-20. The Egyptian god Osiris was credited for the Egyptians usually-plentiful harvest. The locust plague, however, threatened to destroy what little remained after the previous plagues (Exodus 10:5). God once again warned them (Exodus 10:3-6), but Pharaoh would lie again (Exodus 10:10+11) and not relent (Exodus 10:20).

9) The Plague of Darkness – Exodus 10:21-29. This seems like a lighter plague, in comparison to the others, but this was the most direct sign God gave the Egyptians: their sun god, “Ra”, was their prime god – if any god was going to rescue them from the Hebrew God, it would have been him. But Ra was powerless against the one true God, and darkness spread over the land as a triumph of God over the Egyptian deities. In the meantime, the Israelites had light all the three days of that plague (Exodus 10:23). Pharaoh lied again (Exodus 10:24), but before they left, he relented yet again (Exodus 10:27). Also, perpetual darkness was a sign in paganism that something even worse was imminent! Indeed, the plague of the firstborn would devastate Egypt like none other.

The final plague will be the topic of our study next week.

NOTE: Pencil is recommended for easy correction.

Review Questions for Chapter #15:

1) Pharaoh refused Moses _____ times before the first plague.

- 2) God sent a _____ of Egypt, a sign, and multiple chances to Pharaoh to let the Israelites go before sending the first plague.
- 3) Each plague countered a false Egyptian _____.
- 4) Pharaoh's own magicians admitted _____ was more powerful.
- 5) True or False (Circle One): The Hebrews did not suffer the plagues.
- 6) True or False (Circle One): The Israelite cattle suffered in plague #5.
- 7) True or False (Circle one): Job was also inflicted with boils, like Pharaoh and the other Egyptians.
- 8) True or False (Circle one): The Egyptian sky god was named "Bot".
- 9) Did Moses warn Pharaoh of many of the plagues? (Y/N)
- 10) Was Nut or Ra the prime god of Egypt? _____

CH. 15a – THE PLAGUE OF THE FIRSTBORN

The Plague of the Firstborn is more than a story – it is a “type”, or “shadow” – of our own salvation story.

God had given Pharaoh many chances: three times before the plagues began (Exodus 5:2, 4+5, 17+18), a chance before each plague, advanced warnings and extra time to re-think before three of the plagues, and signs and wonders to prove Moses and Aaron's message. Pharaoh stubbornly refused to repent, despite every chance, every sign and wonder, every warning, and the testimony of his own officials. Even his own wise men – by only plague #3 – had relented of their efforts and recognized the one true God's superiority (Exodus 8:19). By this last plague, Moses was well regarded (meaning, feared and respected highly) by all of Pharaoh's officials and the people of Egypt (Exodus 11:3).

The last plague encompasses two chapters alone – Exodus chapters 11 and 12. It is a significant event in Biblical (and world) history for two reasons – it resulted in the Exodus of the Israelites from Egyptian captivity, and it established the Jewish Passover Feast, the shadow of our weekly communion with the Lord today.

The Plague of the Firstborn was the deadliest and saddest plague of them all. It resulted in the death of the firstborn of all of Egypt – from rich or poor, famous or anonymous, powerful or weak – including even the livestock of the land (Exodus 11:5). Egypt is a shadow of the world, unredeemed by Christ, lost in their sin unless they too repent (2 Peter 3:9).

Moses tried relentlessly to warn Pharaoh – to turn him from his poor past choices – to save Egypt this one last final calamity (Exodus 11:4-7). However, Pharaoh would have none of it, so Moses left in anger (and undeniable grief), frustrated Pharaoh would be so stubborn, dishonest, and self-destructive.

Pharaoh lied four times to Moses about letting the people go: Exodus 8:15, 9:34+35, 10:10+11, and 10:24. Pharaoh outright refused Moses at least eight total times. Pharaoh specifically hardened his own heart and chose wrong at least four times: Exodus 8:15, 8:32, 9:17, and 9:34. Moses and Aaron performed signs and wonders both before and after the plagues (Exodus 7:8-13, 11:10).

God’s grace and patience is beyond our comprehension, but it is not finite. Judgment comes for all (Hebrews 9:27). Let us be covered with the blood of the Lamb of God, as the Israelites had to be “covered” by the blood of a sacrificial lamb in this story.

Exodus 12:12 gives us God's reason for sending the plagues: "I will bring judgment on all the gods of Egypt, I am the Lord." Each plague, as reviewed last week, was God's demonstration of his power over each of the Egyptian gods. The Plague of the Firstborn was the ultimate demonstration of this power, but it was not desired of God: God does not celebrate the death of the wicked (Ezekiel 18:23). Instead, it was sorely necessary, an unfortunate reality of living in a world of sin where judgment must come.

Virtually no one today argues that Hitler is worthy of judgment, or Mussolini, or Stalin, or many other historical villains of old. Why? It is universally agreed these men have innocent blood on their hands, and the retribution due them is both just and proper. We compare those awful people to ourselves and we feel morally superior.

All the same, if we compare ourselves to God – imperfection vs. perfection, lack of knowledge vs. omniscience, finite power vs. omnipotence, fragile vs. invincible, mortal vs. immortal, sinful vs. sinless, we see that we can in no way measure up. Even God knows this, and that is why from the beginning of time He has been in the business of saving souls (Genesis 3:15). Therefore, we must understand that although the Plague of the Firstborn is a story of wrath, just judgment, and a warning to all generations of living outside of God's prescribed commands, it is a sad story for everyone involved: naturally for the Egyptians, but also for God, who was forced to render awful punishment to His own creation, because they abused a great gift God had given all men – free will to choose. Free will in no way exonerates us from what is just and right in the universe.

This plague also needs to be understood in its prescription: God told the Israelites that they would NOT be saved just because they were

Israelites, but only if they obeyed the command to put the blood of a slain lamb on their doorposts (Exodus 12:7) and obey other commandments related to the Passover Feast (Exodus 12:3-19, 24-27). Otherwise, being “God’s Chosen People” means nothing in terms of salvation – obedience to God by contrast means everything! (Exodus 12:28)

In just two verses, the plague’s judgment is described (Exodus 12:29+30). God did exactly what He said He would do – He sent His destroyer angel (Exodus 12:23) – and struck down the firstborn man and cattle of all Egypt. None who disobeyed the Lord were spared.

Imagine a possible scene – a boy tells his father he is nervous about the destroyer angel – but his father says to his son, “Son, look – I have the slain lamb right here. Now, go to bed. Everything’s going to be fine.” So the boy goes to bed reassured, but the father never puts the blood on the doorpost.... And so his son never wakes up.

Imagine a second scene – a boy tells his father he is nervous about the destroyer angel – but his father says to his son, “Son, look – I have put the blood on the doorpost. Now, go to bed. Everything’s going to be fine.” The boy still goes to bed nervous, but wakes up the next day.

These are hard truths in any time – but possibly unbearably so today. Most people today really do believe – if they believe anything – that everybody gets to go to heaven. We all wish this were true – even God! (Ezekiel 18:23; 2 Peter 3:9) – but it is not true. The unfortunate reality is that sin exists, God had to send His Son (John 3:16), for only in Him can a person be saved (Acts 4:12). Our Passover Lamb is Christ. His blood has been shed. Will we “put on” Christ’s blood as our Passover Lamb? (Galatians 3:27)

NOTE: Pencil is recommended for easy correction.

Review Questions for Chapter #15a:

- 1) The Plague of the Firstborn is a _____, or shadow, of our own salvation story.
- 2) Pharaoh's officials and all the people of Egypt highly _____ Moses.
- 3) The last plague is in two Bible chapters: Exodus _____ + _____.
- 4) Egypt is a shadow of the _____, unredeemed by Christ, lost in their sin, unless they too repent.
- 5) True or False (Circle One): God does not celebrate the death of the wicked (Ezekiel 18:23).
- 6) Trust or False (Circle One): Judgment comes only for some.
- 7) True or False (Circle one): God has always been in the business of saving souls (Genesis 3:15).
- 8) True or False (Circle one): One of God's great gifts to man is free will.
- 9) Did the Israelites have to obey God, even though they were His Chosen People? (Y/N)
- 10) What kind of angel did God send?

- 11) How do we "put on" Christ?

CH. 15b – LEAVING EGYPT

The firstborn of Egypt were dead (both men and cattle – Exodus 12:29). Pharaoh told Moses and Aaron to take their people and go, and to bless him also (Exodus 12:31+32).

So they left, plundering Egypt, taking with them both sheep and cattle, gold, and silver (Exodus 12:34-36). Often, when the people leaving Israel are pictured in books or movies, they are pictured defenseless, but they were actually armed and ready for battle (Exodus 13:18). This makes sense, both in terms of God's provision (God would not leave his newly-freed people helpless) and Egypt's battle-readiness (it was very common to train divisions of slaves as front-of-the-battle line fodder, to spare their own losses).

Joseph's bones were back carried with Israel, keeping their promise to him (Exodus 13:19), because Joseph had prepared the way for Israel to survive the famine Satan brought on them (Genesis 41:54, 57; 42:5; 45:11). A reminder about Joseph: not a single flaw of Joseph is ever recorded, and even through his great trials and tribulations, he continued to see God's hand in all of it, and ultimately to see God's purpose fulfilled in his life (Genesis 50:20). Joseph is a shadow of Christ, an example for us all.

Satan was fond of famines to try to kill God's people – in Abraham's time (Genesis 12:10) – and during Isaac's time (Genesis 26:1). Nonetheless, God provided for Messiah's seed in Israel through each famine, although the people responsible for the seed were consistently unfaithful. This was to fulfill His promise to all mankind to bring a Savior (Genesis 3:15), through Abraham (Genesis 12:3a), to bless all nations (Genesis 12:3b).

As Israel left Egypt, God had further instructions for the people of Israel. One of the first was to "consecrate every male, whether human or animal" (Exodus 13:1). Even most scholars, commentators, and preachers skip over this instruction, not understanding its importance.

Why did God want every male consecrated unto him? And what is consecration?

Consecration is the same as our word “holy” or “sanctified”, which simply means, “set apart” (it does not mean “righteous” or “good”, as it is commonly thought). When someone or something (even dirt - i.e. Exodus 3:5) is “consecrated” unto the Lord, they or it is being appointed to fulfill a purpose for God.

Consecration (or being “holy” or “sanctified”) is NOT salvation; although many consecrated individuals were faithful, moral, obedient men and women of God who were saved, some were not: Balaam, for example, was an appointed prophet of God, who died in his greed and sin (Joshua 13:22; 2 Peter 2:5; Jude 1:11; Revelation 2:14). As well, Samson, an appointed judge of Israel (Judges 13:3-7, 24+25), slept with prostitutes during his time as judge (Judges 16:1). Instead, we must recognize that we are all set apart to God’s purposes (1 Peter 2:5+9), but we must still be faithful to God’s commands (Revelation 2:10).

God was telling Israel that the first fruits of all things – be they human or animal – was His. They were to offer the animals as sacrifices (Exodus 13:11-13), and the firstborn men as instructed leaders of their respective families (Exodus 13:8-10, 14-16). This is later language used by Paul paralleling our Christian lives today – as a holy people – we should offer ourselves up as “living sacrifices” (Romans 12:1+2). Otherwise, as a holy, consecrated priesthood (1 Peter 2:5+9, Revelation 1:6), bought with a price (1 Corinthians 6:20, 7:23), we should live to serve God, given sanctified purpose through His Son (Romans 8:28, Matthew 28:19+20, Mark 16:15)+16.

As Israel was leaving Egypt, we again see that Pharaoh himself was stubborn and hardened his own heart against Israel and God (Exodus

13:15). This was the testimony God gave that the Israelites were to instruct their sons with (Exodus 13:8-10, 14-16), so surely it was accurate! Therefore, we can conclude that although there is some language in the story of the Exodus that says, “God hardened Pharaoh’s heart”, that it was ultimately Pharaoh, by God’s own testimony given to Israel, who refused to listen to God’s instructions to let Israel go.

Exodus 13:21+22 records how God led Israel out of Egypt – by a pillar of cloud by day, and by a pillar of fire by night. However, many do not realize the significance of these pillars! Paul tells us in 1 Corinthians 10 that the Israelites were “baptized into Moses in the cloud and in the sea” (vs. 1+2). In that same chapter (and therefore the same context), Paul discusses how these pillars were not only shadows of baptism in the New Testament, but also the weekly Lord’s supper (vs. 16-18). These were all of Christ (vs. 4). Paul says all of these things were recorded for our example (vs. 6). It is ignorant of Scripture not to see how everything in the Old Testament was a shadow (or “type”) of things in the New Testament, and how therefore also baptism and communion are essentials in the faith today, just as obeying God in the Old Testament was essential then. God has always required obedience to His commands! (Habakkuk 2:14)

“Baptism”, both in the Old and New Testaments, simply means to be “immersed” in something (Our word “baptism” is actually a made-up word unique to English; in Greek and Hebrew, it would simply read “immersed” every time). This same idea is used over and over again throughout the Bible to indicate to us how our sins are forgiven – we have to be “covered” or “immersed” or “clothed” (Galatians 3:27) with God’s righteousness – and this can ultimately only happen in Christ (Acts 4:12).

So the Israelites were “immersed” in the cloud (Exodus 13:21+22), typifying our baptisms (1 Corinthians 10:1+2, 6). If the Israelites obeyed God in the Law, they would receive His blessings (Exodus 13:9), just as if we obey God in the weekly Lord’s Supper and other commandments, we will receive His blessings (1 Corinthians 10:6, 16-18; Acts 20:7; Revelation 2:10). As long as Israel followed God in the cloud by day and by the fire by night, God would never leave them (Exodus 13:22), so if we follow Jesus (John 9:4), He will never leave us (Matthew 28:20).

These Old Testament stories, when understood in a New Testament light (we should always let the New Testament interpret the Old Testament), help us understand our roles as sanctified, holy, “set apart” people of God – bought with a price – faithful unto our salvation!

NOTE: Pencil is recommended for easy correction.

Review Questions for Chapter #15b:

- 1) Did the Israelites leave Egypt ready for battle? (Y/N)
- 2) Is a single flaw of Joseph ever recorded in Scripture? (Y/N)
- 3) What was God’s promise to all mankind?

- 4) What does “consecrated, holy, or sanctified” mean?

- 5) If someone is set apart for God’s purpose, does this mean he or she is automatically saved? (Y/N)
- 6) True or False: We are all set apart (consecrated, holy, sanctified) for God’s purposes.
- 7) True or False: Even as set apart (consecrated, holy, sanctified) people, we have to choose to be faithful to God’s commands.

- 8) Pharaoh _____ his own heart against God and Israel.
- 9) The pillars in Exodus 13:21+22 Paul tells us were shadows of New Testament _____ and the Lord's _____ (1 Corinthians 10:1+2, 6, 16-18).
- 10) We should always let the New Testament interpret the _____
_____.

CH. 15c – PHARAOH PURSUES THE ISRAELITES

Pharaoh was warned at least eleven total times to obey God; after the death of the firstborn (specifically, his firstborn), he finally relented. However, his relent would be very short-lived:

In Exodus 14:5, only half a dozen verses and a very short time after letting the Israelites go, he and his officials rationalize going back after their lost labor. Often times, even when people repent (or, shall we be more personal and say, when WE repent), they [we] find an excuse (rationalization) why we really are permitted to do this or that. Pharaoh, having suffered incredible personal and national loss, still had not learned his lesson.

In the Parable of the Sower, Jesus speaks of the thorny soil (Matthew 7:13+22). These are people who have a very brief period of repentance – like Pharaoh – but then the external forces of the world “choke out” the Gospel’s influence because the person allows them too (we all have worldly and spiritual [Satanic] influences trying to “choke” us out – it is our decision to ultimately do right or wrong in those situations).

Inevitably, Pharaoh felt (and was) defeated by the former prince of Egypt (Moses) and a slave (Aaron, Moses' brother). This was absolutely humiliating, consider Pharaoh not only considered his gods great, but he himself among them. "The King of the World" was defeated by a single, foreign (to him) God and his two spokesman; his defeat was devastating.

As well, it is beyond denial that his officials mocked him: Exodus 14:5-7 says that Pharaoh and his officials both panicked about the loss of the Israelites, and the officials would be undoubtedly pressuring Pharaoh to use "his divine might" to avenge their national and personal loss at the hands of the Israelites and their God.

Pharaoh could not accept surrender – some people just do not know when to quit (and even Jesus says there is a time to quit sometimes – Matthew 10:14, Mark 6:11, Luke 9:5; as did Solomon – Ecclesiastes 6:3). So he would commit his greatest error of all – pursuing the Israelites to the Red Sea – where he and his soldiers and horses and equipment would meet a watery grave (Exodus 14:28).

Exodus 14:6+7 reports that Pharaoh not only took 600 of his best chariots and officers, but also his "army". So a great multitude marched to seize the Israelites – but not only them – also the valuables that had been plundered (Exodus 12:34-36). Pharaoh – arrogant, hardened, and full of hate – led his army to one final conflict with the Israelites and the one true God.

In a way, this event is the 11th plague – Pharaoh was warned – and did not listen. Pharaoh knew the consequences of opposing the Israelites – and had already suffered both great personal and national loss. "Pain is God's megaphone to a deaf world", is a quote by C.S. Lewis that definitely applies here, but indeed – still many will not listen to even "God's megaphone." So now Pharaoh would not just suffer public

humiliation, personal loss, and absolute defeat, but now his own life and the lives of his unbelieving officials.

This is also a type, or shadow, of the second death: Pharaoh had already experienced a “first” death – death of his authority and firstborn – but now he would experience the irreversible consequence of his unbelief, disobedience, and rebellion – his own death.

Many people are like this today, and it is nothing but the saddest of all affairs – to be warned, to be admonished, to be taught – to have friends, family, loved ones, and sometimes even a whole community urges someone to turn from sin and to God, but they do not listen. Such funerals are not victories for anyone – Pharaoh’s death was not celebrated by God (Ezekiel 18:23). It is important to note that although the Israelites celebrated, in song, the defeat of the pursuing Egyptians in Exodus 15, they never once were glad that Egypt itself was plundered, in ruin, or for all the death the Egyptians suffered. The song is about God’s victory for them, acknowledging what He did, and celebrating their own freedom, not smirking at the utter devastation that sin left in its wake for the Egyptians.

Hebrews 9:27 says, “It is once for a man to die and then the judgment.” No reincarnation, no 32454th chance – life, death, and then judgment. Judgment comes to ALL men (Job 34:11; Matthew 12:36+37, 16:27; Romans 2:6; 2 Corinthians 5:10; Revelation 20:12+13), even men who were powerful, wealthy, and famous. Judgment even comes for Christians as the above verses say. Why are Christians judged?

We will not be judged in the sense we understand it; heaven’s “courtroom” does not weight evidence, listen to a jury, hear from counsel, and render a verdict based on the best available evidence. No, “judgment” in Scripture is never a matter of determining where you will

go (God already knows that – Revelation 20:12+13), but rather “why”. For the non-believer, their sin that condemns them is recorded in the scrolls (Revelation 20:12). Since the non-believer has no cover for their sin, the punishment for their sin is applied to them directly (Revelation 20:15).

For the believer who has been covered with Christ (Galatians 3:27), our judgment will be the stated in the book of life that we are recorded in it as covered by the blood of Christ (Revelation 20:12+15), and escorted forever into the city of God (Revelation 21:1ff).

Egypt is a type, or shadow, of the world, and Pharaoh is a type – or shadow – of the unbeliever. By contrast, Abraham, Isaac, Joseph, and Moses were all good examples for us. Christ, being the best example of all, calls us to follow Him with endurance to eternal life (Revelation 2:10). Which will we be like?

NOTE: Pencil is recommended for easy correction.

Review Questions for Chapter #15c:

- 1) Pharaoh was like the _____ soil from Jesus’ parable in Matthew 13.
- 2) Pharaoh did not know when to _____. Both Jesus and Solomon both say there is a time to quit and the right reasons for doing so.
- 3) True or False (circle one): In a way, the judgment of Pharaoh’s army in the Red Sea was the 11th plague, typifying the “second death”.
- 4) True or False (circle one): C.S. Lewis said, “Pain is God’s megaphone to a deaf world.”
- 5) True or False (circle one): God does not celebrate the death of the wicked.

6) Does judgment come to all men? (Y/N)

7) Name two verses that say judgment comes to all men:

_____ : _____ & _____ : _____

8) The heavenly courtroom does not determine a verdict; instead, it explains _____ the verdict we have.

9) Name two examples (besides Jesus) for us to study and follow in the Bible: _____ and

_____.

10) How has God decided to have us covered with Christ? (Galatians 3:27) _____

11) Revelation 2:10 says to follow Jesus with

_____.

CH. 16 – THE ISRAELITES COMPLAIN

Complaining and faithlessness are best friends. The Israelites would exemplify, unfortunately, these two traits for most of their history as recorded in the Old Testament.

For someone to claim the Old Testament as their cultural heritage, would be like saying, “I come from a long line of people who complained, were disobedient, exiled and conquered, and finally – completely - destroyed after they executed not only their own Messiah, but the Messiah for the whole world.” (See Peter’s accusation to the Jews – Acts 2:36)

This pattern of complaining and disobedience would begin *immediately* after God rescued Israel from Egypt! All of three verses after the Israelites celebrate their exodus from Egypt (Exodus 15:21 to 15:24), they begin to complain about the lack of water.

Naturally, water is essential, and it's certainly something to be concerned about if there is a lack of it. However, the Israelites – who were just miraculously rescued from Egypt and Pharaoh's armies – had zero faith that the God who saved them would see to their needs:

The *first* thing the people did was complaint to Moses. In a way, this is humorous as well as ignorant – what was Moses going to do? He was just a man; he could no more make water out of thin air than he could fly! However, the people had idolized him after his triumph (by God's help alone) against Pharaoh and all of Egypt, so they thought to themselves that Moses *himself* must have power.

How many people practically *worship* a preacher, family member, celebrity, artist, or other person who holds a position or authority, power, money, or fame? The best evidence for this is the first time this idolized person fails (which is inevitable); did those who followed him then fall away? If so, their faith was in the *man*, not the God who gave him all he had.

The Israelites did not think to go to God; they did not even think to *ask* Moses. They immediately went to complaining! This is childish, but we all wiser than to think adults do not complain as their *first* reaction to a negative situation.

Since the very beginning of time, God has established various authorities in men's lives. Absolutely no one is without a "boss"; everyone answers to someone (the person who denies this has a serious knowledge gap of how the world works). The question is never *if* there is an authority, but rather *who* is the authority, and what must I *do* to obey?

In Romans 13:1ff, and 1 Peter 2:13ff, Paul and Peter both make the case for faithful believers to recognize, respect, and obey their

governments. Since the governments at the time were persecuting churches and Christians, this is an amazing statement! Paul and Peter are acknowledging what God has always said – we are to be subject to those God has established. The *only* exception to this is when those leaders command us to do something *specifically* against God’s Word; it should be noted that other things the leaders command are not dismissed as a result.

In our civil lives, it is our federal, state, and local governments we are to be subject to, with all respect and obedience.

In the church, we are subject to the eldership. Hebrews 13:7+17 say that we should respect and obey our leaders in the church, and not to make it difficult for them, as that would be of no benefit to us. We have leaders *precisely because* there are difficult, unpopular decisions to be made on occasion that someone must not only take responsibility for, but answer for – to God. James 3:1ff tells that these leaders will be held *doubly-accountable*. The next time you are tempted to complain against a leader in your church, the Biblical way instead is to privately, respectfully inquire (Matthew 18:15-17; Galatians 6:1ff). Gossip, complaining, murmuring, grumbling, stirring up resistance, etc. are all deadly sins we will witness as we study Israel’s history.

All of this should also help us see one more truth with regards to Israel – they were not superior (and still are not) to anyone else. They were tempted, and fell for it; they sinned, and were judged. When they were unrepentant, they were punished. This cycle happened over and over again. No, Israel was not superior, they were *chosen*. Were they chosen to salvation? No. Were they chosen to be stronger? No. Were they chosen to prosper? No. Were they chosen to be famous? No. They were chosen to *carry the seed of Messiah*, namely Jesus!

Israel's sacred task was to setup a nation, under God's Law, to prepare for the coming Messiah, Jesus. The entire Law was setup to protect Israel's borders, keep their nationality distinct, and their minds and hearts prepared to receive Jesus.

However, right from the get-go, they complained! Within the next two chapters of Scripture (Exodus 16+17), they would complain two more times! God met their needs, but their faithlessness and complaining actually got worse (when the squeakiest wheel gets the grease, it will squeak again, so to speak), ultimately resulting in their judgment many times over in the book of Numbers, Judges, and throughout the times of the Kings and Prophets.

Israel would enjoy some faithful (and non-complaining) times too. Under Joshua, they would largely conquer Canaan, and during the time of his reign and the elders after him, they would serve God faithfully and were blessed thereof. Let us have faith God will provide and not complain!

NOTE: Pencil is recommended for easy correction.

Review Questions for Chapter #16

- 1) _____ and _____ are best friends.
- 2) In Acts 2:36, Peter accuses the Jews of killing their own _____.
- 3) True or False (circle one): Only one verse after the Israelites celebrated their exodus from Egypt, they began to complain.
- 4) True or False (circle one): The Israelites asked Moses respectfully about their needs before complaining to him.

- 5) True or False (circle one): The people idolized Moses instead of the God who rescued them.
- 6) God has established various _____ in men's lives.
- 7) Name two verses that say God has established authority over men: _____:_____ & _____:_____
- 8) Were churches under persecution when Peter and Paul told them to obey their earthly governments? (Y/N)
- 9) What are the two verses in Hebrews 13 that command faithful believers to obey their eldership? Vs. _____ & vs. _____
- 10) The Israelites were chosen to (circle your answer): A) be saved, B) be wealthy, C) be famous, D) carry the seed of Messiah, namely Jesus
- 11) The Israelites would complain how many more times in Exodus 16+17? (circle your answer) A) one more time, B) two more times, C) three more times, D) four more times, E) five more times
- 12) Israel would enjoy a particular faithful (and non-complaining) time under _____ and his _____ after him.

CH. 17 – MANNA AND QUAIL

The Israelites had complained before (Exodus 15:24). Here, they complain again (Exodus 16:3). God showed patience the first time, and he shows it here a second time – but pretty soon – he threatens Israel's very survival over their poor, constantly-complaining attitude!

The old phrase is, "The squeakiest wheel gets the grease." Complainers know how the game is typically played; if they complain long enough and loud enough, somebody will do something to get them to be quiet again (it's very much like children – "Just do whatever it takes to get him or her to be quiet!"). God's method of "quieting" the people would not suit the complainers here, however!

God does not work on the above “squeaky wheel” principle! He showed them grace before and here again, but the people did not learn from grace (complainers rarely, if ever, do). When grace did not work, their complaints would result in punishments, exiles, judgments, wanderings, and even death! (Exodus 32:28) God’s patience is far greater than any of ours, but it too has a limit. Israel’s unfaithfulness and complaining to God is a type of our own if we do not repent; God’s patience should never be interpreted as His acceptance! (1 Timothy 2:4; 2 Peter 3:9)

In this particular part of the Israelites’ journey, Israel is soon to approach Mt. Sinai, where Moses will receive the Law, and then to hand it down to all the people. On their way there, they get thirsty, and complain about water (Exodus 15:24). Then, they complain food (Exodus 16:3). Notice, they do not “ask”; they do not have faith. They are not kind; they do not express any degree of gratitude for their liberation. They just complain! (Over and over again – all throughout the Old Testament)

God gave them free bread and meat to eat (Exodus 16:13+14). God gave them free food, liberty, and they did not an ounce of gratitude! Instead, the people’s response to this free food was, “What is it?” (Exodus 16:15)

The people named the free bread “manna” (Exodus 16:31), which is the Hebrew word for, “what a poor thing this is.” Nothing like biting the hand that feeds you!

A couple of years down the road, the people complain again (they had complained plenty more in the meantime as well), and God again gives them manna and quail (Numbers 11:1ff). However, while their

ungrateful teeth sink into the free food, God struck each ungrateful person with a plague and many died! (Numbers 11:33)

These can be some depressing stories. It seems in much of the Old Testament, what is read is God's grace, followed by people's complaining, followed by more of God's grace, and then more complaining, and then judgment, and much later repentance, restoration, and revival. This would happen over and over again in Israeli history.

The happy times of grace, when the Word and Work of the Lord flourished, resulted in some wonderful events in the Israelites' history. Three kings in particular - Kings David, Hezekiah, Josiah – all enjoyed fruitful reigns for both the Lord and His people. Unfortunately, it would never last. Ultimately, it resulted in their permanent destruction in 70AD, when they had killed their own Messiah, and then even after having been given another 40 years to repent, still did not. At that point, God's initial threat to destroy them completely for their unfaithfulness came to full fruition (Exodus 14:12). This again, is a type of judgment for those who are repeatedly confronted with God's truth, but always turn Him away.

The people's complaining about manna, quail, water, or anything else is typical of our own and we are warned against it in the New Testament (Philippians 2:4). Let us understand in context of God's Word just how severely He deals with complainers!

On the flip side, let us see some further beauty in God's grace through Jesus:

At the giving of the Law of Moses, 3000 people died for their unfaithfulness (Exodus 32:28). But at the beginning of the Kingdom of God (the church), 3000 came to salvation! (Acts 2:41) Knowing this, why

would anyone want to live under the Law? Under Law, there is condemnation (2 Corinthians 3:7); under Jesus, there is grace and hope!

Salvation could not come through the blood of bulls and goats (Hebrews 10:4). The Law of Moses was never meant to save Israel or anyone else; it was meant to prepare and point to Christ and His arrival.

So when Jesus came, and offered up Himself (as a perfect priest – Hebrews 10:10), as a perfect sacrifice, as a curse for us (Deuteronomy 21:23 fulfilled in Jesus on the cross as described by Paul in Galatians 3:13), He took away our sins!

Jesus Himself taught about the manna in relation to God providing for us through Him in John 6:31, 49, and 58. Jesus even called Himself “the bread of life”, and He taught He who eats from this bread will never die. Interestingly, Jesus was born in Bethlehem, which literally translates to “House of Bread”. Only eternal life can be had through Christ! Jesus even speaks of manna to a persecuted church in Revelation 2:17 saying “Hold fast!” And those who do endure will feed upon the eternal manna (eternal life) forever!

Paul talks about the manna in relation to God’s provision for us in Hebrews 9:4. Jesus is our manna, our sustenance, unto salvation!

Thank goodness that while we are unfaithful, He remains faithful! (2 Timothy 2:13). Although the Israelites would complain and disobey regularly, God kept His promise to both them and us to bring the Savior into the world. He did just that, by bringing His Son Jesus!

NOTE: Pencil is recommended for easy correction.

Review Questions for Chapter #17

- 1) Yes or No (Circle One): According to Exodus 32:28, did those who complained die for their complaining?

- 2) God patience should never be interpreted as His _____.
- 3) The Israelites called the bread a) flour, b) food, c) manna, or d) a loaf. The name they gave it means “what a poor thing this is” (Circle One)
- 4) True or False (Circle One): The Israelites learned their lesson from complaining and stopped after awhile.
- 5) There were some happy times in Israelite history, when the people would experience _____, restoration, and revival.
- 6) Three Israeli Kings did well in particular. They were: King David, Hezekiah, and _____.
- 7) True or False (Circle One): We are warned against complaining in the New Testament at Philippians 2:4.
- 8) How many people died when the Law of Moses was given? a) 3000, b) 4000, c) 250, d) 5000
- 9) How many people were saved on the first day of the church? a) 3000, b) 4000, c) 250, d) 5000
- 10) Hebrews 10:4 says that salvation cannot come through the _____ of bulls and goats.

CH. 18 – JETHRO AND MOSES

Moses had originally told his father-in-law, Jethro, that he was called of God to rescue his people from Egypt (Exodus 4:18). It is interesting that Moses actually asked Jethro’s permission; he respected Jethro as High Priest, and apparently respected his opinion deeply (Exodus 2:16-21). Jethro visited again to hear of Moses’ success by the Lord’s hand, and he gave God the praise (Exodus 18:7-12).

Moses had a heavy burden of managing such a large people. The Israelites likely numbered around two million! Moses (as judge), Aaron

(as a spokesman and help to Moses and later as high priest – Exodus 28:1), and Miriam (representative of the women – Exodus 15:20) were God’s only appointed leaders. Because the most common need of the people was someone to handle disputes (Exodus 18:13), Moses sat in judgment day and night of the people (Exodus 18:15+16).

The Israelite people had been under slavery in Egypt for 215 years, and under persecution in one form or another from a Ishmaelite for 430 years (Genesis 21:9; Galatians 3:17). They were not accustomed to freedom, self-rule, or even to know how to express themselves. Inevitably, this newfound freedom and expression resulted in conflict, and the Law had not yet been given to them by God (Exodus chapters 20 and forward). Could you imagine a United States without a Constitution? This was the people of Israel, while they were traveling to Mt. Sinai to receive the Law. Therefore, all they had was Moses as the single authority in all the camp to make judgments about any and all matters until the Law would be established.

Jethro, recognizing Moses’ situation, provided some sage advice – delegate! (Exodus 18:21+22)

This preacher ran a business for fourteen years, and had many employees over the years, but never was proficient at managing them. The employees who could handle themselves and find and do their own work, did fine, while those who required regular supervision I struggled to manage.

Jethro advised Moses to appoint trusted men to serve as judges of various sizes of groups of people, to handle the smaller matters (Exodus 18:25), while leaving the bigger matters to Moses (Exodus 18:26). This enabled Moses to focus on his ministry as leader and not so much as a small-claims court judge.

This worked well, and Jethro felt like he had done all he could do to help, so he left (Exodus 18:27).

This story has significance also because some commentators and scholars will say this is an example of how “committees” or “leaders” other than elders in the modern church are acceptable before God.

In this sense, we can compare Exodus 18 to Acts 6 – both were meetings of the church where men were appointed to service before the establishment of government was setup. In Exodus 18, this appointment happened before the Law was given by God to the people of Israel. In Acts 6, the Apostles needed similar relief that Moses needed but it was before the instructions for church government were given (1 Timothy 3, Titus 1). These stories are given for our posterity, not necessarily our example. Although there is no prohibition for such tools as committees and other additional help, they are secondary and separate from the establishment made both in the Law in the time of Israel and today in the time of the church.

God gave us elders, deacons, and evangelists (Ephesians 4) for the establishment and building up of His church. Any story besides these points were before such things were established and to show us the expediency of certain things, but not their necessity nor relation to His established Law – be it the Law of Moses in the Old Testament or the “law of faith” in the New Testament (Romans 3:27).

Jethro and Moses enjoyed a congenial relationship throughout the record of Scripture. Although no further meetings of theirs are recorded, we can assume that any future meeting met with equally useful and encouraging work for the Lord.

Moses was the appointed leader of God's people during his lifetime, but Moses found it necessary to respect Jethro's wisdom as High Priest of Midian. Similarly, Abraham was appointed God's man to bring about the nation of Israel, but he felt it necessary to tithe to Melchizedek, High Priest of Salem. It is interesting to note that the divinely-appointed political leaders (Moses, Abraham) bowed to their respective religious leaders (Jethro, Melchizedek). In our nation, when the political leaders gave great heed to the Christian religious leaders of their day, the nation would be steered in a positive direction. For quite awhile now, this has not been the case, and our country continues to plummet into further darkness.

NOTE: Pencil is recommended for easy correction.

Review Questions for Chapter #18

- 1) Yes or No (Circle One): According to Exodus 32:28, did those who complained die for their complaining?
- 2) God patience should never be interpreted as His _____.
- 3) The Israelites called the bread a) flour, b) food, c) manna, or d) a loaf. The name they gave it means "what a poor thing this is" (Circle One)
- 4) True or False (Circle One): The Israelites learned their lesson from complaining and stopped after awhile.
- 5) There were some happy times in Israelite history, when the people would experience _____, restoration, and revival.
- 6) Three Israeli Kings did well in particular. They were: King David, Hezekiah, and _____.

- 7) True or False (Circle One): We are warned against complaining in the New Testament at Philippians 2:4.
- 8) How many people died when the Law of Moses was given? a) 3000, b) 4000, c) 250, d) 5000
- 9) How many people were saved on the first day of the church? a) 3000, b) 4000, c) 250, d) 5000
- 10) Hebrews 10:4 says that salvation cannot come through the _____ of bulls and goats.
- 11) Jesus offered Himself as the perfect priest offering up the perfect _____.

CH. 19 – AT MT. SINAI

Understanding the Old Testament Law – its origin, purpose, requirements, and fulfillment – is essential to understanding the New Testament completely. Much of confusion about New Testament doctrine is not reading it in light of the Old Testament stories, meanings of words, and culture. Everything from the Parables, to Jesus’ other teachings, all the way to the book of Revelation, depend on Old Testament vocabulary for proper interpretation. Revelation has upwards of 500 Old Testament references alone!

Exodus 19 begins a new “dispensation” in the Bible. That big word simply means “period of time”. There are three major dispensations in the Bible: 1) the Patriarchal Dispensation (from Genesis 1 through Exodus 18), 2) the Mosaic Dispensation (from Exodus 19 to the crucifixion), and 3) the Christian Dispensation (from the Resurrection to Jesus’ Return).

The Patriarchal Dispensation ends because the Law is about to be given to the people of Israel by God through Moses. This is why it is

commonly called, “The Law of Moses.” From Adam through the time the Law was given, people worshipped God through a family altar (named for the male head of the family – the “Patriarch”). From Exodus 19 on, the people of God would worship through a national altar (Israel). When Jesus resurrected, and the church began 50 days later, people would worship “in spirit and in truth” (John 4:23+24), as the need for an altar had once for all been done away with (Hebrews 9:12, 28, 10:12; 1 Peter 3:18).

The remainder of the book of Exodus and the whole book of Leviticus would give the details of the Law of Moses. The book of Numbers tells the wilderness wanderings of the Israelites. In spite of its name, the book of Numbers is primarily stories of their wanderings, with counts of the Israelites throughout that generation. Deuteronomy literally translates to “second law”, or “the second giving of the Law”. When the Israelites were through with their 40 years of wandering in the wilderness, the first generation had died off, and the second generation was ready to conquer Canaan. For their sake, Moses reviews the Law with them in detail. The comparison of Deuteronomy to Exodus and Leviticus is a fascinating and insightful study for the serious Bible student.

With the above overview in mind, we can begin our study of this very important occasion: the giving of the Law of Moses to the people of Israel.

The key verse to Exodus 19 (and to understanding God’s relationship with Israel) is verse 5+6a: “⁵ Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, ⁶ you^[a] will be for me a kingdom of priests and a holy nation.’

God spoke this to Moses, who then relayed all messages from God to the people (Exodus 19:3). All the same, when the people had a request, they would relay these to God through Moses. Moses was the go-between, the mediator, the arbitrator between man and God during his lifetime.

Many people ask why God did not speak to the people directly but instead always sent messengers, prophets, judges, etc. This is for one primary reason: before Jesus' sacrifice for sin, there was a barrier between God and man sin had erected. This barrier was impenetrable except through the satisfaction of that "sin debt" (Colossians 2:14). Jesus alone paid that price!

This is very important to understand, and the Bible makes a big deal about it; the curtain in the temple was torn in two when Jesus died (Matthew 27:51), informing all of Israel that no longer did their priests have exclusive access to God, but all who were faithful to the Father and the Son. In the book of Hebrews, we are told to approach the throne of grace confidently because of Christ' sacrifice! (Hebrews 4:16) There are many more examples, but the point is we have unfettered access to God as immersed, faithful believers that people in the past could only dream about. We are even told that angels have longed to look into these things! (1 Peter 1:12) May we never under-appreciate the access we have to God that for ages past most did not enjoy!

Exodus 19:5+6a has a bold, but conditional promise: "IF you obey me fully and keep my covenant..." Did Israel fully obey God and keep His covenant? We know from the rest of Old Testament history they did not. In fact, they killed their own Messiah when He came! (Acts 2:36) They had periods where they were faithful; during the time of Joshua and his elders, the people were faithful (Joshua 24:31; Judges 2:7). Kings

David, Josiah, and Hezekiah all had periods where the people were faithful. As a overall whole, however, they were not faithful, and upon their killing of Jesus the Messiah, God gave them one last 40-year period to repent before His prediction of their total and final destruction in 70AD would come true (Matthew 24; Mark 12).

Conditional promises are all over the Bible. There are also some unconditional promises God gave. In Genesis 3:15, God makes an unconditional promise to bring a Messiah. He makes a similar promise in Genesis 12:3, saying the Messiah would be for the whole world. In Genesis 49:10, He promises unconditionally that Messiah would be from the tribe of Judah, and so on. However, these are promises that He would do as He said He would do, and being God, these are immutable, even by us (2 Timothy 2:13).

In contrast, the conditional promises rely on us! If we are faithful, He will bless us; if we are not, then those promises pass us by, and condemnation comes.

The same is true of salvation. God kept His promise to bring Messiah Jesus despite the Israelites' unfaithfulness. However, our salvation (and theirs) depends on our faithfulness to Him! (Romans 10:1ff)

NOTE: Pencil is recommended for easy correction.

Review Questions for Chapter #19

- 1) Complete understanding of the New Testament depends on understanding Old Testament stories, meaning of _____, and culture.
- 2) There are three dispensations of time in the Bible: the Patriarchal, the Mosaic, and the _____ dispensations.

- 3) The Christian age has no “altar” because the need for altar had been done away with once for all with the sacrifice of _____.
 - 4) The verse to Exodus 19 (and to understanding God’s relationship to Israel) is Exodus 19:___ + _____.
 - 5) True or False (Circle One): God spoke directly to the people.
 - 6) True or False (Circle One): Jesus paid “the sin debt” (Colossians 2:14), enabling us to have access to God the Father directly.
 - 7) True or False (Circle One): Angels have longed to look into the things revealed to us.
 - 8) Yes or No (Circle One): Did the Jews kill their own Messiah?
 - 9) Yes or No (Circle One): Do the Jews need to be saved by Jesus the same as us?
 - 10) What do the conditional promises of God rely on?
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CH. 20 – THE GIVING OF THE LAW

Last week we discussed God’s conditional promise to Israel from Exodus 19:5+6 – “...if you obey me fully and keep my covenant...”

God had some very specific instructions for Israel, and He expects the Israelites to obey them. In contrast, what is commonly thought today (though in grave error) is that the New Testament does not require adherence to God’s commands, God’s way (although the commandments of the New Testament are much less burdensome). For example: it is common for people to think Christ’s commandment in the Great Commission to baptize is “optional”, or the frequency of the Lord’s Supper is not important, or more recently to ignore God’s explicit commands on morality, order, decency, and propriety.

Let us examine the commands that God had for Israel, to see how we might better understand what God expects of His people:

Exodus 19:6b – “...you will be for me a kingdom of priests and a holy nation.” You will remember in our previous studies that “holy” means set apart; otherwise, God wanted the Israelites to stand apart from the influence of the pagan nations around them. Another stark difference between Israel and its neighbors is that the Law was setup so that God was King, and those who serve God are priests, not rulers (rulers come from the tribe of Jacob later as part of Messianic prophecy – Genesis 49:10).

So why then did Israel end up with kings? The hardness of the people’s heart (1 Samuel 8:5-7, 20), rejecting God as their king, is what led to their demand for an earthly king, “such as all the other nations have.” For their stubbornness, God did not give them a king from Judah, but from Benjamin (1 Samuel 9:1+2), which would delay the coming of the Messiah for 40 years (as that would be how long Saul would rule, and with a king “not from Judah” on the throne, the kingly prophecies regarding Judah could not yet begin their tenure).

So Israel eventually broke God’s first command of them – they eventually became a kingdom with an earthly king instead of a nation of priests, no longer set apart from the nations around them. Saul also eventually brought idol worship, consulted with mediums, became vengeful and mad in his old age, even troubled by an evil spirit after every last bit of good was gone from him (1 Samuel 16:14). So Israel miserably failed this 40 year probation - this 40 year test - and God had to rescue them again:

God finally established the first king from Judah on the throne (David), beginning the predicted kingly line (Genesis 49:10). Now the

countdown for Messiah was on! As prophecies were unfolding, so the people could anticipate more and more the coming of the Messiah. By the time the virgin birth was again predicted (first in Genesis 3:15, then in Isaiah 7:14), the prophecies had come full circle – beginning and ending with the idea that the Messiah would be “born of the seed of a woman”. Remember, the Israelites’ very existence was made and sustained for this very purpose – to bring Jesus into the world.

Ironically, in Exodus 19:8, the people responded, “We will do everything the Lord has said.” This generation would in fact not live up to their promise, and for their complaining, faithlessness, and general disobedience, would find themselves judged, some die, and the rest wandering in the wilderness for 40 years, and prevented from entering the Promised Land. Their children would enter instead.

Not even Moses, Aaron, or Miriam was allowed to enter the Promised Land, because of sin. Instead, Joshua would lead the people into the Promised Land.

This brings us to understand a very stark difference between the Old Testament Law and the Christian age: the Old Testament Law only condemned and punished (Romans 8:3); it could not save. The Old Testament Law was not an end unto itself; only the promised Messiah could provide a permanent, assured sacrifice for sin, once for all (Isaiah 53:4-6, 8, 11). The Old Testament Law had two purposes: to finish the way for Messiah and to show man that He could not live up to God’s standards (Romans 2:17, Galatians 3:11+12). It was, as Paul rightly says, “the ministration of death” (2 Corinthians 3:7). This is why it is absolutely ridiculous and destructive to ever return to the Law (Galatians 2:21).

The Christian age, by contrast, is the ministration of life! (2 Corinthians 3:9) The Christian age is the era of grace, forgiveness, salvation, and completion! (Hebrews 10:10+12) Jesus' life, death, and resurrection is the completion – the fulfillment – of the Law of Moses (Matthew 5:18). The Christian age's "law of faith" (Romans 3:27) is so much less burdensome than the Law of Moses! At the giving of the Law, 3000 died (Exodus 32:28). At the giving of the invitation of Acts 2 (the beginning of the church), 3000 received forgiveness! (Acts 2:41)

The Lord provides for us a neat parable of sorts when preventing Moses to enter the Promised Land because of his sin: Moses, through the Law, cannot get us into the Promised Land; only Joshua ("Jesus") can. God took Moses to a high mountain and let him see the Promised Land from a distance (Deuteronomy 34:1), and indeed, the Law gives us a bird's eye view of the forgiveness, hope, glory and joy that await us in Jesus Christ, but Moses and the Law cannot get us there.

Aaron, through the priesthood, could not get us there either. Instead, we need Jesus, and the only perfect sacrifice and perfect priest, prophet, and Lord of all!

NOTE: Pencil is recommended for easy correction.

Review Questions for Chapter #20

- 1) Yes or No (Circle One): By definition, are commands "optional"?
- 2) Yes or No (Circle One): Therefore, is Christ's command to make disciples, baptize, and teach optional in any way?
- 3) "Holy" means "_____."
- 4) God wanted Israel to be free from _____ influence.
- 5) The Law was originally setup with God as _____ and priests would serve Him.

- 6) Eventually the people demanded a king so they would be like all the other _____.
- 7) True or False (Circle One): God gave the Israelites a king from Benjamin, effectively delaying the predicted kingly line for 40 years.
- 8) True or False (Circle One): The second king was not from Judah either.
- 9) True or False (Circle One): Israel's very purpose from the very beginning was to bring about the predicted and promised Messiah.
- 10) Did the people promise to obey God in Exodus 19:8? _____ Did they? _____
- 11) Multiple Choice (Circle One): The Law of Moses a) still has to be obeyed, b) could save, c) was the ministration of life, d) was the ministration of death.
- 12) Multiple Choice (Circle One): The Christian age ushered in the a) ministration of life, b) more Laws of Moses, c) nothing new.

CH. 21 – Law vs. Grace

In Exodus 19, we witness the beginning of the giving of the Law of Moses to the people of Israel. It is an absolutely frightful occurrence: verses 10-15 is the preparation of the people for the “coming of the Lord on the third day” (verse 11). Then, the Lord appears in great lightning, smoke, and trembling of the ground; the voice of God was introduced by a loud trumpet blast, and then he speaks very loudly to the people in response to Moses (verses 16-19).

Now, let us compare the “coming of the Lord on the third day” in the New Testament:

“⁵The angel said to the women, “Do not be afraid, for I know that you are looking for Jesus, who was crucified. ⁶He is not here; he has

risen, just as he said. Come and see the place where he lay. ⁷Then go quickly and tell his disciples: ‘He has risen from the dead and is going ahead of you into Galilee. There you will see him.’ Now I have told you.”

⁸ So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples.“ (Matthew 28:5-8)

And from Mark 16:5-7 – “⁵ As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed.

⁶ “Don’t be alarmed,” he said. “You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him.⁷ But go, tell his disciples and Peter, ‘He is going ahead of you into Galilee. There you will see him, just as he told you.’”

As well from Luke 24:1-8 – “On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. ²They found the stone rolled away from the tomb, ³but when they entered, they did not find the body of the Lord Jesus. ⁴While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. ⁵In their fright the women bowed down with their faces to the ground, but the men said to them, “Why do you look for the living among the dead? ⁶He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: ⁷“The Son of Man must be delivered over to the hands of sinners, be crucified and on the third day be raised again.’ ” ⁸Then they remembered his words.”

And finally from John 20:19+20, shortly after the empty tomb was discovered by the women: “On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the

Jewish leaders, Jesus came and stood among them and said, “Peace be with you!”²⁰ After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord.”

What an amazing contrast! The Law was given in sheer terror; its purpose was to show that man could never live up to God’s standards. It was a bloody covenant with endless sacrifice, to show how the blood of bulls and goats could never satisfy sin’s destruction (Hebrews 10:4).

However, when Jesus gave up His blood once for all (Hebrews 9:14, 10:10), the sacrifice for sins was satisfied (Colossians 2:14), and now we can approach the throne of God confidently (Hebrews 4:14-16), whereas at the giving of the Law, the people were forbidden to approach God (Exodus 19:21). The ministration of life at the first Gospel sermon preached brought 3000 souls to salvation (Acts 2:41); whereas at the giving of the Law, 3000 died for their transgression (Exodus 32:28).

This is the difference between Law and Grace, as the Bible talks about: the Law of Moses condemned but Grace through Jesus Christ gives mercy to the penitent sinner. In the Old Testament, a person could not be made right with God aside of Christ; they too had to be obedient and have faith in the coming Messiah (Hebrews 11:40). The difference is – on this side of the cross and resurrection – we live under the law of faith! (Romans 3:27)

We live under a much less burdensome set of commandments of the Lord. We no longer have to worry about wearing one garment made of two fabrics, or avoiding pork, or marrying within our tribe, or any of the other laws of Moses. These commandments were given only to Israel, and so that that they would not mix the seed of Messiah with another nation. They were “a holy nation”, otherwise “set apart” (that is what holy means) from their neighboring pagan nations so that they

would remain distinct – both culturally and biologically – to prepare the way of the Messiah (Jesus).

This contrast is in Scripture to clearly help us understand that going “back” to the Law of Moses is both an error and a mistake (Galatians 2:21). There is absolutely no advantage in the Law; every advantage is in Christ! There is no value in circumcision, but only in Christ! (1 Corinthians 7:19; Galatians 5:6, 6:15) The “circumcision” we now have is of our hearts (Romans 2:29) inwardly, not outwardly on the body.

Jesus fulfilled the Old Testament Law so that we would not be in our “sin debt” anymore (Colossians 2:14) and no longer subject to the Law itself (Romans 3:28). Christians who subject themselves to literal Sabbath days (Jesus is now our Sabbath rest – Hebrews 4:9-10), refraining from pork, mandating special holidays (Colossians 2:15), or any other Old Testament requirement. It is no longer about observing the Law, but obeying the Son whom the Father sent! (John 3:36)

Therefore, do not let anyone deceive you with “doctrine” from the Old Testament. We are Christ’s Church, under His reign as King!

NOTE: Pencil is recommended for easy correction.

Review Questions for Chapter #21

- 1) The giving of the Law was an absolutely _____ experience.
- 2) The coming of the Lord on the third day in the Old Testament was met by lightning, smoke, and earthquakes. The coming of the Lord on the third day in Matthew 28:5 began with, “Do _____ be afraid.”
- 3) In Matthew 28:8, the women were afraid yet filled with _____.

- 4) In Mark 16:5-7, the women were alarmed but they were told _____ to be alarmed because Jesus had risen!
- 5) In Luke 24:8, after hearing of the resurrection from the angels who spoke, they remembered Jesus' _____, because He told them He was going to rise again on the third day.
- 6) At the end of John 20:19, Jesus said, "_____ with you."
- 7) In John 20:20, the disciples were _____.
- 8) True or False (Circle One): The Law was given in sheer terror.
- 9) True or False (Circle One): Man could obey all the Law of Moses perfectly if he really tried to.
- 10) True or False (Circle One): The sacrifices in the Old Testament also forgave sin.
- 11) True or False (Circle One): According to Hebrews 9:14 and 10:10, Jesus gave up His blood once for all.
- 12) Yes or No (Circle One): Can we approach the throne of God confidently according to Hebrews 4:14-16?
- 13) Yes or No (Circle One): Did 3000 come to Christ in Acts 2:41?
- 14) What "law" do we live under during the Christian age according to Romans 3:27? _____
- 15) What kind of circumcision do we have during the Christian age?

CHAPTER 22 – THE TEN COMMANDMENTS

The Ten Commandments are recorded both in Exodus 20:1-21 and the entire chapter of Deuteronomy 5 (33 verses in total). Our study this week will look at both accounts, each in their own contexts.

Undeniably, the impact the Ten Commandments has had on cultures worldwide since its inception is beyond scope. Nonetheless, what is often as profound as the Ten Commandments is also simple –

and indeed – the beauty of the Ten Commandments are in their simplicity. They are not difficult to understand; however, they are difficult (as a whole) to keep!

Upon that statement it is necessary to state a truth about the Ten Commandments that is often **gravely misunderstood** – they are part of the Law of Moses – and thus we are only bound to them insofar that they are repeated and understood to be part of New Testament teaching. Out of the Ten Commandments, **only one is not repeated** – the command to keep the Sabbath Day as a day of rest.

Since understanding the rest of the Commandments is not a particular difficulty, we will focus on discussing the Sabbath Day in reference to the Old Testament and the New Testament, and then compare the two accounts (the Deuteronomy account is longer, providing more detail).

Repeating what was said in paragraph 3 – the Ten Commandments are part of Jewish Law – the Law of Moses – and are not binding on the Christian today **on their own**. No, it is the fact that all but the Sabbath Day are repeated in the New Testament is what makes them binding on Christians today. So why do we still reference the Ten Commandments so commonly then?

First, they are nicely laid out in list form in Exodus 20 and Deuteronomy 5; in the New Testament, the repeat of the Commandments are scattered throughout the various books. It is simply easier to quote them all together than from many different references. Second, much of “Christendom” still haphazardly references the Old Testament Law as if it still has some kind of authority (however, never

100% consistently; for example, who offers animal sacrifices anymore? Not even the Jew).

Third, the Ten Commandments have become a cultural icon with various statues, figures, and other images in various places all over our society. As well, many countries' laws and understandings of law stem from this 3,500 year old writing. And finally, it is something that Christians and Jews still have in common (except for the Sabbath). In various geo-political issues since the re-establishment of Israel in the 1940's, it has become a rallying cry of a similar moral code amongst many of the people groups involved.

However, even though the Ten Commandments on their own are not a Christian authority, since they are largely repeated in the New Testament, they are still a handy summary of many important moral principles:

The first four commandments detail man's relationship with God; the last six commandments have to do with man's relationship with other men. They vary in practical difficulty (avoiding murder is regularly easier than avoiding lying, for example), and are interestingly mostly expressed in the negative ("Thou shalt not..."). Only honoring the Sabbath Day and parents are expressed in the positive.

Jesus capitalized on the negative nature of the law (we are not speaking of the Law being pessimistic – but rather that it was commonly more concerned with what someone was “not” supposed to do, versus what they are actually supposed to do): Jesus said five times during His Sermon on the Mount, “You have heard it said...” and then he would quote different statements in the Law that the people or its leaders had

corrupted in their interpretations; Jesus taught God’s original meaning and application.

The Sabbath Day was a day of rest **based on the fact** that “...in six days the Lord made the heavens and the earth... but He rested on the seventh day” (Exodus 20:11). This is very important for two reasons: 1) The Sabbath Day was in God’s mind from the beginning of creation (showing God knows the future and was preparing for it “from the creation of the world” – Ephesians 1:4), and 2) the term “day” is understood to be literal both in the sense of the Sabbath and in each day of creation, as God Himself equates them here.

Many modern scholars and commentators say that “day” in Genesis 1 represents an “unknown period of time” in order to fit evolutionary theory into the creation picture. The Catholic Church, for example, now embraces this view, as do many Protestant denominations. Well, not this preacher, because if God said He made the world in seven “days”, and this is why there is a “seventh day of rest” in the Old Testament Law, then the issue is settled: God said it, I believe it.

This is not blind-faith; despite the near-unanimous rejection of the Biblical creation story from secular science today, this is the same secular science that is accepting such radical changes in societal and family that know no historical precedence, have no long-term scientific consensus, and are forcing it on society as the new-normal. This is the same secular science that has told us that \$17 trillion in public debt is fine, that our modern economic dependence on foreign resources and money is not a security threat, and that we can negotiate with terrorists. Frankly, secular science is far removed from true science – defined as “repeated,

observable phenomenon” – that I do not pay it any heed, and neither should you.

Instead, belief in the Biblical creation account as it is stated not only Genesis 1 but stated throughout the Bible (as you can see in Exodus 20:11 among many other passages, including many times Jesus speaks). It has been the consensus of most of Western history. It has been the foundation of much of science, history, and archeology up to the modern era. The Biblical creation account not only has plenty of historical, biological, and genuine scientific support, but it also reminds us of a very real, sobering fact – that the world is also going to end and be replaced (Revelation 21:1). Jesus is coming soon! (Revelation 22:20)

If nine of the Ten Commandments are repeated in the New Testament, why is the Sabbath “left out”, and what are the implications of this understanding?

First, it is crucial to understand that the Sabbath was not “left out”, but rather “fulfilled”, like all the Law was under Christ (Matthew 5:17). Otherwise, ALL of the Law was designed to do one thing – point to Jesus – and when Jesus came it was all fulfilled in Him. God did not put one thing in the Law that did not have a purpose for being there – the most important purpose was its entire fulfillment in Christ.

The Law itself, the Old Testament prophecies, genealogies, and history are all consummated in Christ. Matthew alone quotes 65 Old Testament prophecies about Jesus; hundreds of others are referenced either directly or indirectly in light of the New Testament. It has been correctly said that an in-depth understanding of the New Testament cannot happen with a working knowledge of the Old Testament; the former fulfills the latter, and the latter foreshadows the former.

A study of all the fulfillments in the New Testament about the Old is commonly “typology”, based on Paul’s instruction as such in Colossians 2:17, Hebrews 8:5 and 10:1. Typology in all its depths will give any Bible student an eye-opening study to the Scriptures almost like nothing else, as experienced by this preacher.

How was the Sabbath fulfilled? In Hebrews 4, Christ is “our Sabbath rest”; when He came, all of our toil, struggle, and reaching out to God was **fulfilled** in Him. Jesus is the spiritual rest – the solution to the eternal problem – that God’s physical creation was thrown in unrest and turmoil when sin entered in. In Colossians 2:16, we are specifically warned not to judge another about the Sabbath Day as Christians; if a Christian still wants to honor the Sabbath Day in the traditional manner, that is their business, but they cannot make it mandatory on another.

This discussion in Colossians is in the context of all holy days, holidays, what one eats or drinks, etc. We are “free” from these previous restraints of the Law or from human tradition or culture in Christ; but we are to use our freedom for the love of our brothers and sisters in Christ, not for our own indulgence (see Galatians 5 and Romans 14).

So we can see even in the Ten Commandments, the purpose from the beginning was to point to Christ. All the Law of Moses was designed to point us to our Savior, the Promised Messiah, the King of Kings, and Lord of Lords!

QUESTIONS FOR CHAPTER 22

- 1) True or False (Circle One): The Ten Commandments are only recorded in Exodus chapter 20.

- 2) True or False (Circle One): The Ten Commandments are only binding to Christian insofar as they are repeated in the New Testament (9 out of 10 are).
- 3) The first _____ commandments contend with man's relationship to God; the remaining commandments have to do with man's relationship with his fellow man.
- 4) The Sabbath Day is based on the fact that God made the world in six literal days, and then rested on the _____.
- 5) "God said it; I _____ it."
- 6) The Sabbath, like the rest of the Law of Moses was _____ in Christ.
- 7) Yes or No (Circle One): Can someone understand the New Testament "in-depth" without knowing much about the Old Testament?
- 8) Yes or No (Circle One): Is Christ the New Testament fulfillment of the Sabbath?
- 9) Yes or No (Circle One): May a Christian observe the Sabbath if they want to?
- 10) Yes or No (Circle One): Can a Christian force anyone else to observe the Sabbath or any other holiday?

CHAPTER 23 – ETERNAL VALUES FROM THE TEN COMMANDMENTS

Last week we discussed the specifics behind the fulfillment of the Sabbath Day in the Christian life (Christ is our Sabbath rest) and overall effect the Ten Commandments has had in world history and even our culture.

This week we will investigate some particular details of the Ten Commandments that still have spiritual effect to this day. Although the Ten Commandments are not Christian law **on their own**, nine out of the ten are repeated in the New Testament as how to live under Christ, showing their eternal value.

Some particular concepts in the Ten Commandments are worthy of further in-depth study because they help us understand God's character – and thus God's relationship with us – even today.

In Exodus 20:5, God calls Himself “a jealous God”. This concept seems strange, considering God condemns jealousy in much of Scripture. However, this shows that jealousy can be practiced in a righteous manner, like anger (think of Jesus clearing the temple twice, and when Phinehas killed immoral people desecrating the entrance to the tabernacle).

Exodus 20:5 continues saying, “...visiting the iniquity of the fathers on the children, on the third and fourth generations who hate Me...” Again, this seems contradictory to the fact that each man's sin is his own, so what does this mean?

First, we know as a fact that the consequence – though not the guilt – of Adam and Eve's sin has been passed down to the rest of humanity. As well, we understand if our parents are sinful, we as children often have to live with the consequence of their poor decisions (although we are not guilty of them ourselves). We see as well in Scripture – the consequence of Korah's rebellion gave his descendants a bad name, but ultimately they could still choose to do good (they wrote many of the Psalms entitled as, “by the sons of Korah”), and even produce a very

important prophet down the line (Samuel was also a descendant of Korah).

This is how we should read “iniquity” here; it is not guilt, but consequence. As well, it is very important to note the phrase, “...those who hate Me...” If the children of such consequences continue in their parents’ path, that is their choice, and they will suffer for it for as long as that generational behavior lasts. However, if they rise up, like the descendants of Korah, and defy their ancestors’ defiance towards God (also think of Abraham rejecting his father Terah’s moon worship), then God will show (vs. 6) – “...lovingkindness to thousands, to those who love Me and keep My commandments.”

God is jealous only in that those who love and honor Him will be blessed, and those who do not, He will diligently seek after. A non-jealous God would not care if His creation wandered; however, God in His righteous jealousy, vehemently pursues those who wander from His original call.

Some will say “it is not fair” to pass on the consequences of the parents to the children. Two answers to this objection: 1) Even without God involved, this is true – children suffer due to their parents’ poor decisions when they happen. This is not God’s fault; this is life. 2) God gives them a way out, whereas the world can make no such promise. If one loves and obeys God – no matter who they are or where they come from or what they have done – God accepts them and promises them greater things than anything the world could ever provide.

Verse 7 in Exodus 20 says, “You shall not take the name of the Lord your God in vain...” What used to be a common social taboo in our country has become common language. Many unutterable phrases

we are all aware take God's name in vain and worse. If we would not allow our family name to be slandered, or our children bullied, why would we allow our God's name to be handled so carelessly?

Not only is it unconscionable to do so, it also carries with it the weight of God's wrath. As our culture continues to God more and more disdain, His blessings not only leave it, but his wrath descends upon it. Regardless if America implodes from within or from without, the lack of God's blessing combined with His judgment will partially become the lack of respect for God has reached epic proportions.

The only commandment with a promise is "Honor your father and mother, that your days may be prolonged..." It is also the only other commandment than "Remember the Sabbath" that is expressed in the positive. Honoring our parents **does not end** when we are 18, although our culture tells us otherwise. If we move out, and support ourselves, we may no longer be under their jurisdiction, but what we do should still honor any parents who are faithful, godly people. Young people today would do well to remember that if their parents are Christians, their obligation remains to their parents to live lives that honor their parents, and not humiliate or confound them.

Finally, the commandment not to "covet": it seems our whole world has become obsessed with what other people have. TV shows glorify celebrities' homes, commercials tell us what car or other product we do not have that others do have, and daily there are news stories about how the "haves" and "have-nots" are facing off. This kind of mentality is **destructive**. It is one thing to be charitable and generous; it is absolutely absurd to think that everyone is equally intelligent, equally ambitious, equally well-behaved, and therefore should be equally

compensated. Coveting – bad jealousy more or less – leads to destruction and unrest for all. God tells us no! to covetousness. We should listen and not worry about what anyone else has. God has told us He will give us what we need, and that “godliness with contentment is great gain” (1 Timothy 6:6). Amen.

QUESTIONS FOR CHAPTER 23

- 1) Our God is a _____ God. He vehemently seeks those who have wandered from His call.
- 2) The _____ of someone else’s poor decisions can come upon us, but not their guilt.
- 3) Children of unfaithful parents can still choose to do good, as shown by the sons of _____, who wrote many of the Psalms.
- 4) Taking the Lord’s name in vain will bring His _____.
- 5) True or False (Circle One): We no longer have to “honor” our parents” when we leave the house at 18.
- 6) True or False (Circle One): It is destructive to have a “covetous” mentality, despite our culture’s obsession with what everyone else has.
- 7) What with godliness is great gain from 1 Timothy 6:6?

- 8) Multiple Choice: The Ten Commandments, who live on in their original form in the New Testament for all but the command to “honor the Sabbath”, show us their _____ value in our lives even today.
 - a) eternal
 - b) temporary
 - c) dollar
 - d) unlikely

CHAPTER 24 – WHY GOD GAVE THE LAW OF MOSES

God gave the Law of Moses to the people of Israel to protect them from outside influence, specifically to safeguard the Messianic line. In times past, God had protected the Patriarchs through His direct intervention and now would protect them with a distinct law that would keep them separate from outside influence and intermarriage.

God protected his people from intermarriage for only one single purpose: to protect the line of Messiah so all of God's prophecies would be true, Jesus would be recognizable, and there would be no legitimate question of God's character or Jesus' legitimacy. God's protection from intermarriage had absolutely nothing to do with race or racial superiority. Indeed, God had promised that all the nations of the earth would be blessed through Abraham (Genesis 12:3). This would include all people groups, races, and geographic locations.

God's law was setup in such a way that would necessarily make Judaism unattractive to the outsider, intermarriage impractical, and even deals with outside nations to be difficult. God wanted Israel independent, self-sufficient, and obedient, so Messiah could come along, be recognized, and the whole earth saved from sin and Satan's influence.

Satan naturally had another idea entirely. He would do his best to make the many elements of following the law a burden – when he could not get Israel to worship idols and live immorally – he would tempt them with rule-mongering, making even the Sabbath a miserable experience by the time Jesus came.

Satan would tempt the teachers of the Law (much like our modern day college professors) to cleverly reinterpret the law to suit their own preferences. Jesus exposes the teachers of the Law at one point when

they said Moses permitted a certificate of divorce to dissolve a marriage, but Jesus correctly pointed out that though this was permitted by Moses, it was not part of God's original plan for marriage and in fact caused much grief.

Comparison of God's Law Originally Given, The Northern Israelite Kingdom's Paganism, Judaism by Jesus' Time, and Modern Judaism				
Category	Old Testament Judaism (Law of Moses)	Old Testament (Northern Tribes paganism)	Judaism by Jesus' Time	Modern Judaism
Deity	God	Golden calves	God	God (or not); many Jews today are atheistic or agnostic
Place	Tabernacle or Temple	Dan & Bethel	Temple	Synagogue
Rites	As specified by the Law of Moses	Jeroboam's instructions	Pharisees, Sadducees, Teachers of the Law various interpretations they mandated	Tradition, some from Maccabean Revolt between Testaments

Priests	Levites	Jeroboam's appointees	Levites	Rabbis (no Levitical worship is commonly practiced today)
Calendar	3 Feasts & Day of Atonement, Sabbath	8 th day instead of 7 th of each feast month	3 Feasts, Purim, Day of Atonement, Sabbath (legalistic), Maccabean Revolt-inspired holidays	Some practice on Saturday, others traditional holidays only
Origin	God w/ Moses	Jeroboam	Pharisees, Sadducees, and Teachers of the Law	Jewish-Cultural tradition developed over time

Satan would create sects inside of Judaism (the Sadducees, Pharisees, among others) to stir up the people, take sides, create their own traditions, and demand they be followed. People would be put above other people (instead of just people doing their jobs), prayers in public would be for their own gratification, and tithing would become show-boating.

Satan would try to corrupt the priests (and succeeded many times) or make them lazy. Satan would try to get the tribes to intermarry with each other to corrupt the Messianic line, but God set into place the Year of Jubilee and inheritance laws against that to make such a proposition impractical and undesirable by any family of stature.

Although Satan would in many ways succeed in the above, he still never managed to corrupt the Messianic line or smote out God's people entirely. There would be some close calls, but God always triumphed. Praise is to God, to be so faithful to us who are often so faithless!

QUESTIONS FOR CHAPTER 24

- 1) Why did God give the Law? A) Protect from outside influence and protect the Messianic line, B) For the sake of being religious and appear zealous, C) To inspire future legalists and Judaizers
- 2) God protected His people from intermarriage in the Law for one reason: A) to protect the Messianic line, B) because interracial marriage is morally wrong, C) to protect inheritances
- 3) God setup His Law in such a way that would necessarily make Judaism _____ to the outsider.
- 4) Satan wants any Law of God to feel like a A) burden, B) feather, C) balloon, D) pillow.
- 5) Satan tempted the teachers of the Law to cleverly reinterpret the Law to suit their own _____.
- 6) True or False (Circle One): The Pharisees, Sadducees, and the teachers of the Law mandated their interpretations of the Law.
- 7) True or False (Circle One): Satan's #1 goal was to corrupt the _____ line.
- 8) True or False (Circle One): Despite Satan, God triumphs!

CHAPTER 25 – GOD’S WISDOM IN THE LAW OF MOSES

A study of the Law of Moses has convinced many people since it came about as to its divine origins. It is a masterwork of civil, geopolitical, personal, religious (ceremonial), and moral law that has never seen its national equal. Especially when lawyers or judges have carefully examined the Law of Moses, they find a fair, equitable law for all men and animals, with a wise King (God) who enforced it with firm justice and undeserved mercy, provisions for forgiveness, and means of fair judgment.

This also means that there has been a great misunderstanding of the Law of Moses: so many see God as vengeful, merciless, and cruel in the Old Testament, because of the many judgments that God did render on Israel (and other nations). However, it is necessary to show that God gave the Law first, the people agreed to it multiple times, then they broke it, and therefore God showed them justice mixed with mercy continuously, as God answered the intervening prayers for additional mercy from Moses and others, and so Israel’s (and other’s judgments) were not a result of God’s wrath, but repeated failure to obey after multiple chances:

Consider Pharaoh who God warned through Moses at least eight different times both before and during the plagues. 1 Samuel 6:6 tells us that Pharaoh himself was responsible for the ultimate calamity that befell Egypt; he could have stopped it at any time by obeying God’s command.

Consider Nineveh who God sent a reluctant prophet who by his own bad attitude preached nothing but doom but God Himself was so concerned for Nineveh that He was even caring for their livestock

(Jonah 4:11). Then consider when Nineveh once again returned to paganism, how God sent Nahum among other messengers to try to get them to repent again, but to no avail.

Consider the people of Israel who more times than not were unfaithful, God would send preachers (prophets) to warn them and try to return them back to God, then would send judgment, then would send judges or prophets to rescue them upon their repentance, and repeated this cycle of mercy from judgment more times than you or I ever would have!

Consider Babylon, whom God sent Daniel among others, in an effort to reform King Nebuchadnezzar among others from their pagan ways.

Consider Persia, whom God sent Esther and Mordecai, to help them see the value of God's people, and then through Isaiah prophesied that King Cyrus of that same country would assist the Israelites' return home to prepare for the birth of the world's Messiah.

There are many other examples of God's mercy, patience, and provision for not only Israel, but the foreign nations as well in the Old Testament. Why? Because the Messiah God was sending was for the whole world's benefit! (Genesis 12:3) God has ALWAYS been a God of mercy, grace, patience, and desire for **all men** to repent (2 Peter 3:9).

Therefore, we need to see the Law of Moses in the same light. Although it is absolutely true that the Law of Moses could not save – it could only point the way to the One who could save, it was not given as a tool to condemn (though it did and does – Romans 8:3, 2 Corinthians 3:9), but a tool to prepare for the promised Messiah of the World!

Now if a person follows the Law of Moses instead of Christ, one is putting the cart in front of the horse, and ruins all benefit. So the point is not to embrace the Law of Moses as our own; not at all! (Colossians 2:16) However, we are to appreciate it for what it is – a previously-given, fulfilled, fair, national Law given to the Jews while they were a nation preparing for the arrival of Messiah, Jesus Christ.

The Law of Moses has over 600 laws altogether. To highlight just a few that show God's divine wisdom, that we still practice to this day, the following are presented:

1) God calls for all people to take responsibility for their actions and pay recompense to any suffer as a result (Exodus 21:18+29).

2) What we borrow, we are responsible for (Exodus 22:14)

3) We are to treat foreigners, orphans, and widows as we do our neighbors (Exodus 22:21+22)

4) Financial assistance to the poor (Exodus 22:25)

5) We should treat our rulers with the same respect we do God (Exodus 22:28).

6) We should treat even our enemies with love (Exodus 23:4+5).

7) We should give ourselves, our workers, our animals, and even our land regular rest from their labor (Exodus 23:10-12).

There are many other examples from Exodus and the other books of the Law which we will look at in future studies that show us God's infinite and divine wisdom before we, as the human race, understood the reasons for the above at all.

In fact, it can be said that any culture that has not embraced Law that follows the basic precepts of morality that the Law of Moses requires is one that will always be in chaos, disorder, and deterioration.

Through the Law of Moses God was preparing the way of Jesus. Jesus would live out the Law perfectly, fulfilling it completely, giving unto us a better covenant, with better promises, unto eternal life!

QUESTIONS FOR CHAPTER 25

- 1) The Law of Moses has convinced many people of its _____ origins.
- 2) There is a great _____ as to the Law of Moses. Israel's many judgments were a result of their _____ failure to obey God's command.
- 3) Multiple Choice: Consider that God warned Pharaoh through Moses at least _____ times before the plagues were through.
A) 1 B) 2 C) 3 D) 4 E) 5 F) 8
- 4) Multiple Choice: God sent a reluctant prophet with a bad attitude named Jonah to preach to Nineveh, but God's attitude was so gracious that he was even concerned for their _____.
A) economy B) birthdays C) produce D) livestock
- 5) True or False: God repeatedly showed mercy to Israel much more than we ever would have!
- 6) True or False: The Messiah God was sending was for the whole world's benefit.
- 7) Yes or No: Was the Law of Moses given as a tool to prepare the way of the promised Messiah, Jesus?
- 8) Yes or No: Does the Law of Moses still provide basic moral guidance for good laws today?

CHAPTER 26 – ISRAEL’S SELF-INFLICTED DIFFICULTIES BEGIN

Surely one of the greatest temptations we face is blame:

Eve blamed Adam.

Adam blamed Eve.

God blamed Satan (He was, of course, correct).

Cain blamed Abel.

God blamed mankind during the flood (correctly, of course).

And so on. It is human nature – perhaps beyond any other regular temptation – not to take responsibility. Our flesh, by nature, hates to accept blame or responsibility, so from the beginning of time mankind has attempted to pass the blame from one to another, never finding a willing recipient. 😊

However, two terrible consequences always follow blame (besides sin even): 1) estrangement from those we blame, and 2) powerlessness to do anything about the problem.

One reason (among nearly an infinite number) why God HATES sin and has fought so hard for millennia to get rid of it from people’s lives because it necessarily keeps people from doing anything about it. Sin is disobeying God – plainly enough – with another way of plainly describing it being “a spiritual problem you must take responsibility for if you want it forgiven, healed, and solved.”

When we blame others for our mistakes, we necessarily take away the power to solve that problem from ourselves and give it (along with

the blame) to person or persons who not only are going to reject responsibility themselves, but will also (by definition) not be willing to do anything about it. Thus so many problems remain unsolved, people remain divided, and from there – sin festers, grows, and even kills!

However, God’s way for us in handling sin is profound: 1) if we accept responsibility (i.e. blame) for our sin, then He can forgive it, and 2) we do not risk estrangement from others, because we have not passed the blame, and 3) we are empowered by God with His help to solve the problem that caused the mistake to begin with.

Thus we can also see why Satan LOVES blame so much: when we blame others, we become divided and estranged, the sin and associated problems remain unresolved, and we lose all ability to do anything about it. Satan encourages blame, creates blame, and spreads blame to keep the world engrossed in gossip, division, hatred, and restlessness. How much more evidence do we need that Satan is spreading the seeds of sin (and its nearest cousin, blame) in this world than all the hatred, division, and chaos that is presently in this world?

This whole subject of sin, blame, and responsibility directly involves this week’s study summing up the book of Exodus. In Exodus chapter 24, the people of Israel have heard the beginning of the Law and swore their allegiance to it (Exodus 24:3+7). However, it would be not long at all before they would abandon it *entirely* for pagan worship, ritual, and therefore sin, treachery, blame, division, and judgment a few chapters later in Exodus 32. This is when Aaron built a golden calf by demand of the people and then they worshiped it, reveling in sinful acts, until found out by God and Moses and judged accordingly.

In Jesus' parable of the two sons (Matthew 21:28-32), Jesus describes a son who says, "I will" but then does not do the will of His Father. This is similar to the Israelites here – they said in Exodus 24:3+7 that they would do "all" the Law required of them – but then in practice they would do what they wanted, when they wanted, how they wanted.

This would be the beginnings of Israel's almost-endless self-inflicted difficulties. Over and over again – from the very beginning of their history until its utter end in 70AD – they would swear allegiance to God and His Law, and then summarily reject it.

This is also why it is futile for people to say today, "If God would just appear out of the clouds and tell me what to do, then I would do it!" Regardless of how people receive a message (by a book like the Bible, a person like a preacher, or by God shouting from the sky), they will do what they are told if they want and choose to. Our choice is no different; God came down in the form of a man (Jesus), lived a perfect, sinless life, exemplifying for us how to live, wrote it all down, and now makes it available for anyone to read and consider on their own. If it was shouted from the sky, or read from a book – the message is the same – and thus so is the decision. Will we follow God or ourselves? It is the age old question we must all answer.

From here, Israel's faithfulness varied from generation to generation. They were unfaithful as this first generation receiving the Law, but then the generation after under Joshua would be faithful and thus victorious in the land of Canaan. Awhile after Joshua, the time of the judges came, and for 400 years the Israelites would mostly be unfaithful, living under judgment of God and His sent judges. From

there came various judgments and captivities, with a few revivals here and there, until finally Jesus came.

When the Israelites rejected Jesus, the Gospel spread to all the world, and that generation of Jews was left to consider again Jesus' prophetic fulfillments, Jesus' genealogy, Jesus' claims, Jesus' words, Jesus' miracles, Jesus' words, and finally Jesus' church. When they finally rejected even all of that, God sent Rome under General Titus to destroy the original Jewish nation once and for all in 70AD.

No more prophets came after that (Hebrews 1:1). No more judges, no more Old Testament Scripture – no – the Law of Moses was completed in Christ, replaced by the law of faith (Romans 3:27). Thus, the time of Israel as God's chosen people was done (God did fulfill the purpose for their choosing to begin with – to bring the world's Messiah), replaced by anybody anywhere who would submit to Christ (Galatians 3:28), and Him alone (Acts 4:12).

QUESTIONS FOR CHAPTER 26

- 1) One of the greatest temptations we face is _____.
- 2) Two terrible consequences always follow blame (besides sin): a) _____ & b) _____.
- 3) God's way for us in handling sin is profound: a) accept _____, so He can _____ it, and we can be _____ with His help to solve it.
- 4) True or False (Circle One): Satan loves blame.
- 5) True or False (Circle One): Satan's spread of blame is evidence of his existence and malice.
- 6) Yes or No (Circle One): Did the people swear allegiance to God and the Law in Exodus 24:3+7?

7) Yes or No (Circle One): Did the people stay faithful in Exodus chapter 32?

8) Regardless of how people receive a message, they will do it if they _____ to and _____ to.

CHAPTER 27 – THE TABERNACLE: ITS FORESHADOWING OF WORSHIP TODAY

The study of the tabernacle – its construction, layout, furniture, and other items within – is an absolutely critical one for the serious Bible student: a person who truly wants to understand everything from the importance of Jesus’ sacrifice, to the Lord’s Supper, to water baptism, to priesthood of all believers today, etc. will come to understand them all much more fully with an intimate study of the Old Testament tabernacle.

The tabernacle is discussed throughout the later chapters of the book of Exodus (from chapters 26-40), so space will not permit us here to go into every detail. Instead, we will highlight the parts of the tabernacle that help us understand more fully New Testament worship today:

The tabernacle was a portable tent by which the Israelites conducted their worship unto God. Our English word “tabernacle” is just a transliteration of the Hebrew word for “tent”, however, it was not – whatsoever – a cheaply made or poorly constructed worship center!

Its great cost is detailed in Exodus chapter 38 (approximately \$45 million dollars today!). Its super-detailed instructions for construction are laid out starting in Exodus chapter 26. Hundreds of thousands of people participated in its construction (Exodus 38:26). Yet, with all that expense, detail, and labor, God made it portable so it could travel with Israel on their way to the Promised Land.

The tabernacle would stay in use in Israel until the time of King Solomon, about 500 years, when God allowed him to build a temple in Jerusalem (1 Chronicles 28:6). The various pieces of the tabernacle were then largely used in the construction of the temple. The temple had the same basic layout of the tabernacle was used in the temple, per God's instructions in as laid out in 1 Kings 6:1 ff.

The tabernacle's construction, though detailed and costly, was surprisingly simple:

- 1) One entrance, by which only the priests could enter
- 2) The laver, where the priests had to wash before serving
- 3) The bronze altar, where the priests performed the instructed sacrifices
- 4) The Holy Place, where the candlestick, table of showbread, and altar of incense was
- 5) The Most Holy Place (sometimes called "The Holy of Holies"), where the Ark of the Covenant was

The tabernacle foreshadowed Christian worship today:

1) There is only one "entrance" to God – John 6:44, 14:6 and Acts 4:12 – as there was only one entrance to the tabernacle. As well, the priesthood of all believers (1 Peter 2:5+9) was foreshadowed by the Levite priests of the Old Testament.

2) We can only approach God boldly (Hebrews 4:16) if we have put on Christ through baptism (Galatians 3:27), foreshadowed by the priests washing in the laver before approaching God in service.

3) We offer “a sacrifice of praise” (Hebrews 13:15; also see John 4:24) since Christ died giving sacrifice for sin once for all (Romans 6:10; Hebrews 9:28; 1 Peter 3:18), foreshadowed by the Old Testament bronze altar.

4a) The tabernacle’s candlestick foreshadowed the completed Word of God (God’s Word is a light unto our feet – Psalm 119:105), with its sixty-six ornaments representing the sixty-six books of our completed Bible (Old and New Testaments together).

4b) The table of showbread foreshadowed the Lord’s Supper today, with its bread replaced weekly, and it eaten as part of the nourishment of the priests (see 1 Corinthians 10:16-18).

4c) The altar of incense foreshadowed prayer every believer can offer up in faith today, as the priests did after they washed (i.e. baptism), sacrificed (i.e. once for all by Jesus), and ate from the table of showbread (i.e. the Lord’s Supper, weekly spiritual nourishment for Christians today).

5) The Most Holy Place today is the tabernacle in heaven (for which the earthly one was a copy – Hebrews 8:5, 9:23), where Jesus sprinkled His blood on the mercy seat of heaven, sealing the forgiveness of sins (Hebrews 9:12).

Based on the above foreshadowing (which the writer of Hebrews tells us is the case – Hebrews 8:5, 10:1), we can understand that just as the Old Testament priests had to wash, we need to be washed in the waters of baptism (Hebrews 10:22). We can understand as well that just as the priests ate the bread at the table of showbread weekly for their necessary physical nourishment, so we participate in the Lord’s Supper weekly for our necessarily spiritual nourishment (1 Corinthians 10:16-18).

As well, we understand all immersed (i.e. washed in the laver) believers today are priests (1 Peter 2:5+9), and as such, have access to God just as the washed priests did who had offered a sacrifice (our sacrifice was Jesus – Romans 6:10, Hebrews 9:28, 1 Peter 3:17).

Finally, we know there is only way to God, because Jesus is the only way (John 6:44, 14:6, and Acts 4:12), and there was only one way into the tabernacle.

When we put all of the foreshadowing in the Old Testament worship along with the commands and examples of the New Testament together, we see irrevocable types and figures fulfilled that we have no right to change. And why should we? Christ's exclusive claim to salvation, baptism, and the Lord's Supper are all foreshadowed, commanded, and exemplified, for the church of God's people today. May we be faithful to them! May we not change what God has put together!

QUESTIONS FOR CHAPTER 27

- 1) True or False: Jesus' sacrifice, baptism, the Lord's Supper, and the priesthood of all believers are foreshadowed in the Old Testament tabernacle worship.
- 2) Fill in the Blank: The tabernacle cost approximately \$_____ million dollars in today's money.
- 3) Multiple Choice: The one entrance to the tabernacle foreshadowed how Christ is the _____ way to heaven today.
 - a) first b) third c) vague d) only
- 4) Yes or No: Does the laver where the priests washed before offering sacrifice in the tabernacle foreshadow baptism today?
- 5) Answer: What did the bronze altar foreshadow? _____

6) True or False: The candlestick in the Holy Place had sixty-six ornaments, foreshadowing sixty-six books in the Bible.

7) Fill in the Blank: The table of showbread foreshadowed The Lord's _____.

CHAPTER 28 – WHY THE BLOOD? A STUDY OF THE MERCY SEAT

Exodus 25:17 says, ⁴⁷ “You shall make a ^[p]mercy seat of pure gold, two and a half ^[q]cubits ^[r]long and one and a half cubits ^[s]wide.”

One very important item in the Bible that is very rarely discussed is the mercy seat. In fact, the mercy seat is so important that without it, *our sins never would have been forgiven*.

Now that is a bold statement, and so let us dive into the Scriptures to see what the mercy seat is all about:

The construction of the earthly mercy seat is described in Exodus chapters 25, 26, 30, 31, 35, 37, 39, and 40. The Ark of the Covenant and other items in and of the Tabernacle are discussed in those same chapters, as they are all a part of the earthly tabernacle being constructed by Israel after their exodus from Egypt.

“Earthly” is a key word there – there is a *heavenly* tabernacle as well:

“...there are those who offer the gifts according to the Law; ⁵ who serve a copy and shadow of the heavenly things, just as Moses ^[d]was warned *by God* when he was about to erect the ^[e]tabernacle; for, “SEE,” He says, “THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN.”” – Hebrews 8:4b+5

When God was giving Moses the Law, Moses was also seeing the heavenly tabernacle, and was being instructed to make an earthly copy of it for the purposes of the priestly service here on earth.

So what is the heavenly tabernacle for? Hebrews again tells us in chapter 9 verse 5 and chapter 9 verse 21: the heavenly tabernacle was ultimately for the priestly service of Jesus, who would sprinkle His blood on the mercy seat and all of the vessels of the heavenly tabernacle, by then which our legal sin indebtedness to God would be fully paid (also see Colossians 2:14) because of Jesus' sacrifice on the cross.

Otherwise, the entire Old Testament sacrificial system – just like the earthly tabernacle itself – was all a shadow, copy, and type of the priestly service of Jesus to come and the heavenly tabernacle that has always existed. When Moses and the Israelites constructed the earthly tabernacle, they were laying in place for us both a picture of heaven and what was to come → when Jesus came, and offered Himself up as the perfect High Priest after an eternal priestly order (the order of Melchizedek – “he who ever lives” – Hebrews 7:3+25), He alone was then able to ascend to the heavenly tabernacle, and offer His perfect blood as the final sacrifice for sin for all the world (Hebrews 9:12+14, 10:10).

This was the purpose of Jesus' ascension – He had to offer up His blood – He alone as the Perfect High Priest had to present His blood Himself on the mercy seat of the heavenly tabernacle (Hebrews 9:12), and then sit down at the right hand of God, signifying the sacrificial work of the priesthood was forever done (Romans 8:34, Hebrews 10:12).

Jesus' second coming is not for the sacrifice for sin, or to defeat death – because He has already done these things – instead, it is to gather

His faithful for eternal life, and the chaff for eternal punishment (1 Timothy 2:1, among too many other verses to list).

So after we understand the role of the mercy seat in the heavenly tabernacle, why blood? Why does God require a blood sacrifice?

We also get these answers in the copies, shadows, and types we see in the Old Testament:

As early as Genesis 9:4, God specifically says in the blood there is life. Of course, we understand this is even medically true, hence why we give blood, have blood drives, etc. Without blood, there is no life!

Leviticus 17:11 describes God's reasoning behind blood sacrifice:

“For the **life** of the flesh is in the **blood**, and I have given it to you on the altar to make atonement for your souls; for it is the **blood** by reason of the **life** that makes atonement.”

Otherwise, in blood is life itself, and therefore God assigned it as the sole atonement for our souls. Leviticus 17:14 even tells us that God forbid the eating of blood, because the blood is life, and thus it is sacred/holy/set apart – it is not food. Many pagans, even to this day, consume blood – God specifically wanted the Israelites to know the special nature of blood in all of life.

Jesus reiterates this concept in John 6:53, where he tells us that His blood is necessary for eternal life, in the context of the Lord's Supper (this should again reiterate for us the necessity of regularly participating in the Lord's Supper!).

“Blood” is a concept mentioned nearly 300 times in the Bible, and the book of Revelation ends the Bible with 17 of them. The author

begins the book in Revelation 1:5 saying how Jesus' blood is what saved us from our sins. Revelation 5:9 talks about how the blood of Christ has saved men from all times, in all places, of all races. The martyrs' robes are washed in the blood of Jesus in Revelation 7:14. Many other references continue to emphasize the blood of Christ being absolutely necessary for our salvation.

In Genesis 3, the reader may remember that God made clothes of animal skin for Adam and Eve. Otherwise, in a type and shadow of the covering for sin that Christ would provide in His shed blood applied at our baptism (Galatians 3:27), the animal's shed blood provided an earthly covering for Adam and Eve's shame/guilt/sin – Genesis 3:21.

It is in this overview of the mercy seat and the importance of blood in the Bible that we see God's great wisdom in giving us an earthly copy of the heavenly things by which to understand better the necessity of blood for both earthly life and eternal life!

QUESTIONS FOR CHAPTER 28

- 1) True or False (Circle One): The tabernacle, Ark of the Covenant, and the mercy seat were all copies and shadows of the same items in heaven.
- 2) Fill in the Blank: The _____ tabernacle was for the priestly service of Jesus.
- 3) Multiple Choice (Circle One): Jesus ascended to heaven to offer up His
 - a) blood b) prayer c) incense d) money
- 4) Yes or No (Circle One): When Jesus offered His blood as the perfect High Priest offering the Perfect Sacrifice, He sat down at

the right hand of God, the sacrificial work of the priesthood finished forever.

5) True or False (Circle One): In the blood there is life.

6) Fill in the Blank: Because life is in the blood, God assigned it as the sole _____ for our souls.

7) Fill in the Blank: Jesus tells us that blood is necessary in John 6:53, in reference to the Lord's _____.

ANSWER KEY FOR ALL CHAPTERS

ANSWER KEY FOR CHAPTER #14

1) 215, 2) Levite, 3) not, 4) Pharaoh, 5) True, 6) False, 7) True, 8) True, 9) Y, 10) Y, a) Shepherd, b) A broken and contrite heart, c) N

ANSWER KEY FOR CHAPTER #14a

1) slave master, 2) well, 3) Midian, 4) 40, 5) False, 6) True, 7) True, 8) False, 9) Y, 10) Y, a) Judah, b) prepare the way, c) True

ANSWER KEY FOR CHAPTER #14b

1) slave master, 2) angel, 3) set apart, 4) evil or greedy, 5) True, 6) True, 7) True, 8) True, 9) N/Y, 10) saved by Jesus Christ, who told us to believe, repent, and be baptized to be saved, Bonus Question: Y

ANSWER KEY FOR CHAPTER #14c

1) excuses, 2) equips, 3) very, 4) 20, 5) True, 6) False, 7) False, 8) True, 9) Y, 10) Y, Bonus Questions: a) obey, b) N

ANSWER KEY FOR CHAPTER #15

1) three, 2) prince, 3) god (or goddess), 4) God, 5) True, 6) False, 7) True, 8) False, 9) Y (or, Yes), 10) Ra

ANSWER KEY FOR CHAPTER #15a

1) type, 2) regarded, 3) 11+12, 4) world, 5) True, 6) False, 7) True, 8) True, 9) Yes, 10) destroyer, 11) Baptism

ANSWER KEY FOR CHAPTER #15b

1) Y, 2) N, 3) To bring a Savior, 4) “set apart”, 5) N, 6) True, 7) True, 8) hardened, 9) baptism/Supper, 10) Old Testament

ANSWER KEY FOR CHAPTER #15c

1) thorny, 2) quit, 3) True, 4) True, 5) True, 6) Y, 7) See paragraph 2 on page 4, 8) why, 9) See last paragraph of study, 10) Baptism into Christ, 11) endurance

ANSWER KEY FOR CHAPTER #16

1) Complaining/faithlessness, 2) Messiah, 3) False (it was three verses), 4) False (they complained immediately), 5) True, 6) authorities, 7) Romans 13:1ff and 1 Peter 2:13ff, 8) Yes, 9) 7 & 17, 10) D, 11) B, 12) Joshua/elders

ANSWER KEY FOR CHAPTER #17

1) Yes, 2) acceptance, 3) c, 4) False, 5) repentance, 6) Josiah, 7) True, 8) a, 9) a, 10) blood, 11) sacrifice

ANSWER KEY FOR CHAPTER #18

1) Yes, 2) acceptance, 3) c, 4) False, 5) repentance, 6) Josiah, 7) True, 8) a, 9) a, 10) blood, 11) sacrifice

ANSWER KEY FOR CHAPTER #19

1) words, 2) Christian, 3) Jesus, 4) 5+6a, 5) False, 6) True, 7) True, 8) Yes, 9) Yes, 10) us

ANSWER KEY FOR CHAPTER #20

1) No, 2) No, 3) set apart, 4) pagan, 5) King, 6) nations, 7) True, 8) False, 9) True, 10) Yes, then No, 11) d, 12) a

ANSWER KEY FOR CHAPTER #21

1) frightful, 2) not, 3) joy, 4) not, 5) words, 6) Peace, 7) overjoyed, 8) True, 9) False, 10) False, 11) True, 12) Yes, 13) Yes, 14) Faith, 15) heart

ANSWER KEY FOR CHAPTER 22

- 1) False, 2) True, 3) four, 4) seventh, 5) believe, 6) fulfilled, 7) No, 8) Yes, 9) Yes, 10) No

ANSWER KEY FOR CHAPTER 23

- 1) Jealous, 2) consequences, 3) Korah, 4) wrath, 5) False, 6) True, 7) contentment, 8) a (“eternal”)

ANSWER KEY FOR CHAPTER 24

- 1) A, 2) A, 3) unattractive, 4) A, 5) preferences, 6) True, 7) True, 8) True

ANSWER KEY FOR CHAPTER 25

- 1) Divine, 2) misunderstanding, 3) F (8 times), 4) D (livestock), 5) True, 6) True, 7) Yes, 8) Yes

ANSWER KEY FOR CHAPTER 26

- 1) Blame, 2) a. estrangement & b. powerlessness, 3) responsibility/forgive/empowered, 4) True, 5) True, 6) Yes, 7) No, 8) want/choose

ANSWER KEY FOR CHAPTER 27

- 1) True, 2) 45, 3) d (only), 4) Yes, 5) Jesus’ sacrifice, 6) True, 7) Supper

ANSWER KEY FOR CHAPTER 28

- 1) True, 2) heavenly, 3) a (blood), 4) Yes, 5) True, 6) atonement, 7) Supper