

02 Exodus - 2011

Skip Heitzig

Beginning in the brickyards of Egypt and ending in the tabernacle filled with God's presence, the book of Exodus chronicles the deliverance of God's people from Egypt and records the end of their oppression under Pharaoh. It also provides an account of the beginning of a prophecy fulfilled: God promised Abraham descendants beyond number, and on the pages of Exodus we see Israel become a great nation.

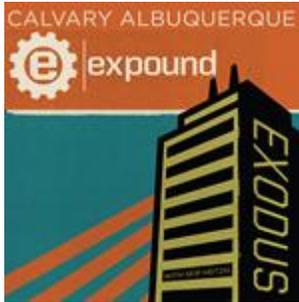
In this verse-by-verse study, Pastor Skip Heitzig presents an in-depth look at Moses, the ten plagues, the ten commandments, the desert wanderings, the construction of the tabernacle, and more. As we study, we'll see the grace of God, witness the glory of the Lord, and catch a glimpse of Israel's coming Savior.

Visit expoundabq.org for more information on this series.

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SERIES:	02 Exodus - 2011
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SPEAKER:	Skip Heitzig
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MESSAGE SUMMARY

The Lord has the pages of history and the plans for our lives in His sovereign control. Through blessings and hardships, His Word is true and His promises sure. Join us as we launch the interactive **expound** Bible study, with a look at Exodus chapter one, where we'll examine the people, their prosperity, and the pharaoh's problem.

DETAILED NOTES

Keywords: Oppression, sovereignty, Exodus, pharaoh, Moses, fear, midwives, civil disobedience,

I. Introduction

- A. Genesis - Book of Beginnings
- B. Exodus - book of redemption and deliverance
 - 1. 350 years after Genesis
 - 2. Covers a 40 year time span
 - 3. 3400 years ago - Why study Exodus
 - a. It is God's Word
 - b. It is profitable (as relevant today as back then; removed by time, but not by meaning principle, or power)
 - c. History is His story
 - 4. Begins with "Now" Va in Hebrew- and (a continuation of the story)
 - 5. va elleh shemoth- and these are names (those who went into Egypt)
 - 6. Exodus - the way out, Israel exited a time of bondage
- C. Themes of Exodus
 - 1. Overarching theme: Deliverance
 - 2. Sacrifice
 - a. Lamb slain at Passover
 - b. Priests consecrated
 - c. Sacrificial system inaugurated to make man right with God
 - 3. Ethics
 - a. Ten Commandments
 - b. Chapters 21-23 laws which are the basis of modern jurisprudence
 - 4. Priesthood
 - a. One who stands between man and God
 - b. Anticipates Jesus Christ, our Great High Priest

- c. Hebrews is the complementary book
 - 5. Prophet
 - a. Moses is the predominate character
 - b. Moses the first prophet
 - c. Moses a type of Christ(Deuteronomy 18:15-18)
 - d. Jesus is the second Adam (Romans 5:14), Jesus is the second Moses (Hebrews 3:2-3)
 - D. Story of oppression, which sets the stage for deliverance
 - 1. Joseph entered Egypt during the Hyskos dynasty, favorable toward shepherds
 - 2. Now the indigenous Egyptians are in power, unfavorable conditions
 - E. Everyone has had a Genesis, not everyone has had an Exodus
 - 1. Born physically
 - 2. Born spiritually, delivered from sin
 - 3. Born once, die twice, born twice, die once
 - 4. "Unless one is born again, he cannot see the kingdom of God," (John 3:3)
- II. People
- A. Leah's six sons are listed in birth order
 - B. Rachel's son Benjamin is listed (not Joseph, he is already there)
 - C. Why were they in Egypt?
 - 1. To prepare God's People for the Promised Land
 - 2. To prepare the Promised Land for God's People
 - a. "The iniquity of the Amorites is not yet complete" (Genesis 15:16)
 - b. God is patient, He waits 400 years to judge the people in the land of Canaan
 - D. The book begins with names, not numbers ("He calls his own sheep by name and leads them out" [John 10:3])
- III. Prosperity
- A. God Keeps His promises
 - 1. "I will make you a great nation; I will bless you and make your name great; and you shall be a blessing." (Genesis 12:2)
 - 2. "'Look now toward heaven, and count the stars if you are able to number them. 'And He said to him, 'So shall your descendants be.'" (Genesis 15:5)
 - 3. Seventy entered Egypt
 - 4. 600,000 men; 2-3 million people total at the time of the exodus
- IV. Problem
- A. Joseph is forgotten
 - 1. The king didn't know the significant role of Joseph
 - 2. How quickly history is forgotten - many Americans don't know our history
 - a. One nation, under God
 - b. Belief system of our forefathers
 - c. Misunderstand separation of church and state
 - B. Pharaoh
 - 1. "Pharaoh" means Great House
 - a. Referred first to a place
 - b. Meaning evolved to include the household
 - c. Eventually used in reference to the pharaoh himself
 - 2. Possibilities: Ahmose I, Amenhotep I, Thutmose I

- C. The Jewish problem
 - 1. "And he said to his people, "'Look, the people of the children of Israel are more and mightier than we;'" (Exodus 1:9)
 - 2. Hitler
- D. The Divine element: Sovereign God Stirring up Pharaoh to get Israel out of Egypt
 - 1. For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth." (Romans 9:17)
 - 2. Kings are pawns on God's chessboard
 - a. Nebuchadnezzar (Daniel 4)
 - b. Caesar Augustus' decree moved Mary and Joseph's to Bethlehem
- E. Pharaoh's two-stage solution
 - 1. Afflict the adults (work hard, break willpower)
 - a. Israel was a security risk
 - i. One in Three in Egypt were immigrants
 - ii. Expanding population
 - iii. Muslim strategy in Europe, many children, change the political landscape
 - b. Israel prospers despite persecution
 - i. "And we know that all things work together for good to those who love God, to those who are the called according to His purpose." (Romans 8:28)
 - ii. Parallel with China in the 1940's
 - iii. Persecution separates chaff from the wheat
 - iv. Sincere Christians
 - v. Church is strengthened
 - c. God's promises to Abraham
 - i. Pleasant (multiplied)
 - ii. Not so pleasant (See: Genesis 15:16)
 - iii. We are promised both blessing and persecution
 - d. No other nation survived as a distinct race after 400 years of slavery, 2 total destructions and deportations, a 2000-year dispersion, and a holocaust
 - e. Targeted for persecution
 - i. Since Genesis 3
 - ii. Anti-Semitism is satanically inspired persecution
 - iii. If God's plan of redemption depends on the existence of a nation, if you destroy the nation you will thwart God's plan of salvation
 - 2. Annihilate the newborns
 - a. Commanded to the midwives
 - i. Shiphrah - beauty; Puah - splendor
 - ii. God never forgot this; the final plague was the death of the firstborn
 - b. Midwives believed in the sanctity of life
 - i. No picketing
 - ii. Obeyed God

- iii. Civil Disobedience - when the law of man attempts to supersede the law of God(See: Romans 13:1; Acts 4:5)
- iv. Bear the truths of invisible god before the visible king
- v. Not necessarily a lie that the Hebrews give birth quickly
- c. Pharaoh involves the whole nation
- d. One child survives: Moses - drawn out of water

Hebrew terms: va elleh shemoth- and these are names

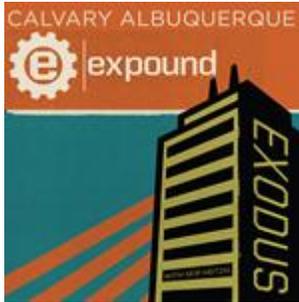
Figures referenced: John Harvard

Publications referenced: "Muslim Strategy Aims for Rule of Islam in Europe," by Garth George. The New Zealand Herald (Auckland), August 18, 2005

Cross References: Genesis 12:2; Genesis 15:5; Genesis 15:16; Exodus 1:9; Deuteronomy 18:15-18; Daniel 4; John 3:3; John 10:3; Acts 4:5; Romans 5:14; Romans 8:28; Romans 9:17; Romans 13:1; Hebrews 3:2-3

Topic: Oppression

Keywords: Oppression, sovereignty, Exodus, pharaoh, Moses, fear, midwives, civil disobedience,



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MESSAGE SUMMARY

What legacy will you leave when you pass into eternity? How will your faith influence those who come after you? As we consider the life of Moses from his birth to his banishment, we witness the providential hand of God and the impact of his parents' wholehearted faith.

DETAILED NOTES

- I. Introduction
 - A. Israelites: slavery
 1. Once prosperous
 2. Suddenly enslaved and oppressed
 3. Policy to kill the Hebrew male babies
 4. Obelisks reveal slave drivers crying out, "Work without fainting!"
 5. God predicted the prosperity, slavery, and exodus of the Israelites (Genesis 15:13-14)
 - B. Exodus 2 covers eighty years
 1. Moses birth to his banishment
 2. Inception, to rejection to isolation
 3. Steven's three sections of 40 years (Acts 7)
 - a. Pampering
 - b. Preparing
 - c. Pastoring
 - d. "Moses spent forty years in the king's palace thinking that he was somebody; then he lived forty years in the wilderness finding out that without God he was a nobody; finally he spent forty more years discovering how a nobody with God can be a somebody."—D.L. Moody
 - e. In terms of serving the Lord, life for Moses began at 80
- II. Genealogy - of the house of Levi (v. 1)
 - A. Third son of Jacob: Levi (priestly tribe)
 - B. Levi's sons: Gershon, Kohoth, Merari
 - C. Kohoth's sons: Amram, Ishar, Hebron, Uzziel
 - D. Amram married Jochebed—these are Moses parents (Exodus 6:20)
 - E. Amram's children: Miriam, Aaron, Moses
- III. Moses as a baby
 - A. A beautiful child (v. 2)

1. tov - good, favorable, special, beautiful
 2. Good looking kid
 - a. Every parent thinks their child is a beautiful child
 - b. Apocryphal source (non-biblical): Moses so good looking, people would stop and stare
 3. His parents may have seen he had a special destiny
 4. One of the most remarkable men in history
 5. *Jewish 100*, by Michael Shapiro (most influential Jews in history)
 - a. #1 Moses
 - b. #2 Jesus
 - c. #3 Albert Einstein
 - d. #6 Apostle Paul
 - e. #7 Karl Marx
 - f. #98 Sandy Koufax
- B. "By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's command." (Hebrews 11:23)
1. His parents feared God in heaven more than a king on earth
 2. Not easy to hide a child
 3. His mother could no longer hide him (v. 3)
 4. Cries reveal a great set of lungs Contrast with future excuse - "O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue." (Exodus 4:10)
 5. His parents exhibit faith
 - a. By hiding Moses for three months
 - b. By releasing Moses (Put him in a boat to sail him down the river)
 - i. How many were saved by an ark? Nine - Eight in Noah's ark and Moses
 - ii. *tevah* - box (wicker basket)
 1. Reeds of papyrus
 2. Covered with pitch, waterproof
 3. Could Jochebed have aimed it at the princess?
- C. Miriam stands watch (v. 4)
- D. The princess, bathing at the river, retrieves the art (vv. 5-6)
1. Bathing in the Nile common
 - a. Sacred to Egyptians
 - b. Overseen by their God Osiris
 - c. Ritual baths
 2. Polytheistic culture (i.e., Ra, Heket, Osiris)
 - a. Ra - sun god
 - b. Hekeh - frog
 - c. Osiris - Nile
 - d. 10 plagues on Egypt pours out judgment on the false idols
 3. The baby wept
 - a. Moses cried at just the right time
 4. "God brought together a little baby's cry and a woman's heart down by the River Nile when Pharaoh's daughter went to bathe."—J. Vernon

5. Perhaps Pharaoh's daughter saw the baby as a gift from Osiris—Researchers uncovered ancient Egyptian ritual: "I have afflicted not man. I have not made any man weep. I have not withheld milk from the mouth of sucklings."
- E. Moses' sister Miriam offers a suggestion
 1. According to Josephus, the baby was passed down to the princess' handmaiden before Miriam stepped forward
 2. Miriam gets Jochebed to nurse Moses
 - a. Jochebed's faith paid off
 - b. Royal protection
 - c. Paid to be a mother
 - d. Like Paul, who wanted to go to Rome (falsely charged, imprisoned, appeals to Caesar, heads to Rome paid by government)
 3. Providence: God taking natural events and weaving them together for a supernatural purpose
 - a. A Jewish child given the best Egypt had to offer
 - b. Not to be a blessing to Moses, but to be used to bless others
 - F. Jochebed's faith
 1. Hid Moses for three months
 2. Placing him in the box in the river
 3. Allowing him to become the son of an idolatrous, foreign, woman
 - G. Mosheh - Moses mashah- drawn out
 1. He was drawn out of the water
 2. He will draw the people out of bondage
- IV. Prince of Egypt
- A. His upbringing was in Egypt
 - B. Ancient Egypt was very progressive
 1. Theory of round earth
 2. Distance to the sun
 3. Advanced in Chemistry—embalming
 - C. Temple of the Sun (university)
 - D. Moses would have been the next pharaoh (Thutmose I had only daughters)
 - E. "By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin," (Hebrews 11:24-25)
- V. Moses Murders an Egyptian
- A. Checks on his people, and sees the oppression
 - B. He looked "this way and that way" horizontally to see who was watching (v. 12)
 - C. He did not look up; vertically, God was watching "The eyes of the Lord are in every place, keeping watch on the evil and the good" (Proverbs 15:3)
 - D. Hid the body in the sand
 1. Wasn't walking in the Spirit
 2. Had to cover it up
 3. "But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin." (1 John 1:7)
 - E. Compassionate and Impetuous; he acted the wrong way, but he acted.

1. Like Peter when he sought to protect the Lord at the arrest in the Garden. (See John 18:10)
 2. Matter of the flesh, not the spirit
 - F. Moses found out
 1. "Do you intend to kill me as you killed the Egyptian?" (v. 14)
 2. Pharaoh heard of the matter (v. 15)
 3. He acted in the flesh
- VI. All the worldly training Moses received in Egypt was not enough for the spiritual task of shepherding God's people
- A. Tried to deliver them in the way he thought he could
 - B. Not God's timing
 - C. Not God's way
 - D. "'For My thoughts are not your thoughts, Nor are your ways My ways,' says the Lord. 'For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.'" (Isaiah 55:8-9)
 - E. Forty more years before he will be the deliverer
- VII. Moses in Midian
- A. Moses is a Fugitive
 - B. Midian
 1. East of the Eastern branch of the Nile and Sinai Peninsula
 2. Midian was the fourth son of Abraham, by his second wife Keturah
 3. Related to the Hebrews, Semetic
 4. Desert; nothing grows there
 - C. Reuel (Jethro) and his daughters
 1. Moses defends the girls and waters the flock
 2. Reuel says to bring Moses back
 3. Moses was content to live with them
 4. Moses married Zipporah (arranged marriage)
 - D. Moses a type of Christ
 1. Chosen deliverer from bondage
 2. Rejected by Israel at his first coming
 3. Turns to the Gentiles
 4. Takes a Gentile bride
 5. Later appears to deliver them at his second coming
 6. Stephen makes a parallel between Moses and Jesus in Acts 7
 7. The book of Romans sees Jesus as the last Adam
 8. The book of Hebrews sees Jesus as the last Moses
 - E. Gershom is born
 1. Gershom- foreigner there, banishment
 2. May represents how Moses is viewing his life
 3. Eliezer will be born later
- VIII. God's children cry out
- A. They weren't strong
 - B. They are helpless and cry out to God
 - C. God remembers his covenant; He never forgets
 - D. The time has come to deliver His people
 1. The 80-year old failure is just right for the job

2. He will be trained by God - back side of the desert
 - a. Like Paul the apostle
 - b. Like David
- E. Psalm 90 (written by Moses) "Teach us to number our days that we might gain a heart of wisdom" (v. 12)
 1. Time flies, make good choices
 2. Make time count
 3. Jesus' parable of the fool (See Luke 12:20)
 4. One day your obituary will be written; what will it say?
 5. Is your name in the Lamb's Book of Life (Revelation 21:27)?

Hebrew terms: tov - good, favorable, special, beautiful; tevah - box; Mosheh Moses mashah- drawn out; Gershon- foreigner there, banishment

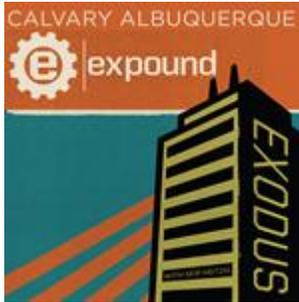
Figures Referenced: Alfred Nobel, D.L. Moody, J. Vernon McGee,

Publications Referenced: *The Jewish 100*, by Michael Shapiro

Cross References: Genesis 15:13-14; Exodus 4:10; Exodus 6:20; Psalm 90:12; Proverbs 15:3; Isaiah 55:8-9; Luke 12:20; John 18:10; Acts 7; Hebrews 11:23; Hebrews 11:24-25; 1 John 1:7; Revelation 21:27

Topic: Moses

Keywords: Moses, Jochebed, Amram, Egypt, slaves, slavery, providence, murder, Jethro, Reuel, Zipporah, pharaoh



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MESSAGE SUMMARY

When God calls you, how do you respond? Do you make excuses--running in the opposite direction? In this study from the book of Exodus, we see the Lord present Moses' calling on a silver platter. As we examine his encounter at the burning bush, let's explore five common excuses for disobeying God's will.

DETAILED NOTES

- I. Introduction
 - A. God chooses Moses
 1. Moses considered himself a failure
 2. Forty years after murdering an Egyptian
 3. God gives a second chance
 - B. Moses gives five excuses not to do God's will
 - C. Basis of divine choice is often contrary to human reason
 1. Twelve apostles
 2. Jonah
 3. Peter
 4. John Mark
- II. Moses is Commissioned
 - A. Moses' daily routine - Forty years as a shepherd
 1. Contrast to Egypt where he was pampered
 2. Now doing a job he had grown up to despise "Every shepherd is an abomination to the Egyptians." (Genesis 46:34)
 3. Preparation for his future
 - a. Knowledge of topography
 - b. Leading sheep is like leading people
 - c. Humility necessary in a leader
 - B. God called Moses on an ordinary day (God won't warn you when He is about to move in your life)
 - C. Unexpected source of revelation
 1. Audible voice (as to Abraham, Isaac, and Jacob)
 2. Burning bush very unusual
 3. "God, who at various times and in various ways spoke in time past to the fathers by the prophets," (Hebrews 1:1)

4. God principally speaks through His Word
 5. Be open to God communicating with you in ways that are unusual, unpredictable, and different
 6. "And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces." (Genesis 15:17)
- D. He chooses unusual means to speak
1. Because He wants to
 2. Maybe you're hard-headed, and normal means haven't worked
- E. God's presence gives ordinary surroundings extraordinary status: "The place where you stand is holy ground." (3:5)
- F. Burning bush
1. Fire a symbol of God's glory, power, and presence
 2. Moses had been "fired up" in his own strength forty years ago
 3. As if God says, "You burned out, I will kindle in you a power above and beyond your strength"
 4. Commentators believe it is the acacia bush (thorn bush of the desert)
 - a. Thorns an emblem of the cursed earth
 - b. God speaking through the thing He once cursed
 - c. Thorns the effect of sin; symbolizes He will deliver Israel from their bondage
 - d. Jesus wore a crown of thorns, bearing the emblem of the curse He came to take away
- G. God has seen, heard, and know (anthropomorphism)
- H. Moses used his problem as an excuse not to do God's will
- I. "An excuse is the skin of a reason stuffed with a lie"—Billy Sunday
- III. Moses excuses
- A. #1 - I'm Incapable
1. Who am I?
 - a. He grew up in Egypt!
 - b. Forty years ago it was if he said, "Look who I am!"
 2. Self Confidence
 - a. When self-appointed you may be impetuous, rush ahead, and blunder.
 - b. "Then a certain scribe came and said to Him, 'Teacher, I will follow You wherever You go.' And Jesus said to him, 'Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head.'"(Matthew 8:19-20)
 3. No confidence
 - a. Sounds humble
 - b. Really just disobedient
 4. Balance: God confidence "I can do all things through Christ who strengthens me." (Philippians 4:13)
 5. God is substantial
 - a. It's not who you are, it's Who's with you
 - b. "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them

to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Matthew 28:15-20

c. Wherever you go, God will be there (See Psalm 139; Proverbs 15:3)

B. #2 – I'm unknowledgeable

1. Egyptian gods had names (i.e., Apis the bull, Ra the sun god, Osiris the god of the Nile, Heka the frog goddess)
2. Moses didn't know God's name
3. God is able
 - a. I Am Who I Am (Self-existent One; Eternal One)
 - b. We know our past is secure, sins forgiven, God has done a work
 - c. We know our future is secure, heaven, God will do a work
 - d. We think our present is insecure but God wants to work now!
 - e. Ever and All-Becoming One – I become to you whatever you need
YHWH Yahweh or Jehovah
Jehovah Jireh – the Lord our Provider
Jehovah Tsidkenu – the Lord our Righteousness
Jehovah Shammah – the Lord is there
Jehovah Rapha - the Lord who Heals
 - f. Jesus appropriated the name "I Am" seven times in the Gospel of John
"I am the bread of life" (John 6:35)
"I am the light of the world" (John 8:12)
"I am the door of the sheep" (John 10:7)
"I am the good shepherd" (John 10:11)
4. When we hear plain commands, we become reluctant if we are knowledgeable (God wants to equip us)
5. God effortlessly predicts the future (See Isaiah 46:10)
6. "Never be afraid to trust an unknown future into the hands of a known God."—
Corrie Ten Boom

C. #3 – I'm fearful

1. Moses is a worrier, supposing conversation that hasn't happened
2. Fear of man is one of the biggest hindrances to doing the will of God "'Do not be afraid of their faces, for I am with you to deliver you,' says the Lord." Jeremiah 1:8
3. God is powerful
 1. Shepherds carried a staff to walk and a rod to hit wolves and kill snakes
 2. Moses threw down the rod and it became a snake
 3. Rod brought comfort to the sheep " Your rod and Your staff, they comfort me." (Psalm 23:4)
 4. A stick in the hands of a shepherd is a tool; a stick in the hands of God is a mighty tool
 5. Ordinary sticks in the hands of our extraordinary God
 - a. David's sling
 - b. Samson with the jawbone of the donkey killed 1000 Philistines

D. #4 – I'm unsuitable

1. I can't talk
 - a. Living Bible: "I have a speech impediment"
 - a. Moffat translation: "I have no command of words"

- b. The Message: "I stutter"
 - 2. Eloquence important to Egyptian culture
 - 3. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." (Acts 7:22)
 - . Moses lacked confidence
 - a. In the desert for forty years, limited dialogue
 - b. Looking at his weakness instead of God's strength
 - 4. God places a higher premium on your availability than on your ability
 - 5. In the area you feel weak, God may help you excel, then He gets the glory
 - 6. God takes responsibility for all handicaps
 - . Challenges our concept of God (in the natural man)
 - a. God offers no explanation
 - b. Get over this hurdle and have unmovable faith
 - c. Our world does not reflect God's original intent: scarred and marred by sin
 - d. When we see sickness and handicaps:
Lord hasten the day when the lame will walk!
Minister in the love of Christ
- E. #5 – I'm Inflexible
- 1. The other excuses sounded humble and were a front
 - 2. Moses is saying he won't do it—disobedience
 - 3. He now carries the "rod of God"

Hebrew terms: Jehovah Jireh – the Lord our Provider; Jehovah Tsidkenu – the Lord our Righteousness; Jehovah Shammah – the Lord is there; Jehovah Rapha - the Lord who Heals

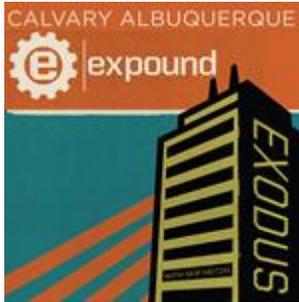
Figures Referenced: Billy Sunday, Corrie Ten Boom

Publications Referenced: The Toronto Sun

Cross References: Genesis 15:17; Genesis 46:34; Psalm 23:4; Psalm 139; Proverbs 15:3; Isaiah 46:10; Jeremiah 1:8; Matthew 8:19-20; Matthew 28:15-20; John 6:35; John 8:12; John 10:7; John 10:11; Acts 7:22; Philippians 4:13; Hebrews 1:1

Topic: Moses

Keywords: Moses, burning bush, excuse, excuses, handicapped



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MESSAGE:	Exodus 5-6
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URL:	http://SkipHeitzig.com/893

MESSAGE SUMMARY

After presenting his list of excuses before the Lord, Moses finally asks Pharaoh to let Israel go. But when Moses submits himself to the Lord things get harder for Israel. We'll learn some important principles about spiritual warfare and the sovereignty of God as we dive into Exodus 5-6, where "The Great Confrontation" between Moses and Pharaoh begins.

DETAILED NOTES

- I. Introduction – Review Exodus 4
 - A. God called Moses for His purpose
 - B. Moses' five excuses
 1. Incapable
 2. Unknowledgeable
 3. Fearful
 4. Unsuitable
 5. Inflexible
 6. "An excuse is the skin of a reason stuffed with a lie." —Billy Sunday
 - C. Moses called God Lord, but didn't treat him as Lord (Ruler, Sovereign)
 1. Like Peter: God said, "Rise and Eat!" Peter responded, "Not so, Lord" (See Acts 10:13-14)
 - a. Not so, Lord is a self-canceling statement
 - b. You don't tell a Lord "no"
 - D. God acquiesces to Moses and allows Aaron to be the spokesperson
 1. Aaron is not God's highest
 - a. It will cause problems later
 - b. Aaron lacks the leadership capability to say, "No!"
 2. God will lift you to the highest level you allow
 - E. God will harden Pharaoh's heart
 1. חָזַק chazaq - to fortify or to strengthen (God fortifies Pharaoh's choice)
 2. קָבַד Kabad - heavy, insensible (Pharaoh makes his own choice)
 - F. The Lord sought to kill Moses because Moses neglected to circumcise his son
 1. Circumcision was a sign of the covenant
 2. Moses failed to show he believed God
 3. Moses was the leader of the covenant people; God deals more harshly with leaders (See James 3:1)

4. Why didn't Moses circumcise his son?
 - a. Based on Zipporah's response, she didn't agree with it
 - b. Moses failed to be the spiritual leader in his home

II. Exodus 5

- A. "The Great Confrontation"
 1. Moses - imperfect, filled with excuses, but the man of God
 2. Pharaoh - man of the world
- B. Who is the Lord? Reasonable request:
 1. Defiant at its base
 2. Legitimately doesn't know who Yahweh is
 3. The pharaohs were considered deities related to the sun god "Ra"
 4. Pharaoh knew the Egyptian gods
 5. Rabbinical legend: Pharaoh turned to his counselors and asked, "Do you know a god by this name, the god of eternity?" They said, "We have sought in all the books of all the peoples among the names of all the gods and have not found YHVH among them."
- C. Pattern of grace before judgment
 1. Ask permission to go worship with a soft approach
 2. Before the flood, God sent Noah as a preacher of righteousness
 3. Before God will judge Egypt, He sends Moses
- D. Pharaoh is a type of Satan
 1. When he sees God's people yearn for Him, he oppresses them
 2. When someone is drawn to Christ, the enemy attacks
 3. When a Christian wholeheartedly commits to the Lordship of Christ, attacks come
 4. Satan must submit to God's power, but he doesn't go away without a fight
 5. When the father brought the demon-possessed boy to Jesus, the demon "threw him down and tore him" (Luke 9:42 WBT)
 6. "So long as a person has no desire to come to Christ, the devil will leave him alone, but once a soul is awakened to his need of a Savior and begins to seriously seek Him, Satan will put forth every effort to hinder him." — Arthur Pink
- E. Pharaoh calls divine revelation "false words"
 1. "But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned" (1 Corinthians 2:14)
 2. Paul before Agrippa quotes the Old Testament and Festus says "Paul, you are beside yourself! Much learning is driving you mad!" (Acts 26:24)
- F. More work for the slaves
 1. No straw, collect stubble
 2. Bricks (like adobe) clay and water mixed with straw
 3. Archaeological evidence of: layers of brick with straw, followed by layers of brick with stubble, and later layers of brick from clay and no straw
 4. Pharaoh is unreasonable with men and stingy with straw
- G. The sovereignty of God
 1. Moses obeys God, yet Pharaoh doesn't budge
 2. In our own lives we must obey and hang onto God's promises
 3. God has the ability to direct life

- a. Job lost his children and his health and says, "Naked I came from my mother's womb, and naked shall I return there. The Lord gave, and the Lord has taken away; Blessed be the name of the Lord." (Job 1:21)
 - b. Children of Israel were completely dependent on outside source for deliverance
 - c. Our condition is like theirs: We can't help ourselves (Ephesians 2) "That which is born of the flesh is flesh" (John 3:6) and incapable of change.
 - d. We should have compassion on hardened unbelievers: they are blinded
- H. God's people cried out to Pharaoh not God
- 1. The punishment for failing to meet the quota is more work
 - a. Archaeological evidence
 - b. Custom to kill slaves or drive them into the ground with more labor
 - 2. Pharaoh met with the slaves to get people to turn on their leaders
 - 3. People should have gone to Aaron and Moses and cried out the Lord together
 - 4. When things get bad at work, go to God first
- I. God's people accuse Moses and Aaron
- 1. They don't have all the information
 - 2. It is a preview of coming attractions
 - 3. Opposition within the ranks of God's people can be worse than outside persecution
 - 4. We submit to one another and to the Word of God
 - 5. Qualifications of a pastor: "The mind of a scholar, the heart of a child, and the hide of a rhinoceros." —Stuart Briscoe
- J. Moses returns to the Lord
- 1. Why are You hurting Your people?
 - 2. Why did You pick me to help You hurt Your people?
 - 3. Moses sees a discrepancy between what God promised and what is happening
 - 4. Moses presumed how and when God would fulfill His promise
 - a. God had told Moses, "But I know that the king of Egypt will not let you go unless a mighty hand compels him. So I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go." (Exodus 3:19-20)
 - b. When God makes a promise, read the fine print!

III. Exodus 6

- A. God answers Moses
 - 1. I am the LORD YHVH
 - 2. I am going to fulfill my promise
 - 3. My name is my bond
- B. YHVH

The Tetragrammaton: (4-lettered Name)

Hebrew	Letter name	Pronunciation
י	Yodh	"Y"
ה	He	"H"
ו	Waw	"W" or placeholder for "O"/"U" vowel

ה	He	"H" (or often a silent letter at the end of a word)
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1. Had known God as אֱלֹהֵי שַׁדַּי El Shaddai God Almighty
 2. We don't know the original pronunciation of YHVH
 3. Masorettes took the consonants YHVH of and combined them with the vowels of Adonai
 4. Opinion of scholars Yaveh or Yaweh
- C. I will redeem - גָּאֵל gaal -to redeem, act as kinsman God is Goel, same word
- D. Seven "I wills" of redemption
1. Emphasis of redemption I not what we do, but what God does
 2. "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ," (Romans 5:1)
 3. We are declared just based not on what we do, but on what Christ did for us
 4. Paul's New Testament letters grace precedes peace
 5. You will never know the peace of God until you understand the grace of God
- E. It is hard to receive the truth when you have a broken, crushed spirit
- F. Moses excuse: If the people won't listen to me, why would the pharaoh?
- G. Partial Genealogy of Reuben, Simeon, and Levi
1. Reminds readers that Moses and Aaron were selected by God and perfect for the job
 2. God had it all planned out
 3. Arrival of Jacob's family in Egypt was God's providence
 4. Key figures include: Abraham, Isaac, Jacob, Levi, Kohath, Amram
 5. Levi's sons Gerson, Kohath, and Merari are important to the set up of the tabernacle
- H. Moses again makes excuses
1. Transparent as the author of Exodus
 2. He always felt inadequate
 - a. God used him
 - b. God committed to using one as inadequate as he
 - c. However little you have, placed in God's hands, He will multiply
 - d. "Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?" (John 6:9)
 - e. Come as you are

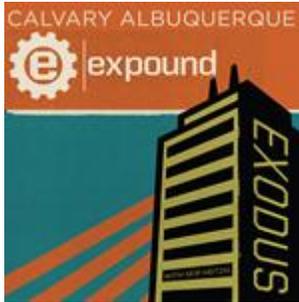
Hebrew terms: חָזַק chazaq - to fortify or to strengthen; כָּבֵד Kabad - heavy, insensible ; אֱלֹהֵי־יְהוָה YHVH - Yaveh; אֱלֹהֵי שַׁדַּי El Shaddai God Almighty; גָּאֵל gaal -to redeem, act as kinsman

Figures Referenced: Billy Sunday, Stuart Briscoe, Arthur Pink

Cross References: Exodus 3:19-20; Job 1:21; Luke 9:42; John 3:6; John 6:9; Acts 10:13-14; Acts 26:24; Romans 5:1; 1 Corinthians 2:14; Ephesians 2; James 3:1

Topic: Moses

Keywords: Moses, Exodus, pharaoh, Egypt, slaves, redemption, tetragrammaton, YHVH, Yaweh, Yaveh



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 7
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 7
URL:	http://SkipHeitzig.com/896

MESSAGE SUMMARY

After 400 years in bondage, the LORD is about to deliver His people out of Egypt. In dramatic fashion, He targets the false gods of Egypt and reveals Who is boss. As we examine the first plague, we'll see the water of the Nile turned into blood: a sign of judgment to the Egyptians--a sign of deliverance to Israel.

DETAILED NOTES

- I. Introduction
 - A. Current Events: Crisis in Cairo
 1. Protestors in Tahrir Square
 2. Attempt to oust Hosni Mubarek
 3. Wael Ghonim (Egyptian Google executive) "Ready to die to bring change."
 - B. Exodus: the Original Crisis in Cairo
 1. A prominent people became slaves
 2. Protesting for release from Pharaoh to go worship the Lord
 3. Seventy went to Egypt with Jacob
 4. In 400 years, they multiplied to 2-3 million
 - C. Israel Enslaved
 1. "Now there arose a new king over Egypt, who did not know Joseph." (Exodus 1:8)
 2. The spiritual history of Egypt was forgotten
 - D. Like the US, forgetting our spiritual roots
 1. The main text book in schools used to be the Bible
 2. Harvard was developed to train men for ministry
 - E. We should remember our spiritual history—personally and nationally
 1. Promotion: Coca-Cola
 - a. 97% of the world has heard of Coca-Cola
 - b. 72% of the world has seen a bottle/can of Coca-Cola
 - c. 51% of the world has tasted it
 - d. Goal to have the world taste
 - e. Advertise
 2. Failure to Promote: Arbuckle Coffee
 - a. Formerly #1 coffee
 - b. Stated goal: we don't need to advertise

3. Remember our spiritual history and advertise to future generations
 - a. So they remember
 - b. Communion: "In the same manner He also took the cup after supper, saying, 'This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.'" (1 Corinthians 11:25)

II. The Showdown

- A. A face off between YHWH and Pharaoh
 1. The true God of the universe
 2. Pharaoh thought he was a god
- B. "Who is the Lord?" (Exodus 5:2)
- C. God will introduce Himself in powerful and dramatic ways
- D. This event becomes the highlight of Jewish history
 1. Passover
 2. Jewish Calendar
- E. Egyptians considered Pharaoh a deity: *Horus* the son of *Hathor*. *Hathor's* father was the god *Amon Ra*, the sun god.
- F. The Lord will decisively judge their gods

III. Exodus 7:1-12

- A. Moses as God
 1. Pharaoh couldn't relate to an unseen God
 - a. Egyptian gods had some sort of physical manifestation (i.e., statues of stone, metal, wood; deified humanity; objects of nature: the Nile, the sun)
 - b. Polytheistic/pantheistic
 2. God performs very tangible signs through Moses, elevating him in the eyes of Pharaoh
- B. Aaron as prophet
 1. נָבִיא - nabi - spokesman, speaker, prophet
 2. As God will transmit his Word through prophets, Moses will transmit message thru Aaron
 3. God speaks to Moses, Moses tells Aaron, Aaron the mouthpiece to Pharaoh
 4. Moses had said "I am slow of speech" (Exodus 4:10) and "I am of uncircumcised lips" (Exodus 6:12, 30)
- C. You shall speak all that I command you
 1. Don't add or take a word away
 2. We too are called to speak the words of God
 - a. Don't mess with His words
 - b. "If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book." (Revelation 22:18-19)
 3. Churches should teach through the Bible
 - a. So we understand "the whole counsel of God" (see Acts 20:27)
 - b. Cover every topic important to God, in context, with biblical emphasis
- D. God will harden Pharaoh's heart
 1. חָזַק chazaq - to fortify or to strengthen (God fortifies Pharaoh's choice)
 2. כָּבֵד kabad - heavy, insensible (Pharaoh makes his own choice)

- E. God's sovereignty interacts with human responsibility
 - 1. We make a choice
 - 2. God confirms us in that choice
 - 3. He uses our decision and His confirmation to fulfill His intention
 - F. We can be used by God at any age
 - 1. Moses 80; Aaron 83 - just beginning ministry
 - 2. In the Old Testament, the age of a prominent person given when major event occurs
 - a. Joseph was 30 when he became prime ministry (see Genesis 41:46)
 - b. Abram was 86 when Hagar bore Ishmael (Genesis 16:16)
 - c. Abraham 99 when circumcised (Genesis 17:24)
 - 3. "Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity." (1 Timothy 4:12)
 - 4. Older people have a lot to offer: wisdom
 - a. Caleb was 85 when he asked for the land (Joshua 14:10)
 - b. Ronald Reagan was 77 when he left office
 - c. George Bernard Shaw was 94 when one of his plays was produced
 - d. Benjamin Franklin was 81 when a framer of the Constitution
 - G. Pharaoh asks for credentials to authenticate authority
 - 1. Rod cast, becomes a serpent
 - a. Serpent considered symbol of wisdom and magic in ancient culture
 - b. "Be ye therefore wise as serpents, and harmless as doves." (Matthew 10:16)
 - c. The Egyptian goddess *Wadjet* represented by a serpent
 - d. Egyptians believed that magic held creation together
 - 2. Moses did wonders through miraculous power of God
 - 3. Magicians duplicated the wonder - enchantments: sleight of hand or demonic power
 - a. A type of cobra could be immobilized by bending the head back; it became rigid, and when cast down it slithered away
 - b. Satan can bring counterfeit miracles
"The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders," (2 Thessalonians 2:9)
"For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect." (Matthew 24:24)
Satan showed Jesus all kingdoms of the world in a moment (see Matthew 4:8)
 - c. Two of the magicians were Jannes and Jambres (see 2 Timothy 3:8)
 - 4. This is a battle of the gods
 - a. Like Elijah on Mt. Carmel (see 1 Kings 18)
 - b. Aaron's rod swallowed up their rods
- IV. Series of Ten Plagues
- A. Grow in intensity and severity
 - B. Purpose
 - 1. Reveal the person of God
 - a. "Who is the Lord?" (Exodus 5:2)
 - b. Reveals Himself through mighty signs and wonders (see v. 3)

2. Reveal the power of God
 - a. Targeted at specific Egyptian gods and goddesses (see Exodus 12:12)
 - b. There were over 3000 gods in Egypt's polytheistic/pantheistic culture
 - c. There is only one true God
 - d. Polytheism often began with monotheism: added human reason and developed other deities.
 - C. First three plagues upon the luxury of Egypt
 - D. Second three plagues upon the lifestyle of Egypt
 - E. Final plagues upon Life itself
- V. First Plague: Blood
- A. Divine Instruction
 1. Go to Pharaoh in the morning
 - a. Probably summer
 - b. Pharaoh probably walked out every day to offer praise to the gods of the Nile
 2. Gods targeted
 - a. Hapi - depicted as a fat man with breasts of a woman (fertility and nourishment)
 - b. Isis
 - c. Khnum
 - d. Osiris - Egyptians believed the Nile was his bloodstream
 - B. Miraculous Sensation
 1. River stank: as if God says, "Your religion stinks!"
 2. No water to drink: as if God says, "Your gods can't quench your thirst!"
 - a. Nile was their source of refreshment and life
 - b. Jesus said, "If anyone thirsts, let him come to Me and drink." (John 7:37)
 - c. Jesus said, "Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life." (John 4:13-14)
 - C. Resultant Action
 1. Magicians powerless to reverse the miracle
 2. Turn water to blood (water from fresh water sources around Nile [v. 24])
 3. No water for seven days
 4. Preview of coming attractions
 - a. "But know this, that in the last days perilous times will come: For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. And from such people turn away! For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, always learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres resisted Moses, so do these also resist the truth: men of corrupt minds, disapproved concerning the faith;

- but they will progress no further, for their folly will be manifest to all, as theirs also was." (2 Timothy 3:1-9)
- b. "Then the second angel poured out his bowl on the sea, and it became blood as of a dead man; and every living creature in the sea died." (Revelation 16:3)
 - c. As he judged the false gods of Egypt, He will judge again
- D. Blood a sign that God wants to deliver His people
1. To the Egyptians: a sign of judgment—"The earth is the Lord's, and all its fullness, the world and those who dwell therein." (Psalm 24:1)
 2. To the Israelites: a sign of salvation
 3. Jesus shed blood a sign to deliver people once for all.

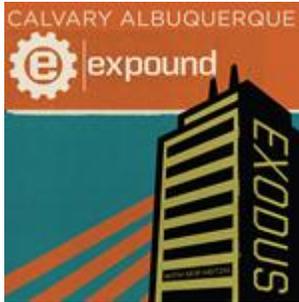
Hebrew Terms: נָבִיא - nabi - spokesman, speaker, prophet; חָזַק chazaq - to fortify or to strengthen; כָּבֵד kabad - heavy, insensible

Figures Referenced: Hosni Mubarek, Wael Ghonim, Ronald Reagan, George Bernard Shaw, Benjamin Franklin

Cross References: Genesis 16:16; Genesis 17:24; Genesis 41:46; Exodus 1:8; Exodus 5:2; Exodus 12:12; Joshua 14:10; 1 Kings 18; Psalm 24:1; Matthew 4:8; Matthew 10:16; Matthew 24:24; John 4:13-14; John 7:37; 1 Corinthians 11:25; 2 Thessalonians 2:9; 1 Timothy 4:12; 2 Timothy 3:1-9; Revelation 16:3

Topic: Moses

Keywords: Moses, Aaron, Nile, plagues, Egypt, blood, communion



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 8
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 8
URL:	http://SkipHeitzig.com/898

MESSAGE SUMMARY

Frogs, lice, and flies--Egypt endures further hardship as Pharaoh refuses to heed the Lord's command to let His people go. We'll discover how each of these plagues brings a false Egyptian deity into the scope of God's judgment, and examine the condition of our own hearts to God's Word.

DETAILED NOTES

- I. Introduction
 - A. The birth of a nation
 1. Delivery room - Egypt
 2. Israel birthed into the wilderness and finally Canaan
 3. Exciting, messy, painful
 - B. "Exodus" means "the outgoing" or "the exit"
 1. Went into Egypt as a family
 2. Exiting Egypt as a nation of over two million
 - C. Themes of Exodus: Redemption and Revelation
 1. God redeems His people and reveals Himself
 2. Like our own testimonies: God saves us and reveals Himself to us
 - D. Three parts of Exodus
 1. Domination by Egypt (chapters 1-12)
 2. Liberation from Egypt (chapters 13-18)
 3. Revelation after Egypt (chapters 19-40)
 - E. Four epochs of miraculous events in the Bible
 1. Days of Moses - the past
 2. Under the prophet Elijah - the past
 3. Life of Jesus on earth - the past
 4. The Tribulation - the future
 - a. Similar to the days of Moses
 - b. Days of Moses: birth pains of deliverance to new nation, new values, new law
 - c. Tribulation: birth pains lead to new land, new era, new government
 - F. First plague: Nile turned to blood
 1. Targeted Egypt's primary source of water and primary natural resource: Nile River
 - a. Considered a god

- b. Summer season
 - c. Egyptian hymn "Hail to thee Oh Nile that issues from the earth and comes to keep Egypt alive"
 - 2. Judgment upon the worship system of that false God
 - G. Exodus 8
 - 1. Plagues of frogs, lice, and flies
 - 2. God answers Pharaoh's question: "Who is the Lord?" (Exodus 5:2)
 - 3. Unmistakable, attention-getting plagues
- II. Second plague: frogs
 - A. *Heka* (*Heqt*) - frog god
 - 1. Body of a woman/head of a frog
 - 2. Wife of *Khnum*
 - a. According to Egyptian belief, he fashioned man from the dust of the earth on his potter's wheel
 - b. *Heka* breathed life into man
 - 3. Goddess of fertility and resurrection
 - a. Thought to help the mother during labor
 - b. When Moses (מֹשֶׁה - Mosheh - drawn out) was drawn out of the water, did Pharaoh's daughter praise *Heka*?
 - B. It was a capital offense to kill a frog, even accidentally
 - C. Plague one and plague two are related
 - 1. *Hapi*- God of the Nile thought to oversee the alluvial sediments and river ways, depicted holding a frog
 - 2. Out of the frog's mouth flowed nourishment
 - D. The presence of frogs was considered a good omen
 - E. The magicians replicated the plague, couldn't eradicate the mess
 - 1. Counterfeit doesn't disprove the genuine; it proves the genuine exists; it authenticates the original
 - 2. Pharaoh is a type of Satan (a devil, oppressor, enemy)
 - a. Pharaoh's tactic: first violence and persecution; second imitation
 - b. Like attacks on the early church persecution then imitation (Simon the sorcerer Acts 8:9-25)
 - F. Pharaoh begs for relief
 - G. Moses says, "Accept the honor of saying when I shall intercede for you" (v. 9)
 - 1. Polite, even in judgment ("Always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;" [1 Peter 3:15])
 - 2. Shows Pharaoh that Yahweh is in charge, even in Egypt
 - H. Pharaoh's astonishing answer: "Tomorrow" (v. 10)
 - 1. Frogs were troublesome, but he could live with it
 - 2. Like sin
 - a. Consumed and controlled by sin
 - b. We will deal with it "tomorrow"
 - I. Frogs died
 - 1. Stank
 - 2. Pharaoh forgot the pact
- III. Third plague: Lice

- A. Targeted Egyptian earth-god: *Geb*, who reported to *Osiris* (keeper of the afterlife) the state of the earth for harvest
 - B. Hebrew: חֲכִינָם - Hakkinam - gnats
 - 1. Gnats were considered pollutants to the temple and an insult to the Egyptian gods and goddesses
 - 2. According to Kiel and Delitzsch, they were "a species of gnats, so small as to be hardly visible to the eye, but with a sting which, according to Philo and Origin, causes a most painful irritation of the skin. They even creep into the eyes and nose, and after the harvest they rise in great swarms from the inundated rice fields."
 - C. The magicians tried to replicate the miracle, but could not
 - D. Egyptian priests - Uab - "pure ones"
 - 1. Physical purity of utmost importance
 - 2. Shave all hair, bathed frequently, wore linen
 - 3. Gnats a sign that his prayers to the pantheon were ineffective
 - E. Magicians said "This is the finger of God"
 - 1. Use the term Elohim
 - a. Acknowledge some supernatural being above their gods
 - b. Do not acknowledge Yahweh
 - 2. "Finger of God" - reference to God's miraculous power
 - a. Belshazzar hand writing on the wall (Daniel 5)
 - b. Jesus wrote on the ground in the account of the woman caught in adultery (John 8:1-11)
 - c. Jesus said, "But if I by the finger of God cast out demons, then is the kingdom of God come upon you." (Luke 11:20)
 - 3. The Lord shows up the false God's of Egypt
- IV. Fourth plague: flies
- A. Thought by some to be *Ichneumon* fly (larvae attach to plants, animals, humans and feed; attach self to edges of eyelids, sting, cause swelling)
 - B. God *Uatchit* or *Beelzebub* (lord of the flies) targeted
 - C. Others think it was a scarab beetle
 - D. Kephra, symbol of eternal life
 - E. There is a difference between God's people and the pharaoh's people
 - 1. God makes a difference in judgment between believers and unbelievers
 - 2. Preview of the future judgment in Revelation 16-19
 - 3. Suffering of believers
 - a. "In the world you will have tribulation," (John 16:33)
 - b. "He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust." (Matthew 5:45)
 - c. The source of the suffering is the fallen world under the dominion of the god of this world - Satan
 - 4. When God is the origin of tribulation, God makes a distinction (See 2 Peter 2:4-9)
 - F. God has Pharaoh's attention
 - 1. For the first time, God gives permission to worship
 - 2. "in the land"
 - a. Compromise

- b. Satan loves compromise
 - c. "keep him interested in religion" *Screwtape Letters*, by C. S. Lewis
 - d. Could have been tempting to Moses (comfort)
- G. Moses refuses to compromise
 - 1. Egypt worshipped the cow/ox
 - 2. The sacrifice could cause an uprising
- H. Pharaoh's hard heart
 - 1. Willing to lengthen the chain, but still a chain
 - 2. "Don't go too far"
- I. The condition of our own hearts – Parable of the Soils (Matthew 13:1-23)
 - 1. Hardened path
 - 2. Stony soil
 - 3. Weeds
 - 4. Good soil

Hebrew Terms: מֹשֶׁה - Mosheh - drawn out; הַכִּנָּם - Hakkinam - gnats

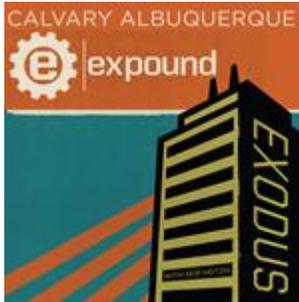
Figures Referenced: Karl Keil; Franz Delitzsch

Publications Referenced: *The Screwtape Letters*, by C. S. Lewis

Cross References: Exodus 5:2; Daniel 5; Matthew 5:45; Matthew 13:1-23; Luke 11:20; John 8:1-11; John 16:33; Acts 8:9-25; 1 Peter 3:15; 2 Peter 2:4-9; Revelation 16-19

Topic: Plagues

Keywords: plague, plagues, Egypt, Moses, pharaoh



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 9
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 9
URL:	http://SkipHeitzig.com/900

MESSAGE SUMMARY

Through a series of ten plagues, the LORD reveals to Egypt both His person and His power. As we examine the plagues of diseased livestock, boils, and hail, we see the LORD specifically target the lifestyle of Egypt as He again takes aim at the gods in their pantheon. Join us in our study of Exodus 9, where God hardens Pharaoh's heart for the first time--and we weigh the conditions of our own hearts as well.

DETAILED NOTES

- I. Introduction
 - A. Superstitions often rooted in paganism
 1. Taught to live in fear of their gods
 2. Origin of "knock on wood"
 3. Egyptians also superstitious
 - a. 112 named Egyptian gods
 - b. Pharaoh also viewed as a deity
 - c. God will reveal who He is and how great He is through the plagues
 4. Yahweh, the only true and living God, will go up against the false Egyptian deities
 - a. God has interesting ways of getting leaders attention
 - i. Muslim princess Sharifa Zein --Christians get her attention through the Samaritan's Purse Operation Christmas Child
 - ii. Iraq's Minister of Affairs under Saddam Hussein--thought Christians hated them, found out they were loved
 - b. God getting the attention of Pharaoh in dramatic ways
 - B. Plagues
 1. Mirror natural occurrences
 - a. Similar natural phenomena in Egypt before and after the plagues
 - b. Natural phenomena heightened by spiritual factors
 2. Admonitions of Ipower (unknown social and political critic from the general time of Moses) "The Nile is in flood, but no one plows for himself because every man says, 'We do not know what may happen throughout the land!' Many are dead & buried in the river... The river is blood. If one drinks of it, one rejects it...and thirsts for water... The homes are destroyed. Barbarians from outside had come to Egypt. Such is our water! Such is our welfare! What can we do about it?"

Going to ruin! Laughter has disappeared and is no longer made. It is wailing that pervades the land, mixed with lamentation."

II. Plague Five: Pestilence

- A. God wants them to have freedom, not for the sake of freedom, but so they can go and serve Him
- B. The hand of the Lord
 - 1. More than the "finger of the God" (See Exodus 8:19)
 - 2. Plagues are growing more severe
- C. Perhaps this was an infectious disease (anthrax-like)
- D. Previous plagues were inconvenient, now God is touching their wealth
- E. Side note
 - 1. Horses unknown in Egypt until the Hyksos dynasty
 - 2. Camels introduced in Egypt from Arabia
- F. The Lord gave Pharaoh warning, and time to think
- G. In the Nile Delta, bulls and cows were sacred emblems
 - 1. *Apis* (bull god)
 - a. Second largest temple
 - b. Considered the sacred guardian animal of god *Ptah*
 - c. Dead *Apis* embalmed and entombed in Memphis Egypt
 - d. Belief: dead bull joined with *Osiris*, god of the afterlife and became *Osiris-Apis*
 - 2. *Hathor* (goddess of love, fertility, beauty, and joy)
 - a. Depicted with the body of a woman and the head of a cow
 - b. Archaeology
 - i. Many depictions of Pharaohs suckling to receive nourishment from *Hathor*
 - ii. A sandstone monument unearthed in 1906 showed *Hathor* with Amenhotep II (some think the pharaoh of the Exodus) nestling himself under her chin (completely dependent on the goddess)
 - 3. *Mnevis*
 - 4. Direct assault on their pagan belief system
 - 5. When Moses on mountaintop, people demand a god to worship, Aaron depicts a golden calf (See Exodus 32)
 - a. They were not used to an unseen God
 - b. Egypt had visible representations all around them
 - c. The golden calf represented strength, beauty, nourishment, tangibility
- H. Pharaoh's hardened heart
 - 1. "Happy is the man who is always reverent, But he who hardens his heart will fall into calamity." (Proverbs 28:14)
 - 2. Opposite of a hard heart is a heart that fears the Lord
 - a. Gives reverential awe to only the true, living God
 - b. Reverential awe that produces obedient behavior to a loving God

III. Plague Six: Boils (infections sores, pustules) on Man and Animals

- A. Airborne disease
- B. No warning given
- C. Nile blisters
 - 1. Intense heat 120-130 degrees combined with dust

2. Innumerable pimples
 3. Cluster in ulcers around entire body
 4. Hamm el Nil (inundation of heat)
 5. Occurs in the summer during the overflow of the Nile
 6. Resembles scarlet fever
 7. Natural phenomenon heightened by supernatural factors
- D. Soot thrown in air by Egyptian priests of *Nuit* (*Nuet*, *Nut*) to bless people
1. Nuit - sky goddess
 2. Her domain brought blessings on earth
 3. That which was once a blessing has become a curse
- E. Furnace- probably a kiln where slaves baked bricks for Pharaoh
1. Emblem of suffering for Israelites
 2. Now an emblem of suffering for Egypt
- F. In previous plagues, magicians duplicated the plagues, now unable to stand
- G. Egyptians would have prayed for healing and intervention from *Serapis* and *Imhotep*
- H. Priests indisposed
1. Regulation to serve in temples: had to be clean from any skin disease or sore
 2. God shut down the entire false worship-system of Egypt for a time
- I. The Lord hardened Pharaoh's heart
1. God promised to do it
 2. Pharaoh hardened his own heart
 3. First time we see God does it
 4. Lesson: When people ignore the repeated prompting of the Lord, He will confirm their decision in their hearts and it will be impossible for them to become believers
 - a. God confirmed a decision already made
 - b. Reprobate mind (Romans 1:18-28)
 - c. Blasphemy of the Holy Spirit
 - i. "Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men." (Matthew 12:31)
 - ii. People who repeatedly reject Christ are in danger of God confirming their choice
 - iii. "There is a time, we know not when,
A point we know not where,
That marks the destiny of men
To glory or despair.
There is a line by us unseen,
That crosses every path;
The hidden boundary between
God's patience and his wrath.
To pass that limit is to die--
To die as if by stealth;
It does not quench the beaming eye
Or pale the glow of health.
The conscience may be still at ease,
The spirit lithe and gay;

That which pleases still may please,
 And care be thrust away.
 But on that forehead God has set,
 Indelibly a mark
 Unseen by men, for men as yet
 Are blind and in the dark.
 Oh, where is this mysterious bourn
 By which each path is crossed?
 Beyond which God himself hath sworn
 That he who goes is lost?
 How far may we go on in sin?
 How long will God forbear?
 Where does hope end, and where begin
 The confines of despair?
 The answer from the skies is sent,
 'Ye that from God depart,
 While it is called today, repent,
 And harden not your heart!'" — J. A. Alexander

IV. Seventh plague: fiery hail

- A. Twofold purpose of the following plagues
 - 1. So Pharaoh knows God and His power
 - 2. So the rest of the world knows it too
- B. Judgment targeted at *Nuit*
- C. You raise yourself up as an obstacle against My people
 - 1. You are in serious trouble when you impede the work of God in the lives of people
 - 2. As if God says: There's not enough room for both of us!
- D. Never happened in Egyptian history
 - 1. Divine judgment
 - 2. Similar to Tribulation (Matthew 24)
 - 3. Will be worse than anything that has ever occurred on the earth
- E. Some Egyptians obeyed the Lord
 - 1. Hearts begin to fear the Lord
 - 2. Some will leave Egypt with Israelites (mixed multitude)
- F. God warned Pharaoh ten times
 - 1. Had He not done so, critics would accuse Him of being unfair
 - 2. Like Enoch and Noah before the flood
- G. The fire was probably lightning
- H. Broke every tree of the field
 - 1. January 15, 1995, Thomasville, Georgia storm: hailstones as big as softballs
 - 2. Hailstones the size of a talent (125 lbs.) (See Revelation 16:21)
- I. *Nuit* - sky goddess powerless
- J. *Isis* and *Seth* - responsible for crops in concert with *Nuit* and *Ra*
- K. Repentance?
 - 1. I have sinned this time; The Lord is righteous
 - 2. Progression
 - a. "stay in the land" (Exodus 8:25)

- b. "not far" (Exodus 8:28)
 - c. "go!" (Exodus 9:27)
 - 3. Fake repentance
 - a. "Form of godliness, but denying its power." (2 Timothy 3:5)
 - b. "They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work." (Titus 1:16)
- L. Moses raises his hands in surrender to the Lord and gesture of prayer (See 1 Timothy 2:8)
- M. Pharaoh did not yet fear the Lord God
 - 1. Polytheism - many gods
 - 2. Henoism -
 - a. gods assigned a jurisdiction over certain areas
 - b. Conflicts between nations really between the gods (See 1 Kings 20:28)
 - 3. Syncretism
 - a. Combines one religious system with another
 - b. When Ahab married Jezebel
 - c. "You shall have no other gods before Me. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;" (Exodus 20:3-4)
 - i. God is not insecure
 - ii. There ARE no other real Gods
 - 4. Time of the plagues
 - a. Barley and flax blossom in January - time of this plague would be January and February
 - b. Flood of the Nile was the first plague in about July
 - c. Last plague will at Passover, about April
 - d. Nine months of Judgment
 - 1. Israel "My firstborn"
 - 2. Birthed out of Egypt
 - 3. Nine months of birth pangs
- N. Yahweh provides proof that He alone is God
- O. "So the heart of Pharaoh was hard"

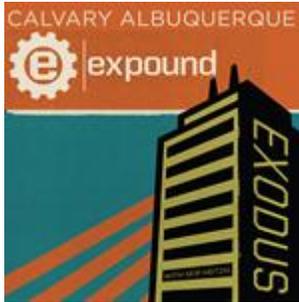
Figures Referenced: Sharifa Zein, J. A. Alexander

Publications Referenced: Admonitions of Ipuwer

Cross References: Exodus 8:19; Exodus 8:25; Exodus 8:28; Exodus 9:27; Exodus 20:3-4; Exodus 32; 1 Kings 20:28; Proverbs 28:14; Matthew 12:31; Matthew 24; Romans 1:18-28; 1 Timothy 2:8; 2 Timothy 3:5; Titus 1:16; Revelation 16:21

Topic: Plagues

Keywords: Moses, plagues, Egypt, pharaoh, pestilence, boils, hail, hard heart, blasphemy of the Holy Spirit



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 10-11
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 10-11
URL:	http://SkipHeitzig.com/902

MESSAGE SUMMARY

As we study the ten plagues on Egypt, we see not only a preview of future judgment in the tribulation, but also a picture of the believer's standing before God. Let's examine the plagues of locusts and darkness and hear God's warning of the ultimate plague--the death of the firstborn. We'll learn how the Lord targets the false worship systems of this world, and sets His children apart from condemnation.

DETAILED NOTES

- I. Introduction
 - A. Difficult Ministry
 1. Moses
 - a. Facing unsympathetic king
 - b. Placing His people in jeopardy
 - c. In the wilderness, millions will complain against him
 2. Jeremiah
 - a. Preached 40 years, over the reign of 5 kings
 - b. No positive results
 - c. Wanted to quit
 3. Jonah did quit
 4. Moses wanted to quit before he started: send someone else! (See Exodus 4:13)
 - B. God is patient
 1. Problem: we misinterpret His patience
 - a. God is weak
 - b. God doesn't care
 - c. God approves
 2. "[God] is longsuffering toward us, not willing that any should perish" (2 Peter 3:9)
- II. Exodus 10
 - A. God wants every generation to know His story
 - B. Most important job is being a parent
 1. "Children are a heritage from the Lord" (Psalm 127:3)
 2. Child's time
 - a. 16% in school
 - b. 1% in Sunday school

- c. 83% at home
 - 3. Even unbelievers recognize the value of parenting: "Why do you turn and scrape every stone to gather wealth and take so little care of children to whom one day you must relinquish all?"—Socrates
- C. Eighth plague: locusts
 - 1. Moses is emboldened to tell Pharaoh he is prideful
 - 2. Through seven attention-getting disasters, God has been patient
 - 3. How Long:
 - a. First pharaoh is asked by God
 - b. Now pharaoh is asked by his staff
 - 4. Egypt's anti-Jewish policies ruined Egypt
 - a. Joseph delivered the country from starvation
 - b. Moses brings the country to the brink of starvation
 - 5. Short-horned locust
 - a. 2 inch body, 4-5" wingspan
 - b. Travel in columns 100 feet tall, 4-5 miles long
 - c. Reproduce in the desert
 - d. Migrate long distances
 - e. Decimate all green things, bark stripped
 - 6. Historic plagues of locusts
 - a. 1866 in Algiers: 200,000 people died from starvation in the famine that followed
 - b. 1951 in Middle East: Hundreds of thousands of miles stripped bare
 - 7. Pharaoh: "Who are the ones that are going?"
 - a. It's dangerous out there!
 - b. Only the men should go
 - i. Wants them to come back: his slaves, workforce
 - ii. Compromise ideology
 - iii. We are also told to compromise: "It's okay to be a Christian, just don't drag your kids into it"
 - 8. Locusts came on the wind from east (Sirocco wind)
 - 9. And the locusts went up over all the land of Egypt (little green grows, now eaten)
 - 10. God targeted the false Egyptian gods
 - a. One god depicted as a locust
 - b. *Serapis* was to protect vegetation from locusts
 - 11. Locusts don't appear supernaturally; brought in by natural phenomenon
 - a. Natural phenomena heightened by supernatural factors
 - b. Combination of miracle and providence
 - Miracle: extraordinary event; God intervenes, contravenes natural law
 - Providence: Supernatural God superintends natural events
 - I.e., Ruth gleaning in Boaz's field; Mordecai overhears Haman's plot
- D. Pharaoh: I have sinned against the LORD your God and against you
 - 1. Confession: the first step, admitting sin
 - 2. Repentance: the second step, turning away from known sin

- a. "For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death" (2 Corinthians 7:10)
 - b. Repentance: key hallmark of the Bible
 - i. John the Baptists' first message
 - ii. Jesus Christ's first message
- E. Ninth plague: Darkness
1. God strikes the foundation of Egyptian theology
 - a. Ra (Re) Sun God
 - b. Pharaoh considered the physical incarnation of Ra
 2. Darkness felt
 - a. Sandstorms
 - b. Supernatural absence of light
 3. God reserves the judgment of darkness for severe sin or wickedness (according to the Babylonian Talmud)
 - a. Jesus on the cross, darkness for three hours
 - b. "You have taken by lawless hands, have crucified, and put to death" (Acts 2:23)
 4. Preview of the Day of the Lord: the Tribulation period
 - a. "A day of darkness and gloominess, a day of clouds and thick darkness" (Joel 2:2)
 - b. Bottomless pit: smoke arose; locusts (See Revelation 9)
 - c. Fifth bowl: full of darkness (See Revelation 16)
 5. Pharaoh: God serve the LORD, only let your flocks and herds be kept back
 - a. Compromise
 - b. God said to leave completely
 - c. Pharaoh wants to keep the wealth
The world wants us to leave our money in the world
Some won't honor the Lord with their money
"The earth is the Lord's, and all its fullness" (Psalm 24:1)
 - d. Only hurts self when we fight against God; "Woe to him who strives with his Maker!" (Isaiah 45:9)

III. Exodus 11

- A. Now Moses finds out there will be 10 plagues; just one more
- B. Plague - stroke; worse than those before
- C. Moses delivers his final speech before Pharaoh
- D. Collect Egypt's articles of silver and gold
 1. Collect back wages from the Egyptians
 2. Use the riches to guild the tabernacle
- E. All the firstborn in Egypt will die
- F. Why so pervasive a judgment?
 1. God warned Pharaoh
 - a. Israel is my firstborn
 - b. Pharaoh had killed the baby boys
 - c. God works with Pharaoh in a currency he understands
 2. All Egypt had enslaved Israel
 3. God is no respecter of persons

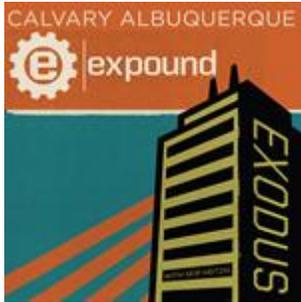
4. Type of the future judgment: "And I saw the dead, small and great, standing before God" (Revelation 20:12)
- G. A dog won't even bark at them
- H. God targets the false gods of Egypt
 1. *Osiris*: provided safe passage for the dead
 2. *Isis*: protected children
- I. Firstborn
 1. Focus on the firstborn (i.e. Israel, son, death)
 2. Firstborn often not favored
 - a. Abel, not Cain (later Seth)
 - b. Isaac, not Ishmael
 - c. Jacob, not Esau
 3. First birth not accepted before God
 4. We need a second birth: "Unless one is born again, he cannot see the kingdom of God" (John 3:3)
 5. Firstborn represents humanity's best; human effort, not enough

Figures Referenced: Socrates

Cross References: Exodus 4:13; Psalm 24:1; Psalm 127:3; Isaiah 45:9; Joel 2:2; John 3:3; Acts 2:23; 2 Corinthians 7:10; 2 Peter 3:9; Revelation 9; Revelation 16; Revelation 20:12

Topic: The plagues

Keywords: Moses, pharaoh, locusts, darkness, firstborn, miracle, providence, compromise



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 12
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 12
URL:	http://SkipHeitzig.com/904

MESSAGE SUMMARY

After nine previous plagues, the LORD ensured the deliverance of His people in the plague of the death of the firstborn. Before the Angel of the LORD visited Egypt, God provided a way of escape for His people, and the Passover was instituted. Let's take a careful look at this commemoration of Israel's deliverance and learn how Passover predicted our own deliverance as well.

DETAILED NOTES

I. Introduction

A. Tenth Plague: Death

1. More space in Scripture than the nine previous plagues
2. Center of Jewish history: Passover
3. Basis of relationship with God is the blood of an innocent victim
4. Different from other plagues
 - a. Scope and intensity
 - b. Interactive plague: Children of Israel participate
 - Select a lamb
 - Kill it
 - Apply blood to the doorway
 - Act of faith (makes no human sense, do it because of belief)

B. Scene Shifts

1. From Moses and Aaron speaking to Pharaoh
2. God speaks to Moses and Aaron
3. Moses and Aaron speak to Israel
4. Focus shifts from the royal palace to the encampment of slaves

C. Repetitive: Passover is a memorial for generations to come

1. Passover Seder
2. Feast of Unleavened Bread

D. Exodus 1-11 : Subjugation—Slavery

E. Exodus 12-14: Emancipation—Freedom

F. Passover: Prophetic, typological implications "Christ, our Passover, was sacrificed for us." (1 Corinthians 5:7)

II. Exodus 12

A. Jewish Calendar

1. Centered on redemption

1. Like a Christian having new life in Christ "You once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience," (Ephesians 2:2)
 2. Real life came when we came to Jesus Christ
 3. Walked- meandered, walked without purpose
2. Beginning of months
 - . Nisan: Passover month, first month
 - a. Tishri: Jewish New Year, seventh month
 - b. Like the new year compared to the school year or the fiscal year
 3. Based on three astronomical phenomena
 - . Rotation of the earth on its axis (one day)
 - a. Revolution of the moon around the earth (one month)
 - b. Revolution of the earth around the sun (one year)
 - c. Twenty-nine and a half days for the moon to circuit the earth
 - d. Twelve lunar months
 - e. 354 days in the entire Jewish calendar
 - f. Festival kept upon the solar year
 - g. Jewish calendar adds the month of Adar occasionally
- B. First spiritual ceremony: a family gathering
1. A nation is only as strong as its families
 2. Judaism/Israel are family focused
 - . Shabbat (Friday sunset-Saturday sunset)
 - a. Husbands buy flowers for wife
 - b. Dress nicely
 - c. Family dinner
 - d. Prayer
 - e. God is the center
 3. Studies show that kids who eat family meals are better off physically and emotionally
- C. Share the Lamb if there are too few to eat it
1. pesach - Passover
 2. Minimum number to share one lamb was ten by the second temple period (New Testament)
 - . 256,000 lambs slaughtered in one year, according to Josephus Flavius
 - a. 2 ¾ million converged in Jerusalem to celebrate Passover
- D. Spiritual progression of the lamb
1. A lamb (v. 3)
 - . As the unsaved view Jesus Christ
 - a. One among many
 - b. A good moral teacher
 2. The lamb (v. 4)
 - . Holy Spirit awakens your understanding
 - a. The only one
 - b. "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12)
 3. Your lamb (v.5)
 - . Personally saved

- a. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me." (Galatians 2:20)
- E. Passover: the clearest and most striking foreshadowing of the Cross
 - 1. Abraham and Isaac - "My son, God will provide for Himself the lamb" (Genesis 22:8)
 - 2. "He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth." (Isaiah 53:7)
 - 3. "Behold the Lamb of God who takes away the sin of the world!" (John 1:29)
 - 4. "For indeed Christ, our Passover, was sacrificed for us." (1 Corinthians 5:7)
 - 5. "You were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Peter 1:18-19)
 - 6. "A Lamb as though it had been slain" (Revelation 5:6)
 - 7. "The Lamb slain from the foundation of the world" (Revelation 13:8)
- F. The Passover Lamb
 - 1. Select a lamb on the 10th of Nissan
 - 2. Keep it five days
 - 3. When you kill it on the 14th of Nissan, it is a sacrifice
 - 4. Kill it at twilight (between evenings)
 - . First evening is sometime after 12 noon (about 3), when the intensity of the sun decreases
 - a. Second evening before sunset
 - b. Time span accommodates the number of lambs to be sacrificed
- G. Unleavened Bread
 - 1. Bake and eat quickly
 - 2. Leaven
 - . Symbol of corruption, evil, and decay
 - a. When you add leaven to bread, it ferments
 - b. Unleavened bread doesn't decay
 - c. "Your boasting is not good. Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven, that you may be a new batch without yeast--as you really are. For Christ, our Passover lamb has been sacrificed. Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth." (1 Corinthians 15:6-8)
 - d. "Beware of the leaven of the Pharisees, which is hypocrisy." (Luke 12:1)
 - 3. Jesus died the 14th of Nissan, buried the 15th of Nissan; His body didn't see decay
- H. Eat it in haste, belt on and sandals on
 - 1. At any moment the Angel of Death would come
 - 2. In the same way, we should anticipate the return of Jesus Christ
 - . "Let your waist be girded and your lamps burning;" (Luke 12:35)
 - a. "And everyone who has this hope in Him purifies himself, just as He is pure." (1 John 3:3)
- I. The Passover meal : the Seder dinner (the strict order)

1. Fine tablecloth
2. Egg - symbolizes hope, new life
3. Roasted bone of lamb - blood of the lamb on the doorposts and lentils in Egypt
4. Saltwater- tears shed by Israel in Egypt
5. Bitter herbs of parsley, romaine-bitterness of bondage and suffering
 - . Dipped in saltwater
 - a. Dipped in wine-sprinkled as the blood was sprinkled on the doorposts and lentils
 - b. Horseradish
6. Charoseth (chopped apples, cinnamon, wine, nuts) - the mortar for bricks
7. Cinnamon stick - the straw for bricks
8. Bread - unleavened Matzo - 3 pieces represent 3 strata of society
 - . Priests
 - a. Levites
 - b. People
 - c. Center piece removed and broken
 - d. Jesus took bread, blessed it and broke it
Baruch Atah Adonai, Eloheinu Melech Ha-Olam, hamotzee lechem meen ha aretz. (Blessed are You, Yahweh our Elohim, King of the Universe, who brings forth bread from the Earth.)
"Take, eat; this is My body." (Matthew 26:26)
9. Four glasses of wine
 - . Deliverance
 - a. Sanctification
 - b. Judgment
 - c. Celebration
 - d. Jesus took the cup
Baruch Atah Adonai Eloheinu Melech Ha-Olam, boreh p'ri ha-gafen.
Blessed are You, Adonai our God, Ruler of the Universe, Creator of the fruit of the vine.
"This is My blood of the new covenant, which is shed for many for the remission of sins." (Matthew 26: 28)
10. Host reads Exodus 12:1-13
11. Recount the ten plagues
12. Haggadah- the telling
 - . How is this night different?
 - a. Four questions from the son
All other nights we eat both leavened bread and Matzo, why do we eat only matzo?
All other nights we eat various vegetables, why do we eat bitter herbs?
All other nights we eat hastily, but tonight we fast leisurely and keep vigil?
All other nights we talk of mundane matters, why do we relate the full story of the Exodus?
- J. Night nobody slept: the Lord struck all the firstborn
- K. Vv. 29-30 form a refrain of a poem recited at Passover "An Only Kid"
- L. The Egyptians helped them pack and get out
- M. 600,000 men plus children and wives

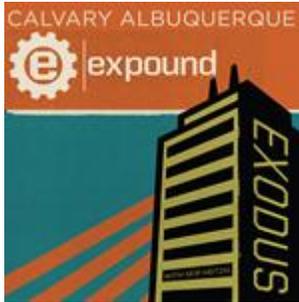
1. Between 2-3 million people
 2. Descendants of the 70 who came from Canaan into Egypt
- N. The mixed multitude
1. Egyptians who intermarried with the Israelites, unequally yoked
 2. Will become troublemakers (See Numbers 11)
- O. 430 years (God rounded down in Genesis when he told Abraham)
- P. This is the ordinance of Passover. No outsider shall eat it.
1. Eating speaks that you are under the covenant of Abraham Isaac, Jacob
 2. Demonstrates you believe by faith
 3. Paul said of Last Supper you eat and drink damnation to yourself, when taken in an unworthy manner (See 1 Corinthians 11:21-31)
- Q. Not break the bones
1. "He guards all his bones; not one of them is broken." (Psalm 34:20)
 2. Jesus fulfills the prophecy (See John 19:36)
- R. No uncircumcised can take it - sign of the covenant
- S. Passover's two roles
1. Commemoration of Israel's deliverance
 2. Prediction of our Deliverance

Hebrew Terms: pesach - Passover; Baruch Atah Adonai Eloheinu Melech Ha-Olam, boreh p'ri ha-gafen. (Blessed are You, Adonai our God, Ruler of the Universe, Creator of the fruit of the vine.); Baruch Atah Adonai, Eloheinu Melech Ha-Olam, hamotzee lechem meen ha aretz. (Blessed are You, Yahveh our Elohim, King of the Universe, who brings forth bread from the Earth.)

Figures Referenced: Josephus Flavius

Cross References: Genesis 22:8; Numbers 11; Isaiah 53:7; Matthew 26:26; Matthew 26: 28; Luke 12:1; Luke 12:35; John 1:29; John 19:36; Acts 4:12; 1 Corinthians 5:7; 1 Corinthians 11:21-31; 1 Corinthians 15:6-8; Galatians 2:20; Ephesians 2:2; 1 Peter 1:18-19; 1 John 3:3; Revelation 5:6; Revelation 13:8; Psalm 34:20

Topic: Passover



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 13-14
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 13-14
URL:	http://SkipHeitzig.com/906

MESSAGE SUMMARY

Emancipation -- to free from bondage, oppression or restraint; to liberate. In Exodus 13-14, a portrait of deliverance is painted; as God's people were set free from bondage in Egypt, so we are redeemed in Jesus Christ. Let's look closely to gain a greater understanding of our freedom from sin and our new life in Him.

DETAILED NOTES

I. Introduction

A. Abraham Lincoln

1. The Great Emancipator
2. 1836 signed the Emancipation Proclamation, freeing 3.1 million slaves

B. Yahweh

1. The Greatest of Greats
2. 1450 BC emancipated His people, freeing 2.5-3 million people from bondage in Egypt

C. Slavery in Egypt a picture of slavery in sin: we are all born as slaves to sin that need to be emancipated (set-free)

1. "But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. And having been set free from sin, you became slaves of righteousness." (Romans 6:17-18)
2. People pride themselves in being free
3. "And you shall know the truth, and the truth shall make you free." (John 8:32)
 - a. They answered Him, "We are Abraham's descendants, and have never been in bondage to anyone." (John 8:33)
 - b. They had been slaves historically in Egypt
 - c. They had been in bondage personally as subjects of Rome
4. "Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin." (John 8:34)
 - a. "In which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others." (Ephesians 2:2-3)

1. Originated from around the time of the Babylonian captivity (586 BC)
 2. God may not have intended this to be literal
 3. God's commands must be acted out in one's life
 - a. Don't just keep them in your heart or confess them with your mouth; put your hand to them
 - b. " Let not mercy and truth forsake you; Bind them around your neck, Write them on the tablet of your heart," (Proverbs 3:3)
 4. Jews taking it literally
 - a. "But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in. Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore you will receive greater condemnation. Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves." (Matthew 23:13-15)
 - b. "But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments." (Matthew 23:5)
 - c. Making a show of their religion
 - d. Flaunting in public to be seen by people
- G. Way of the Philistines
1. Northern route
 2. Most direct route from Egypt to Canaan
 3. Would take 1-2 weeks
- H. God took them a different way
1. Military threat
 2. Philistines
- I. Why the wilderness?
1. Offsetting the weakness of His people
 - a. "For He knows our frame; He remembers that we are dust" (Psalm 103:14)
 - b. He knows what we can handle, won't give too much
 2. Demonstrating their weakness
 - a. They learn to depend on Him
 - b. " The Lord your God led you all the way these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep His commandments or not." (Deuteronomy 8:2)
- J. Bones of Joseph taken out of Egypt
1. 360 years earlier Joseph prophesied about the Promised Land
 2. By faith, he wants to be a part of the Exodus
- K. Pillars of Cloud and Fire
1. God gave direction and protection
 2. GPS - God's positioning system
 3. Visible reminder of God with them
 4. Fire served as a night light

5. Temperature control
 - a. Hot during the day, the cloud would cool them
 - b. Cold at night the fire would warm them
6. Cloud represents the Glory of God - the Shekinah
 - a. A visible reminder of God's glory
 - b. Settled on the temple (See Exodus 40:34)
 - c. Filled the temple (1 Kings 8:11)
 - d. Filled the temple (Isaiah 6:3-4)

III. Exodus 14 -- The Crossing of the Red Sea

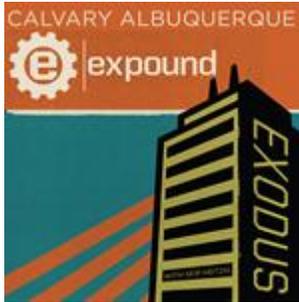
- A. The pivotal point in Israel's history
- B. Red Sea
 1. Hebrew יַם־סוּף Yam Suph - Sea of Reeds
 2. Probably an extension of the Gulf of Suez 9 (topography has since changed)
 3. Today the area of Bitter Lakes
- C. Some claim a natural explanation
 1. Strong winds and shallow water
 2. Killing of the Egyptian army is a miracle
 3. God creates natural law and can contravene when He wishes
- D. God led them south, away from the Land of Promise
 1. Gives the appearance they don't know how to go (vulnerable)
 2. God lures the Egyptians into a trap
 - a. "For thus says the Lord of hosts: 'He sent Me after glory, to the nations which plunder you; for he who touches you touches the apple of His eye.'" (Zechariah 2:8)
 - b. If you mess with Israel, you mess with God
- E. Prayers to God change into complaints against God
 1. Israel sees the dust of the Egyptians coming
 2. They have seen God's power
 - a. Raising up Moses and Aaron
 - b. The ten plagues
 - c. Pillars of cloud and fire
 3. Sometimes what we see clouds what we know
 - a. Delegation of twelve spies into the Promised Land (See Numbers 13-14)
 - i. Joshua and Caleb saw a big God and little giants
 - ii. The other ten saw a little God and big giants
 - b. God had promised they would worship at Mt. Horeb, therefore they won't die
 - c. In times of crisis, people may think God has forsaken them
 - d. God sometimes leads into hardship
 - i. Because he loves you
 - ii. Wants to strengthen you
 - iii. Learn in the storm
 - e. There is a way when you can't see a way
 4. "Ten Thousand mercies are forgotten in the presence of a single, trifling moment"--C.H. Mackintosh
 5. Israelites had forgotten all they had seen
 6. First of ten periods of complaint

- a. Were not all Israelites; mixed multitude
 - b. Whole nation was spiritual infants
- F. Fear and faith are mutually exclusive
 - 1. If you have faith you will not be fearful
 - 2. Fear swallows up faith
- G. Stand still
 - 1. Hard when circumstances say to do something
 - 2. Flesh always wants to do something
 - 3. Peter
 - a. At Gethsemane, took out his sword (See John 18:10)
 - b. After the cross, went fishing (See John 21:1-14)
- H. "The LORD will fight for you, and you shall hold your peace." (v. 14)
 - 1. There is a time to pray and a time to move
 - 2. Some pray about what has already been provided or revealed
 - a. "Every place that the sole of your foot will tread upon I have given you, as I said to Moses." (Joshua 1:3)
 - b. i.e., witnessing, supporting missions (See Mark 16:15)

Hebrew terms: אָחִיב; - Ahib - spring; Tammuz- the name of a Babylonian god; תְּפִילִין tephillin - - prayer; פְּדִיוֹן הַבֵּן Pidyon HaBen - Redemption of the Son; יַם סוּף Yam Suph - Sea of Reeds;

Figures Referenced: Abraham Lincoln; Billy Sunday; William Wrigley; C. H. Mackintosh

Cross References: Exodus 13:1-10; Exodus 13:11-16; Exodus 40:34; Numbers 13-14; Numbers 6:4-9; Deuteronomy 8:2; Deuteronomy 11:13-21; Joshua 1:3; 1 Kings 8:11; Psalm 103:14; Proverbs 3:3; Proverbs 3:9; Isaiah 6:3-4; Zechariah 2:8; Matthew 6:24; Matthew 23:5; Matthew 23:13-15; Mark 16:15; John 8:32-34; John 18:10; John 21:1-14; Romans 6:17-18; 1 Corinthians 6:19-20; Ephesians 2:2-3



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 15
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 15
URL:	http://SkipHeitzig.com/908

MESSAGE SUMMARY

When the children of Israel were delivered from bondage in Egypt and their enemies were destroyed, they responded with songs of praise. As we review Exodus 15, we'll consider the songs of Moses and Miriam and learn some important characteristics of true worship.

DETAILED NOTES

- I. Introduction
 - A. The wonder of the miracle of deliverance from bondage was eclipsed by the weary of the journey: the people will complain
 - B. Prior to complaining the children of Israel sing a worship song: a celebration of deliverance
 1. God led them with a pillar of fire by night and p of cloud by day
 2. God did not take them the direct route: northern "way of the Philistines"
 3. God led them south and away from the Promised Land
 4. He led them into a trap
 - a. The Red Sea in front of them
 - b. Impassable wilderness and mountainous terrain at their sides
 - c. The Egyptians behind them
 - C. We learn in tight places
 1. Tight places reveal our character and our relationship to God
 - a. The children of Israel complained: "Is this not the word that we told you in Egypt, saying, 'Let us alone that we may serve the Egyptians?' For it would have been better for us to serve the Egyptians than that we should die in the wilderness." (Exodus 14:12)
 - b. The children of Israel had a lack of faith
 - c. Moses had faith: "And Moses said to the people, 'Do not be afraid. Stand still, and see the salvation of the Lord, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. The Lord will fight for you, and you shall hold your peace.'" (Exodus 14:13-14)
 - d. Moses had faith
 2. Tight places remind us that God doesn't punch our time clock
 - a. He's not on our schedule
 - b. He is not our servant

- c. God opens and closes the Red Sea: He fixes the problem according to His perfect timing.
 - c. Tight places foster dependence on God
 - a. Only way to look is up
 - b. Hardships get your attention like it or not
 - c. "God whispers to us in our pleasures...but shouts in our pains: it is His megaphone to rouse a deaf world." - C. S. Lewis
 - D. After they are delivered from Egypt and see their enemy dead on the sea shore, we have the first song recorded in the Bible
 - 0. Deep emotion is often expressed artistically
 - 1. Moses apparently wrote this song and sang it together with the Israelites
 - 2. Miriam will dance with other women
 - 3. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." (Acts 7:22)
 - a. Moses may not have been good at extemporaneous speaking in front of a crowd or the king
 - b. Wrote poetry: "A Prayer of Moses the man of God." (Psalm 90:1)
 - E. Hebrew Poetry
 - 0. Not rhyming words, but rhyming thoughts (parallelism)
 - 1. Synthetic or synonymous parallelism: states a thought and another thought that is almost the same. (i.e., "Lenya is an amazing woman; the greatest among women is Lenya.")
 - 2. The second thought is stated differently and amplified.
- II. Characteristics of True Worship
- A. Worship is a response
 - 0. "Then" (v. 1): after God delivered them from the Red Sea
 - a. There was no song in Egypt: only signing, crying, and groaning
 - b. "Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage." (Exodus 2:23)
 - c. God turned their sighing into singing: because of the blood of the Lamb and the power of God.
 - I. Biblical definition of worship
 - a. Worship is a response to God: "We love Him because He first loved us." (1 John 4:19)
 - b. Worship is the proper response to God: "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." (Romans 12:1)
 - c. Worship is the proper response to God that comes from the heart: "But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him." (John 4:23)
 - d. Worship is the proper response to God that comes from the heart whereby we place God above everyone and everything else: "Jesus said to him, 'You shall love the Lord your God with all your heart, with all your

soul, and with all your mind. 38 This is the first and great commandment." (Matthew 22:37-38)

B. Worship is Focused

0. It is all about Him
 - a. "Lord" is used twelve times in this song
 - b. Theocentric: God-centered; not anthropocentric: man centered
 - c. Moses is not mentioned
 - i. He was merely the instrument God used
 - ii. We don't praise the instrument; we praise the Lord for the instrument
 - iii. The source is the Lord
 - iv. Like a doctor uses instruments in surgery, we do not thank the tools
1. "He has become my salvation" (v. 2)
2. The deliverance from Egypt was the major sign in Jewish history
 - a. Jethro (See Exodus 18:10-11)
 - b. Gibeonites : "So they said to him: 'From a very far country your servants have come, because of the name of the Lord your God; for we have heard of His fame, and all that He did in Egypt,'" (Joshua 9:9)
3. When we come together in public worship, in song time set aside for the Lord
 - a. Tell Him how awesome He is, that we love Him, and why
 - b. "I'm coming back to the heart of worship, and it's all about you Jesus"- Matt Redmond
 - c. "Most people think of the church as a drama with the minister as the chief actor, God as the prompter, and the laity as the critic. What is actually the case is that the congregation is the chief actor, the minister is the prompter, and God is the critic." -Dr. D. James Kennedy
4. "The LORD is his name" (v. 3)
 - a. Yahweh: The LORD (tetragrammaton)
 - b. I AM WHO I AM (See Exodus 3:14)
5. Poetic language
 - a. Simile (comparative as-like statements)
 - i. "They sank to the bottom like a stone" (v.5)
 - ii. "The floods stood up like a heap" (v. 8)
 - iii. "They sank like lead" (v. 10)
 - b. Anthropomorphism (description of God with man-like attributes)
 - i. "God's right hand"(speaks of God's power and might) (v. 6)
 - ii. "Blast of Your nostrils" (v.8)
 - iii. "For the eyes of the Lord run to and fro throughout the whole earth" (2 Chronicles 16:9)

C. Worship is exclusive

0. "Who is like You, O LORD among the Gods?" (v. 11)
 - a. Contrasting the LORD with the gods of Egypt (i.e., *Aman Ra, Hekket, Wadjet, Hapi, Apis*)
 - i. Apis - represented by a bull
 - ii. The children of Israel will make a golden calf, something they are familiar with

- b. All God's put together can't compare to God
 - c. God doesn't want any competition; there is none (all other gods are false)
 - 1. "The Lord your God is a jealous God" (Deuteronomy 6:15)
 - a. Godly, holy, right jealousy
 - b. Like a husband for his wife.
 - c. We are the bride of Christ
 - 2. Singular devotion to the Lord: no substitutes
 - a. Not angels
 - b. Not Mary
 - c. Not John Calvin
 - d. Not pastors
- D. Worship is relational
- 0. God is Redeemer; those he buys back are the redeemed
 - 1. God is Lord; those he buys back are servants
 - 2. Ownership is implied
 - a. When we came to Christ, we gave Him control
 - b. He is in charge
 - c. "Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's." (1 Corinthians 6:19-20)
 - 3. "Your holy habitation" (v.13)
 - a. Perhaps prophetic to the place he will dwell in Shiloh
 - b. "His dwelling place in Zion." (Psalm 76:2)
 - c. "I have heard your prayer, and have chosen this place for Myself as a house of sacrifice." (2 Chronicles 7:12)
 - 4. "The people will hear and be afraid" (vv. 14-16)
 - a. Moses recognizes God is preparing the children of Israel for Canaan
 - b. Their enemies are afraid because of what God has done
 - i. Moses and the twelve spies (See Numbers 13) Joshua and Caleb give a good report; ten spies give a bad report, Bad report causes discouragement and disbelief, and they wait thirty-eight years to take the land.
 - ii. In Jericho they learn from Rahab: "'I know that the Lord has given you the land, that the terror of you has fallen on us, and that all the inhabitants of the land are fainthearted because of you.'" (Joshua 1:9)
 - c. Years were wasted in the desert because they didn't walk by faith
 - 5. Miriam is called a prophetess; first mention
 - a. Prophetesses (Deborah, Huldah, Anna, four virgin daughters of Philip)
 - b. Miriam is the sister of Moses and Aaron
- E. Worship is vocal
- 0. "Sing to the Lord" (v. 21)
 - 1. "Make a joyful noise unto God!" (Psalm 66:1 KJV)
 - 2. Christians should have a song in their hearts
 - 3. Worship is a happy experience: whether you feel like it or not

4. Is God worthy? Is God good? Ascribe that to Him!
 5. "We worship a wonderful, glorious, and happy God."-C. H. Spurgeon
- F. Worship is Physical
0. "I want men everywhere to lift up holy hands in prayer. " (I Timothy 2:8)
 1. Position of the heart is more important than the position of the body
 2. Lifting hands signifies welcome and surrender
 3. Miriam and the ladies danced
 4. Worship involves the body
 - a. Love cannot be passive
 - b. Love must be demonstrated
- G. Worship is Musical
0. Timbrel - a hand drum or tambourine
 1. Music is included throughout the Bible, in both the Old and New Testaments
 2. "Praise him with the sounding of the trumpet, praise him with the harp and lyre, praise him with tambourine and dancing, praise him with the strings and flute, praise him with the clash of cymbals, praise him with resounding cymbals. " (Psalm 150:3-5)
 3. "Next to theology I give to music the highest place and honor. Music is the art of the prophets and the only art and the only art that can calm the agitations of the soul. It is one of the most magnificent and delightful presents that God has given us. If any man despises music, for him I have no liking, for music is a gift of God, not the invention of man" - Martin Luther
- H. Worship is not confined to a place or event
0. "'Our fathers worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.' Jesus declared, 'Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth.'" (John 4:20-24)
 1. How you worship publicly dependent on how you worship privately
 2. Part of prayer is worship; we are commanded to "Pray without ceasing." (I Thessalonians 5:17)
 3. Bitter waters made sweet
 - a. Three days into the wilderness, there was no water
 - a. Wilderness of Shur
 - b. Northwest part of the Sinai peninsula
 - c. East of Goshen
 - b. In Egypt they had the Nile river
 - c. Annual rainfall in this wilderness about one inch a year
 - d. Mara - bitter
 - e. Did God lead them here?
 - . God them there and they complained
 - i. God sent 10 judgments on Egypt
 - ii. God Opened the Red Sea and killed their enemies
 - iii. God led them there and they complained

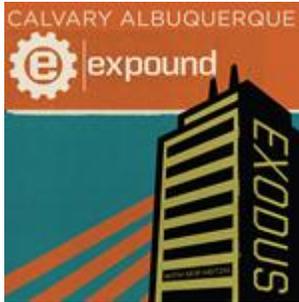
- f. Do you believe God can lead you into difficult places?
 - . Jesus promised: "In the world you will have tribulation;" (John 16:33)
 - i. It is a wonderful life with Christ, but there are also difficulties
 - ii. God wants us to live by faith, not by sight
 - iii. Job "The Lord gave, and the Lord has taken away; Blessed be the name of the Lord."(Job 1:21)
- g. "Nor complain, as some of them also complained, and were destroyed by the destroyer. Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come." (1 Corinthians 10:10-11)
- h. Yahweh Raphah - the Lord who heals you
 - . God is referring to the resulting maladies of the 10 plagues on Egypt
 - i. The health and wealth movement is unbiblical
- i. Trials won't last forever
 - . Elim, seven miles south
 - i. Oasis in the desert
 - ii. God led them to a place of refreshment
- I. Worship is Practical
 - 0. We worship with our lives
 - a. Obedience
 - b. Trust
 - 1. Live consistently the Word of God
 - 2. "Every Bible should be bound in shoe leather." -D. L. Moody
 - 3. Evidence of true worship is a changed life in consistency with the Word of God
 - 4. "There are five Gospels: Matthew, Mark, Luke, John, and the Christian but most people never read the first four." -Rodney (Gypsy) Smith

Hebrew Terms: Yahweh: The LORD; אָרַף rapha: heal

Publications Referenced: "The Heart of Worship," by Matt Redmond

Figures Referenced: C. S. Lewis; Dr. D. James Kennedy; C. H. Spurgeon; Martin Luther; D. L. Moody; Rodney (Gypsy) Smith;

Cross References: Exodus 2:23; Exodus 14:12; Exodus 14:13-14; Numbers 13; Deuteronomy 6:15; Joshua 1:9; Joshua 9:9; 2 Chronicles 7:12; 2 Chronicles 16:9; Job 1:21; Psalm 76:2; Psalm 90:1; Psalm 150:3-5; Matthew 18:10-11; Matthew 22:37-38; John 4:20-24; John 16:33; Acts 7:22; Romans 12:1; 1 Corinthians 6:19-20; 1 Corinthians 10:10-11; 1 Timothy 2:8; 1 Thessalonians 5:17; 1 John 4:19



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 16
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 16
URL:	http://SkipHeitzig.com/910

MESSAGE SUMMARY

At first, the children of Israel celebrated their deliverance--but then they looked back to Egypt. In the midst of their grumbling, the Lord showered them with grace and rained manna from heaven. As we examine Exodus 16, we learn more about God's faithfulness and discover some interesting parallels between that bread from heaven and the true Bread from heaven: Jesus Christ.

DETAILED NOTES

I. Introduction

- A. So far, everything has been a gift to the children of Israel
 - 1. They didn't send 10 plagues, God did
 - 2. They didn't open the water, God did
 - 3. They didn't keep themselves cool, God did
 - 4. They didn't provide light at night, God did
 - 5. They had to "Stand still and see the salvation of the LORD" (Exodus 14:13)
- B. Like salvation: a free gift of God
 - 1. Based on what Jesus did on the cross
 - 2. God gives salvation
 - 3. "Not of works, lest anyone should boast." (Ephesians 2:9)
- C. Exodus 15 – praise and worship
- D. Exodus 16 – praise turns to panic; worship turns to worry
 - 1. They are hungry
 - 2. Have seen miracles, but it's as if they have forgotten
 - 3. We forget what we should remember and remember what we should forget
 - 4. Miracles dazzle for a moment; unbelief is a strong current
 - a. When Jesus raised Lazarus from the dead, the Pharisees plotted to destroy Jesus
 - b. "For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you," (2 Peter 1:12-13)
- E. When they complain, God gives grace
 - 1. He doesn't give them what they deserve
 - 2. He doesn't give us what we deserve
 - a. Death

- b. Hell
- c. "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." (Romans 6:23)

II. Exodus 16

III. Journey from Elim to the Wilderness of Sin

- A. Elim – an oasis; 12 wells, 70 palm trees (see Exodus 15:27)
 - 1. Sin – portion of the Sinai Peninsula
 - 2. Children of Israel Complain
- B. Against Moses and Aaron
 - 1. Selective Memory Disorder
 - 2. They were slaves in Egypt
 - a. They remember the bright spots, forget the cloud
 - b. Their meager portions in Egypt were magnified in their imagination
 - c. Remember leeks, onion, and garlic (see Numbers 11:5)
 - d. Satan tries to do the same thing to us
 - i. Tells us how good life was before we came to Christ
 - ii. Doesn't remind us of dark days enslaved to our own desires and loneliness
 - 3. When you lose your first love relationship (see Revelation 2:4), God no longer satisfies
 - a. The world looks appealing
 - b. "Although they knew God, they did not glorify Him as God, nor were thankful" (Romans 1:21)
 - 4. The recorded murmurings authenticate the biblical record
- C. God rains bread from heaven
 - 1. God shows grace when they complain
 - 2. God tests them
 - a. Wean from Egypt
 - b. Satisfy with God's provision
- D. Instigators of complaints were the mixed multitude (see Numbers 11:4)
 - 1. They wanted relief without relationship
 - 2. First step in going back is looking back
 - 3. "But Jesus said to him, 'No one, having put his hand to the plow, and looking back, is fit for the kingdom of God.'" (Luke 9:62)
 - 4. We must be selective in who we partner with (business, date, spouse)
- E. On the sixth day, they were to gather twice as much manna
 - 1. Beginning of the Sabbath
 - 2. Will they believe God for daily provision?
 - a. The manna was perpetual testing of faith
 - b. They were to trust God daily
 - c. Jesus taught the same thing: "Give us this day our daily bread." (Matthew 6:11)
 - d. Later the same principle on a larger scale: the sabbatical year (see Leviticus 25)
- F. Complaining against the LORD: If God chose Moses and Aaron, who God chose, you complain against them, you complain against God
- G. See the Glory of the LORD (v. 7)

1. God's presence is seen by His provision
 2. A sign of God's presence in your life is His provision for your life
 3. "I have been young, and now am old; yet I have not seen the righteous forsaken, nor his descendants begging bread." (Psalm 37:25)
 4. God provides for needs, makes thankful, they praise Him, and give Him glory
 5. Purpose of provision was to further spiritual relationship with God
- H. Quail in the evening
1. Migratory birds
 2. Tire: fly slowly and low to the ground
 3. Easy to catch
 - a. Boys in that region can kill 2-3 by striking with a stick or catch in the hand (Keil and Delitzsch)
 - b. Egyptian art depicts people catching quail with a net
- I. Manna
1. Looked like snow (Flavius Josephus)
 2. What is it? Mazeh? (an old rendering of asking "What is it?") מַה – mah – what
 3. RSV – "This is manna"
 - a. Man – old Egyptian word
 - b. Named after a bush with sweet, sticky drops
 - c. Named it after what was familiar to them
 4. Collected manna in the morning
 - a. No room for a lazy person; the food would melt
 - b. Spiritual parallel: start your day with the Lord
 - i. Gather spiritual food early
 - ii. If you wait, your days get cluttered, many days and you are spiritually malnourished
- J. Sabbath
1. First mention
 2. Formalized in the giving of the Law
 3. שַׁבָּת – shabbat - Sabbath
 4. They had no days off in Egypt
 5. Manna sustained them throughout the day
 - a. No foot swelling (a sign of malnutrition) "Your garments did not wear out on you, nor did your foot swell these forty years." (Deuteronomy 8:4)
 - b. Manna had all the necessary nutrients
 6. Why do Christians worship on Sunday?
 - a. Practice of the early church
 - i. "Now on the first day of the week, when the disciples came together to break bread," (Acts 20:7)
 - ii. "On the first day of the week let each one of you lay something aside, storing up as he may prosper," (2 Corinthians 16:2)
 - b. Seventh day celebrates finished creation
 - c. First day celebrates finished redemption
 - d. We don't know when Saturday is (calendar changes)
 - e. Of the 10 commandments, the only non-moral, purely ceremonial commandment

- f. No New Testament command to keep the sabbath
 - g. Scripture tells us not to make a big deal about it
 - i. "So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths which are a shadow of things to come, but the substance is of Christ." (Colossians 2:16-17)
 - ii. "One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind." (Romans 14:5)
 - h. The Lord should be worshiped every day
- K. He gave them Manna—bread from heaven
- 1. Like white coriander seed, taste like wafers made with honey
 - 2. "Like the taste of pastry prepared with oil." (Numbers 11:8)
 - 3. Bread from heaven מַן - ve le chem - bread; מַיִם - ma yim - of heaven
 - a. "[He] had rained down manna on them to eat, and given them of the bread of heaven. Men ate angels' food; He sent them food to the full." (Psalm 78:24)
 - b. "The people asked, and He brought quail, And satisfied them with the bread of heaven." (Psalm 105:40)
 - 4. Characteristics
 - a. Substantial
 - b. Nutritional
 - c. Flexible - "The people went about and gathered it, ground it on millstones or beat it in the mortar, cooked it in pans, and made cakes of it;" (Numbers 11:8)
 - 5. The Ark of the Covenant
 - a. Law
 - b. Aaron's Rod
 - c. Pot of Manna
 - d. A reminder of God's faithfulness
 - i. Keep journals
 - ii. Write in the margins of your Bible
- L. Manna is Like the Word of God
- 1. Supernaturally given – "All Scripture is given by inspiration of God," (2 Timothy 3:16)
 - 2. Had to be eaten
 - 3. Had to be gathered daily
 - 4. Gathered in the morning
 - 5. Gathered by stooping – "Open my eyes, that I may see Wondrous things from Your law." (Psalm 119:18)
 - 6. Incomprehensible to the natural man – "But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned." (1 Corinthians 2:14)
- M. Manna is a type of Jesus Christ (see John 6:30-35;49-51)
- 1. Jesus response (when they marginalized Jesus' feeding of the 5,000)
 - a. God, not Moses, gave manna
 - b. Manna was physical food with no eternal value
 - c. True spiritual nutrition is not a loaf of bread, but a living person

2. The world will leave you hungry; Jesus will never fail you
 - a. "Jesus answered and said to her, 'Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst.'" (John 4:13-14)
 - b. Salvation is a give which you must receive

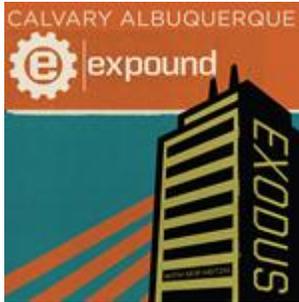
Hebrew Terms: מַה – mah – what; שַׁבָּת – Shabbat - Sabbath; ve le chem - bread; ma yim - of heaven

Figures Referenced: Karl Keil; Friedrich Delitzsch; Flavius Josephus; Manuel Oliveira;

Cross References: Exodus 14:13; Exodus 15:27; Leviticus 25; Numbers 11:5; Numbers 11:8; Deuteronomy 8:4; Psalm 37:25; Psalm 78:24; Psalm 105:40; Psalm 119:18; Matthew 6:11; Luke 9:62; John 4:13-14; John 6:30-35; John 6:49-51; Acts 20:7; Romans 1:21; Romans 6:23; Romans 11:4; Romans 14:5; 1 Corinthians 2:14; 2 Corinthians 16:2; Ephesians 2:9; Colossians 2:16-17; 2 Timothy 3:16; 2 Peter 1:12-13; Revelation 2:4

Topic: Manna

Keywords: complaining, grumbling, grace, manna, quail, provision, bread of life, bread from heaven



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 17-18
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 17-18
URL:	http://SkipHeitzig.com/912

MESSAGE SUMMARY

The children of Israel were on a 40-year road trip, but in spite of God's gracious provision and protection, they were never satisfied! In Exodus 17-18, they encounter two road hazards: confrontation and disorganization. As we travel life's path, bumps in the road are inevitable; this passage reminds us that when there is no way, God can make a way.

DETAILED NOTES

- I. Confrontation from the Inside
 - A. Israel camps at Rephidim
 1. Upper part of the largest oasis in Sinai
 2. Rephidim means rest stop;
 - a. They went there for refreshment
 - b. There was no water
 - B. The people complained
 1. The idea of Israel complaining recorded 8 times in the Old Testament (1 – Joshua 9; 1 – Psalm 59; 3 – Exodus; 3 – Numbers)
 2. Why do you tempt the Lord?
 - a. נִסָּה - nasah- test; to put to the test to see whether faithful or not
 - b. See if God will come through; prove whether He can take care of them in the desert
 3. Why test about water?
 - a. God had parted the sea; gave manna from heaven; the pillars of cloud and fire for guidance and protection; quail
 - b. Self-preservation is one of humanity's strongest drives
 - c. So Satan answered the Lord and said, "Skin for skin! Yes, all that a man has he will give for his life." (Job 2:4)
 - C. Moses cried out to the LORD
 1. The people are ready to kill him
 2. True sign of spiritual growth
 - a. Not how we act when all is good
 - b. How we act when the bottom drops out
 - c. "[The children of Israel] would rather lean on a cobweb of human resources than upon the arm of an omnipotent, all wise, and infinitely gracious God."—A. W. Pink

- d. They put God to the test; now He had a test for them: Will they trust God?
 - 3. Moses acted wisely
 - a. Prays to God
 - b. "If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord;" (James 1:5-7)
 - 4. Moses a type of Jesus Christ
 - a. God used Moses to deliver Israel from bondage; they want to kill the instrument of their deliverance
 - b. God sent Jesus Christ to deliver the world from sin; they wanted to kill Him
 - i. "He came to His own, and His own did not receive Him." (John 1:11)
 - ii. "When He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;" (1 Peter 2:23)
 - D. Moses struck the rock
 - 1. Moses' rod had been an instrument of judgment; he threw it down and it became a serpent
 - 2. Now it was used as an instrument of mercy; he took it up and struck the rock for water
 - 3. Massah means testing; Meribah means strife
 - E. Christ typologically referred to as a rock; "[They] all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ." (1 Corinthians 10:3-4)
 - 1. Rock is stable
 - a. Jesus tells the story of the wise man who built his house on the rock (See Matthew 7:24)
 - b. David said: "The Lord is my rock and my fortress and my deliverer;" (Psalm 18:2)
 - c. "God is our refuge and strength, a very present help in trouble." (Psalm 46:1)
 - d. "On this rock I will build My church" (Matthew 16:18) (not on Peter, but on his confession who Jesus Christ is)
 - 2. Rock was struck
 - a. Struck with a rod that at one time was a serpent
 - b. Protoevangelium – "He shall bruise your head, and you shall bruise His heel." (Genesis 3:15)
 - c. Jesus was crucified for us
 - d. Later Moses strikes the rock again in anger; misrepresented God
 - e. Jesus was smitten once for all. "It is finished!"(John 19:30)
- II. Confrontation from the Outside
 - A. Amalekites
 - I. Tribe of predatory Bedouins

2. Descendants of Amalek (grandson of Esau; man of the flesh)
 3. A type of the flesh
 - a. We have 2 natures at war
 - b. "For the flesh lusts against the Spirit, and the Spirit against the flesh;" (Galatians 5:17)
 - c. Before we came to Christ, there was no war because the flesh dominated
 - d. Now in Christ, there is conflict between the spirit and the flesh
 - e. Feeding the spirit is the key to victory over the flesh
 - f. Attack began as soon as Israel's journey to Canaan began; same as our spiritual journey: Soon after coming to Christ, flesh rears its head and makes demands of you
 - g. Amalekites attacked from the rear and went after the weak, weary and faltering; Satan loves to attack the stragglers; they are an easy target
- B. Joshua fought with Amalek; Moses, Aaron, and Hur went up the hill
1. Hur - the son of Caleb (not the Caleb of Joshua)
 - a. Famous in Israel
 - b. According to Josephus, the husband of Miriam sister of Moses
 2. Moses lifted his hands Israel prevailed; let down his hands Amalek prevailed
 - a. Moses held the rod of God
 - b. Rod is a symbol of God's power and personal involvement with His people
 - c. In a spiritual battle, we need spiritual weapons
 - d. The battle is won in prayer
 - e. Raised hands; looking to God in Trust
 - f. Like Asa, King of Judah, when he should have prayed, he made his own deal and Hanani rebuked him; He trusted the king of Syria rather than the LORD. (See 2 Chronicles 16)
 - g. "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him." (2 Chronicles 16:9)
 3. Moses' hands got heavy
 - a. Spiritually speaking, do your hands get heavy in prayer?
 - b. One of the greatest tools is prayer
 - c. One of the most neglected tools is prayer
 - d. Because prayer is powerful, Satan tries to distract
 4. Joshua defeated Amalek; but there was trouble from generation to generation
 - a. Yahweh Nissi – the LORD is my banner
 - b. You will have trouble with your old nature your whole life
 5. God dooms the Amalekites because of unprovoked attack and perpetual animosity
 6. Further relationship between Israel and the Amalekites
 - a. "Thus says the LORD of hosts: 'I will punish Amalek for what he did to Israel, how he ambushed him on the way when he came up from Egypt.'" (1 Samuel 15)
 - b. Saul failed to obey God's command to annihilate them; lost the kingdom
 - c. "Behold, to obey is better than sacrifice, And to heed than the fat of rams." (1 Samuel 15:22)

- d. Later(in Esther) Haman an Amalekite plotted to annihilate the Jews
- e. There is no rehabilitation program for the flesh: "I have been crucified with Christ; it is no longer I who live, but Christ lives in me;" (Galatians 2:20)
- f. The best way to debilitate and disable the flesh is to cultivate the spirit

III. Administration by the Qualified

- A. Moses and Jethro Meet (along with Moses, Zipporah, and his sons)
- B. Jethro praises the LORD for the deliverance
 - 1. "Let your light so shine before men, that they may see your good works and glorify your Father in heaven." (Matthew 5:16)
 - 2. Jethro is different from other Midianites, who will become enemies of Israel
 - 3. Seems Jethro is a convert: offering sacrifices to the LORD
 - a. There's nothing like a personal testimony
 - b. Others see the changes in your life and they serve as evidence of the truth
 - c. Jesus said to the man he delivered of demons: "Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you." (Mark 5:19)
- C. Moses was leading on his own
 - 1. Relying on himself to meet all the needs
 - 2. Jethro is bothered by what he sees
 - 3. Moses needs a team
 - a. One person, no matter how gifted , can't do ministry alone
 - b. D. L. Moody said he'd rather have 100 men to do the work than do the work of 100 men
 - c. Without a team you wear out; and you wear others out
- D. Jethro's Recommendation
 - 1. Get alone with God
 - 2. Teach people God's principles
 - 3. Get qualified people to share the work
 - a. God's later instruction: "Gather to Me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tabernacle of meeting, that they may stand there with you." (Numbers 11:16)
 - b. Parallel "It is not desirable that we should leave the word of God and serve tables." (Acts 6:2)
 - c. Jesus: "Come aside by yourselves to a deserted place and rest a while." (Mark 6:31)
- E. Manage your life by what is important, not by what is urgent
 - 1. After just 3 years of public ministry Jesus said, " I have finished the work which You have given Me to do." (John 17:4)
 - 2. Jesus lived on a schedule of God's priorities for His own life.
 - 3. When converted, a Christian man told Billy Sunday: "Take 15 minutes each day to listen to God talking to you; take 15 minutes each day to talk to God; take 15 minutes each day to talk to others about God."

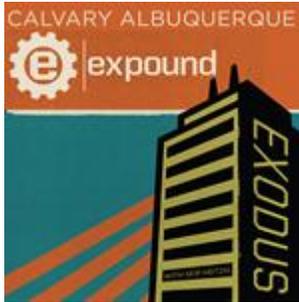
Hebrew terms: נָסָה - nasah- test;to put to the test to see whether faithful or not

Figures referenced: Josephus; D. L. Moody; Billy Sunday

Cross references: Genesis 3:15; Numbers 11:16; 1 Samuel 15:22; 2 Chronicles 16:9; Job 2:4; Psalm 18:2; Psalm 46:1; Matthew 5:16; Matthew 7:24; Matthew 16:18, Mark 5:19; Mark 6:31; John 1:11; John 17:4; John 19:30; Acts 6:2; 1 Corinthians 10:3-4; Galatians 2:20; Galatians 5:17; James 1:5-7; 1 Peter 2:23

Topic: Moses

Keywords: confrontation, organization, administration, Moses, Jethro, Amalekites, delegation



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 19:1-20:7
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 19:1-20:7
URL:	http://SkipHeitzig.com/915

MESSAGE SUMMARY

In Exodus 19-20, the children of Israel prepared themselves for a new conditional relationship with God and the Mosaic covenant was introduced. When we examine their preparations, we gain a greater understanding of the purpose of the Law and the function of the Ten Commandments in the lives of Christians.

DETAILED NOTES

I. Introduction

- A. In 2003 a monument of the Ten Commandments was removed from an Alabama state building
 - 1. Placed by Chief Justice Roy Moore
 - 2. Ruled Unconstitutional: violated the separation of church and state
 - 3. Presence a symbol: God's laws supreme
 - 4. Removal a symbol: we have our own way to do things
 - 5. When God's laws are set aside, we lose the standard
 - a. No moral consensus
 - b. Existentialism: every man does what is right in his own eyes
 - c. Previously a set standard of right
 - d. Now do what you feel is right for you at the time
- B. Exodus
 - 1. Chapters 1-12: Domination by Egypt
 - 2. Chapters 13-18: Liberation from Egypt
 - 3. Chapters 19-40: Revelation after Egypt
- C. Covenant: an agreement that governs a relationship
 - 1. A covenant moves God to release the slaves from Egypt: "And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant." (Exodus 6:5)
 - 2. Differences in Covenants
 - a. Abrahamic Covenant
 - i. Unconditional
 - ii. Given the land as an everlasting possession: "Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God." (Genesis 17:8)

- b. Mosaic Covenant
 - i. Conditional
 - ii. Tenure and blessing in the land are conditional: if they fail to obey they will be kicked out until they get it right
 - iii. *Ad interim*: temporary (from Moses until Christ)
 - iv. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." (Galatians 3:24-25 KJV)
- D. Moses at Mt. Sinai
 - 1. Moses received the Law: facilitates people's obedience to God
 - 2. Moses received blueprints for the Tabernacle: facilitates people's worship of God
 - 3. Obedience and worship form two basic parts of God's covenant with Moses
 - a. Parity covenant: a covenant between equals (not this covenant)
 - b. Suzerainty covenant: Between a king and his subjects (this covenant)
- II. Preparation for the Covenant: (Chapter 19)
 - A. Israel camped before the mountain (possibly Jebel Musa; 7500 ft)
 - B. "Thus you shall say to the house of Jacob, and tell the children of Israel: 'You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself'" (vv. 3-4)
 - 1. Remember who you used to be
 - a. House of Jacob
 - i. Small family
 - ii. Childlike and fleshly
 - b. Children of Israel: grown from a family to a nation
 - 2. Remember when I took you from
 - 3. Remember how I cared for you: Eagle: neshet: griffin eagle
 - a. Builds nest in inaccessible places
 - i. Eaglets totally dependent on the parent
 - ii. God took Israelites to the wilderness; totally dependent on Him
 - b. Very protective
 - i. Eagles stop at nothing to protect their young
 - ii. God stopped at nothing to protect Israel from Egyptians
 - c. Eaglets mature slowly (3 years to mature)
 - i. Parent trains eaglets to fly and kicks them out
 - ii. Purpose of the wilderness: train Israel to be spiritually mature
- C. Bilateral Covenant: if/then, conditional
 - 1. How can you prove you love God?
 - a. Not warm fuzzy feelings
 - b. Obedience makes our love for God visible and tangible: "If you love Me, keep My commandments." (John 14:15)
 - c. הַגִּלּוּף *segullah*: treasured possession
- D. God's Designations for His people
 - 1. A special treasure
 - a. Because of what Jesus did, the "if" has been removed
 - b. Value of something is determined by what one is willing to pay

- c. "Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field." (Matthew 13:44)
 - i. We don't sell all for Him
 - ii. The Lord gave up all to purchase us
 - 2. Kingdom of Priests
 - a. "But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;" (1 Peter 2:9)
 - b. A priest stands between God and the people
 - i. A mediator
 - ii. Represents God to the world; attracts the nations to God
 - iii. Israel became too restrictive and not embracing (we do the same thing when we lose our passion for the lost)
 - 3. A Holy Nation
 - a. Different from the world
 - b. Not mimic the world, but represent God
- E. "All that the LORD has spoken we will do." (v. 8)
 - 1. Bold, ambitious statement
 - 2. Good to say, but they will eat their words
 - a. "You go near and hear all that the Lord our God may say, and tell us all that the Lord our God says to you, and we will hear and do it.' Then the Lord heard the voice of your words when you spoke to me, and the Lord said to me: 'I have heard the voice of the words of this people which they have spoken to you. They are right in all that they have spoken. Oh, that they had such a heart in them that they would fear Me and always keep all My commandments, that it might be well with them and with their children forever!'" (Deuteronomy 5:27-29)
 - b. Right intentions, weakness of heart
 - 3. "What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, 'You shall not covet.'" (Romans 7:7)
 - a. The law reveals sin
 - b. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (Galatians 3:24)
 - i. Παιδαγωγός - *paidagogos*- schoolmaster
 - ii. The law leads us to the cross - we need a Savior
 - c. The law examines you in light of the standard
- F. Inward consecration and outward preparation
 - 1. Washing of clothes
 - a. Symbolic of inward consecration
 - b. מִקְוָה mikvah: pool for cleansing before worship; spiritual cleansing
 - 2. Watch your step
 - a. The restrictions were given so they wouldn't die
 - b. Moral man can't handle the revelation of God's power
 - 3. Fire: symbolic of God's holiness that purges and refines
 - a. "No mortal can gaze on the unveiled majesty of God."—Ancient Rabbis

- b. "No one has seen God at any time." (John 1:18)
 - c. "For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest...but you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem... to Jesus the Mediator of the new covenant." (See Hebrews 12:18-24)
 - i. Distinction between the old law and the new covenant
 - ii. Synagogue: looks to the covenant of Moses as an eternal covenant
 - iii. Church: relies on the covenant of grace through Jesus Christ: the covenant of Moses, while valid, simply points to Christ. It is an *ad interim* covenant.
 - G. "Also let the priests who come near the LORD consecrate themselves, lest the LORD break out against them." (v. 22)
 - 1. Priesthood not yet established
 - 2. Probably "priests" are firstborn sons of Israel
 - a. "Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine." (Exodus 13:2)
 - b. "Then he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the Lord." (Exodus 24:5)
 - c. Priests for the families: Job acted as priest for his family during the patriarchal period, (see Job 1).
 - H. There's distance between holy God and sinful man
 - 1. Unlike Nadab and Abihu who will presumptuously come
 - 2. There is a veil separating them from God
- III. Preface to the Covenant (Exodus 20)
- A. God tells His people to look back
 - B. Know where you are going, where you come from, and the ground you have covered
 - C. Learn from the past: let it be a guidepost, never a hitching post
- IV. Principles of the Covenant: God's Top Ten
- A. God expects supreme devotion to Him and sincere affection for others
 - B. Two tables of the Law
 - 1. First four commandments are vertical: your relationship to God
 - 2. Second six commandments are horizontal; your relationship to humanity
 - C. According to *Harper's Bazaar*, only 40% of Americans can name more than 4 of the ten commandments
 - D. There were ten commandments
 - 1. Commandments (not suggestions or ideas)
 - 2. Ten (not five, not nineteen)
 - 3. As Judaism developed, they came up with 613 laws
 - a. 248 positive laws (what you should do)
 - b. 365 negative laws (what you should not do)
 - E. The Ten Commandments
 - 1. "I am the LORD your God, who brought you out of the land of Egypt, out of the house of bandage. You shall have no other gods before me" (v. 2-3)
 - a. Beside me

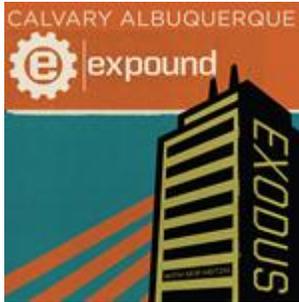
- b. "I stand alone," there are no other gods, so you don't have any other gods
 - c. God is practical (all other gods are fake!)
 - d. Worshiping any other god is like hugging a mannequin: it can't respond
 - e. "Their idols are silver and gold, the work of men's hands. They have mouths, but they do not speak; Eyes they have, but they do not see; They have ears, but they do not hear; Noses they have, but they do not smell; They have hands, but they do not handle; Feet they have, but they do not walk; Nor do they mutter through their throat." (Psalm 115:4-7)
2. "You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments." (vs. 4-6)
- a. The first commandment tells us whom to worship
 - b. The second commandment tells us how to worship
 - c. Two sources of information about God
 - i. Revelation: what God tells us about Himself (self-disclosure written in the Bible and in the creation)
 - ii. Imagination: made up
 - d. Not about art; about idolatry
 - e. There is no image you could cast that would capture who He is
 - f. Images are limiting and cannot convey the truth
 - g. "Metal images are the result of mental images."—J.I. Packer
 - h. The children of Israel will form a calf to represent God's strength, but that neglects His other attributes
3. "You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain." (v. 7)
- a. Knox translation: "lightly on your lips"
 - b. Amplified Bible: "lightly, frivolously, in false affirmations, or profanely"
 - c. Jerusalem Version: "not utter the name of YHWH your god to misuse it"
 - d. אִשָּׁה shav: to empty something of its content or meaning

Hebrew Terms: neshar: griffin eagle; סְגֻלָּה *segullah*: treasured possession; Παιδαγωγός - *paidagogos*-schoolmaster; מִקְוָה *mikvah*: pool for cleansing before worship; spiritual cleansing; אִשָּׁה *shav*: to empty something of its content or meaning;

Publications referenced: *Harper's Bazaar*

Figures referenced: Chief Justice Roy Moore; J.I. Packer

Cross References: Genesis 17:8; Exodus 6:5; Exodus 13:2; Exodus 24:5; Deuteronomy 5:27-29; Job 1; Psalm 115:4-7; Matthew 13:44; John 1:18; John 14:15; Romans 7:7; Galatians 3:24-25; Hebrews 12:18-24; 1 Peter 2:9



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 20:8-26
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 20:8-26
URL:	http://SkipHeitzig.com/917

MESSAGE SUMMARY

In this study from Exodus 20, we take a look at the Ten Commandments and the precepts of the Law. We'll learn to apply these teachings to our daily living and gain a greater understanding of its role in pointing us to salvation through Jesus Christ.

DETAILED NOTES

- I. Introduction
 - A. Purpose of laws
 1. Primarily for positive reasons
 - a. Safety
 - b. Harmony
 2. Reveals the truth about self and sin
 - a. Would not know sin without the law (see Romans 7)
 - b. No man is justified by the law (see Galatians 3)
 - B. We are not under the covenant of the law: "For the law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17)
 - C. Law shows us how to please God
 1. Supreme devotion to Him
 2. Sincere affection for others
 3. "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.' This is the first and great commandment." (Matthew 22:37-38)
 - D. The Ten Commandments
 1. Vertical: The first four commandments
 2. Horizontal: The second six commandments
 3. First commandment: No other gods before Me (v. 3)
 - a. Whom we should worship
 - b. Worship God exclusively
 - c. Forbids false gods
 4. Second commandment: No images (vv. 4-6)
 - a. How we should worship
 - b. Worship God correctly
 - c. Forbids false worship of the true God
 - d. Images misrepresent God and mislead people

5. Third commandment : Not take God's name in vain
 - a. שָׁוֶה, shav: empty something of its meaning
 - b. God is to be spoken of in a holy fashion
- II. Principles of the Covenant: God's Top Ten (cont'd)
- A. Fourth Commandment: "Remember the Sabbath day, to keep it holy." (v. 8)
 1. "Sabbath" appears 90 times in the Old Testament; 55 times in the New Testament
 2. שָׁבַת, shabbath: to stop
 3. God worked for 6 days; the seventh day He stopped
 - a. Not tired
 - b. His work was complete
 4. Set aside this day to honor God and "recharge your battery"
 5. By the New Testament, keeping the Sabbath had become work
 - a. 39 restrictions apart from the Talmud
 - b. Talmud: 24 chapters devoted to Sabbath law
 - c. More work to keep the Sabbath than to work the other 6 days
 6. Jesus said: "The Sabbath was made for man, and not man for the Sabbath." (Mark 2:27)
 7. Fulfillment of the Sabbath is Jesus Christ: (See Hebrews 4:4-11)
 8. Only commandment not repeated for the church to keep
 - a. "So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths," (Colossians 2:16)
 - b. Only non-moral commandment
 - c. Early church met on the first day of the week (See Acts 20:7 and I Corinthians 16:2) because we celebrate the resurrection of Jesus
 - d. "One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind." (Romans 14:5)
 - B. Fifth Commandment: "Honor your father and your mother" (v. 12)
 1. First commandment related to horizontal relationships
 2. Commandment mentioned 8 times in the Bible (2 in Old Testament; 6 in the New Testament)
 3. Everyone has parents
 - C. Sixth Commandment: "You shall not murder" (v. 13)
 1. Murder: The intentional taking of human life for personal reasons (not national or judicial reasons)
 2. To God, life is sacred:
 - a. Death must be viewed through the lens of the value placed on life
 - i. If you believe God created life, then murder is an insult and assault against God Himself
 - ii. If you believe man is a biological animal, by accident, to end a life is simply a biological process
 3. Our forefathers said in the Declaration of Independence: "We hold these truths to be self evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights...life, liberty, and the pursuit of happiness."
 - D. Seventh commandment: "You shall not commit adultery." (v. 14)
 1. A fence around marriage

2. The sexual impulse is God-given
 3. Because it is God-given, it must be God-governed
 4. Sex is beautiful in its proper domain (marriage); like soil in a garden
 5. Taken out of context it is ugly; like soil on the carpet
- E. Eighth commandment: "You shall not steal." (v.15)
1. A problem from the beginning
 - a. Watchtowers to protect property
 - b. Moving boundary stones
 2. Stealing's many forms
 - a. Steal from employer: take office supplies, call in sick, phone calls
 - b. Steal from government: taxes
 - c. Steal from God: tithes and offerings
- F. Ninth commandment: "You shall not bear false witness" (v.16)
1. No lying
 2. Based on the Character of God Himself
 - a. God loves truth
 - b. God hates falsehood
 3. "These six things the Lord hates, Yes, seven are an abomination to Him: A proud look, A lying tongue, Hands that shed innocent blood, a heart that devises wicked plans, Feet that are swift in running to evil, a false witness who speaks lies, And one who sows discord among brethren." (Proverbs 6:16-19)
- G. Tenth commandment: "You shall not covet," (v. 17)
1. This commandment is different from the rest: it deals with what no one sees: the hidden attitude
 2. This command helped Paul realize it was an issue of the heart: (See Philippians 3:4-6; Romans 7:7)
 3. The law was given to govern not only the outward action, but the inward attitude
 4. "You have heard that it was said to those of old, 'You shall not commit adultery.' But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart." (Matthew 5:27-28)

III. People of the covenant

- A. The mediator
1. Moses was the mediator
 - a. Represents the people to God
 - b. Represents the words of God to the people
 2. Mediator needed between distinct parties: Holy God and sinful man
 3. Jesus is our mediator
 - a. "For there is one God and one Mediator between God and men, the Man Christ Jesus," (I Timothy 2:5)
 - b. "The LORD is my shepherd" (Psalm 23:1)
 - c. Never settle for second best: Jesus is the only mediator
 - d. Pastors called shepherds regarding their role of feeding the flock, not mediators
- B. "Do not fear; for God has come to test you" (v. 20)
1. The test
 - a. Will they see their own sin?

- b. Will they see the gap that exists between God and man?
 - 2. Fear
 - a. yirah: reverence; Yahweh
 - b. Reverential awe; fear of not pleasing Him
 - c. Keeps people from sin
 - C. Earthen altar
 - 1. Not hewn stone
 - 2. Ornate altars
 - a. Thought: "Only the best for God!"
 - b. Glorify man rather than God
- IV. Application of the Commandments and the Old Testament Law
- A. As a compass: give you bearing, plot your way
 - B. As a thermometer: gauge your love for God. ""If you love Me, keep My commandments." (John 14:15)
 - C. As a mirror: show you yourself
 - 1. The mirror is not the soap!
 - 2. "But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith." (Galatians 3:11)
 - D. As a road sign: points the way to Jesus Christ
 - E. According to Jewish tradition, Moses received the law on the day of Pentecost; The birth of the church was Pentecost. "For the law was given through Moses, but grace and truth came through Jesus Christ." (John 1:17)

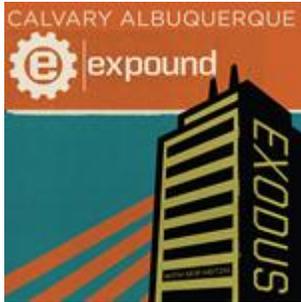
Hebrew terms: אֵין, shav: empty something of its meaning; שָׁבַת, shabbath: to stop; יִרָא, yirah: reverence; Yahweh

Publications Referenced: *The Declaration of Independence*

Cross References: Psalm 23:1; Proverbs 6:16-19; Matthew 5:27-28; Matthew 22:37-38; Mark 2:27; John 1:17; John 14:15; Acts 20:7; Romans 7; Romans 7:7; Romans 14:5; I Corinthians 16:2; Galatians 3; Galatians 3:11; Colossians 2:16; I Timothy 2:5; Hebrews 4:4-11

Topic: The Ten Commandments

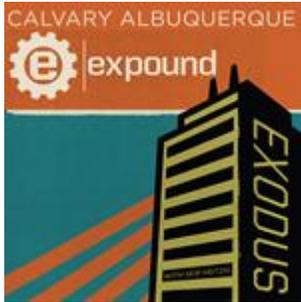
Keywords: Moses, law, capital punishment



SERIES:	02 Exodus - 2011
MESSAGE:	Will the Real Exodus Pharaoh Please Stand Up?
SPEAKER:	Dr. Steven Collins
URL:	http://SkipHeitzig.com/923

MESSAGE SUMMARY

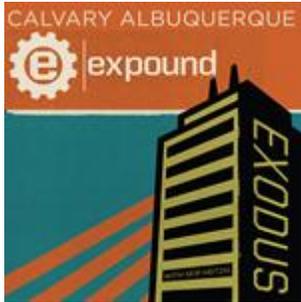
In this message, Dr. Collins explains that the Bible is trustworthy, even in matters of history. Using logic, historical analysis, and a firm belief in the historical reliability of the biblical narrative, he demonstrates why he believes Tuthmosis IV was the Pharaoh at the time of Israel's deliverance from bondage in Egypt.



SERIES:	02 Exodus - 2011
MESSAGE:	A Legal Defense of the Biblical Gospel in an Age of Secularism
SPEAKER:	Craig Parton
URL:	http://SkipHeitzig.com/925

MESSAGE SUMMARY

In this message from Craig Parton, we consider the topic of apologetics. We'll explore the history and value of lawyers' defense of Christianity, dealing with objections to the faith, what apologetics is and is not, and why and how all believers are called to defend the faith.



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 21
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 21
URL:	http://SkipHeitzig.com/927

MESSAGE SUMMARY

As we turn our attention to the precepts of God's Law, we remember that it serves as a tutor leading us to Christ. Let's consider how God's Law applies to our lives, remembering we cannot have a relationship with the Lord based upon the Law--only upon redemption through Jesus Christ.

DETAILED NOTES

- I. Introduction
 - A. Psalm 19: the doorway to Exodus 21
 1. General revelation
 - a. God reveals Himself through nature
 - b. The big book of the universe
 - c. We see some of the attributes of God
 - d. "To the Chief Musician. A Psalm of David. The heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech, and night unto night reveals knowledge. There is no speech nor language where their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world. In them He has set a tabernacle for the sun, which is like a bridegroom coming out of his chamber, and rejoices like a strong man to run its race. Its rising is from one end of heaven, and its circuit to the other end; and there is nothing hidden from its heat." (Psalm 19:1-6)
 2. Special revelation
 - a. God reveals Himself through Scripture
 - b. The little book of the Bible
 - c. We understand Who God is
 - d. "The law of the Lord is perfect, converting the soul; The testimony of the Lord is sure, making wise the simple; The statutes of the Lord are right, rejoicing the heart; The commandment of the Lord is pure, enlightening the eyes; The fear of the Lord is clean, enduring forever; The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, Yea, than much fine gold; Sweeter also than honey and the honeycomb" (Psalm 19:7-10).
 - B. Exodus 21: the judgments, statutes, testimonies—the particulars of the Law

1. Move from the principles in the Ten Commandments to their application in everyday life
 2. The expansion of the Decalogue
 - C. Behind the Law of the Lord is the Lord of the Law
 1. Law given to protect and govern
 2. Happiness comes from holiness: "Blessed is the man who walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful; But his delight is in the law of the Lord, and in His law he meditates day and night." (Psalm 1:1-2)
 3. Relationship with Christ is the end of the Law: "For Christ is the end of the law for righteousness to everyone who believes" (Romans 10:4).
 4. Law serves as a tutor or schoolmaster:
 - a. "Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor" (Galatians 3:24)
 - b. παιδαγωγός; paidagōgos – a boy's guardian or tutor, a slave who had charge of the life and morals of the boys of a family, not strictly a teacher
 - D. We often experience a cultural and historical disconnect, but there are principles we can apply: "Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come" (1 Corinthians 10:11).
- II. The laws of servitude
- A. Male slaves
 1. Slavery permitted
 - a. Typically from other nations: those won in battle became servants
 - b. Hebrews slaves: only to pay off debt
 - c. Servant – because you have to
 - d. Bondservant – because you want to
 2. 6:1 pattern
 - a. Six years of servitude followed by freedom in the seventh year
 - b. Work for six days, rest on the seventh (the Sabbath)
 - c. Creation: God worked six days, rested in the seventh
 - d. Six years plant/harvest, seventh year off
 - i. Sabbatical
 - ii. Why Israel was in Babylonian captivity for 70 years: failed to let the earth rest of 490 years
 - e. Some take further: millennial
 - i. Currently Jewish year 5771
 - ii. Under the servitude of the devil nearly 6000 years
 - iii. Last 1000 years the millennial
 - iv. Be careful playing with numbers
 - v. Always be ready: "But of that day and hour no one knows, not even the angels of heaven, but My Father only" (Matthew 24:36).
 3. Servant may choose not to go free because of the wife given by the master
 - a. Brought before the judges (עֵלֹהִים; elohim – God)
 - b. Brought to the door (probably the door of the master)
 - c. Pierced ear with an awl "earmarked" for willing servitude
 - d. Serve forever

- B. Female slaves
 - 1. A poor father may sell his daughter into slavery
 - a. A better life, taken care of
 - b. Like a dowry
 - 2. Not freed the seventh year: a marriage agreement
 - 3. Couldn't be abused
 - a. Not property
 - b. Even slaves had rights
 - c. If mistreated, she could be released
 - C. Slavery in the Roman empire
 - 1. Of the 120 million people, half were slaves
 - 2. Different, worse than Old Testament slavery
 - D. New Testament allusions
 - 1. Παῦλος; paulos – Paul; δούλος; doulos - slave
 - 2. Slave of sin; slave of righteousness (Romans 6:6-18)
 - 3. Come to Christ poor in spirit; because you have to
 - 4. Continue as a bondservant; because you want to
 - 5. "No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you" (John 15:15)
- III. Capital punishment laws
- A. For murder: expansion of the sixth commandment
 - 1. Rooted in Genesis: "Whoever sheds man's blood, by man his blood shall be shed; for in the image of God He made man" (Genesis 9:6).
 - 2. Capital punishment is not murder: it is righteously administered judicial execution
 - a. On a personal level, we must forgive: "But whoever slaps you on your right cheek, turn the other to him also" (Matthew 5:39).
 - b. On a societal level, there are laws to protect life.
 - B. Purpose
 - 1. If administered swiftly, deterrent to crime
 - a. According to Professor Van Den Haag, 99% of actual murderers prefer life imprisonment to death. "What is feared most deters most."
 - b. According to Professor Steven Lawson of the University of North Carolina, "Every execution of a murderer deters, on average, eighteen murders that would have occurred without it."
 - 2. Not retribution, but restitution
 - a. When blood is shed, the land is defiled: "Whoever kills a person, the murderer shall be put to death on the testimony of witnesses; but one witness is not sufficient testimony against a person for the death penalty. Moreover you shall take no ransom for the life of a murderer who is guilty of death, but he shall surely be put to death. And you shall take no ransom for him who has fled to his city of refuge, that he may return to dwell in the land before the death of the priest. So you shall not pollute the land where you are; for blood defiles the land, and no atonement can be made for the land, for the blood that is shed on it, except by the blood of him who shed it. Therefore do not defile the land which you

- inhabit, in the midst of which I dwell; for I the Lord dwell among the children of Israel" (Numbers 33:30-34).
 - b. Paul validates the Old Testament law in the New Testament: "For if I am an offender, or have committed anything deserving of death, I do not object to dying;" (Acts 25:11).
 - c. 85% of released inmates will be incarcerated again
 - d. The lifetime cost of incarceration is equal to that of an Ivy League education
 - C. For unintentional killing, six cities of refuge were instituted
 - D. All people were governed by these laws
 - E. Striking Parents, kidnapping, cursing parents
 - 1. Expansion of the fifth commandment
 - 2. Children who have no respect for their parents usually respect no authority
 - 3. Rabbis restricted the death penalty to those who asked God to curse or invoked the name of God to curse their parents
 - 4. In Rome, the Patria Potestas gave absolute authority to the father
 - a. Father could take the life of child at any time
 - b. God's laws pure: "The law of the Lord is perfect, converting the soul;" (Psalm 19:7)
- IV. Compensation for injury
 - A. Violence against slaves prohibited
 - B. *Lex Talionis*: law of exact retribution; the punishment matches the crime
 - 1. Human nature bent on revenge: e.g., Lamach said, "For I have killed a man for wounding me, even a young man for hurting me. If Cain shall be avenged sevenfold, Then Lamech seventy-sevenfold" (Genesis 4:23-24).
 - 2. This merciful law limits violence
- V. The Law of the Lord and the Lord of the Law
 - A. God is loving and protecting
 - B. When people depart from the Lord, they depart from the Law of the Lord
 - 1. The Law is relational, not just judicial
 - 2. Stop honoring life, marriage, etc. when you depart from God
 - C. "Who can understand his errors? Cleanse me from secret faults. Keep back Your servant also from presumptuous sins; Let them not have dominion over me. Then I shall be blameless, and I shall be innocent of great transgression. Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O Lord, my strength and my Redeemer" (Psalm 19:12-14)
 - 1. From the far reaches of space to the familiar reaches of his own heart
 - 2. The skies and the Scriptures reveal Your glory, I want to reveal it too
 - 3. Last word: Redeemer
 - a. We remember what the Law itself could never do: redeem
 - b. We cannot have a relationship with God based on the Law
 - c. Relationship only based on redemption through Jesus Christ
 - i. "For the law was given through Moses, but grace and truth came through Jesus Christ" (John 1:17).
 - ii. "But that no one is justified by the law in the sight of God is evident, for 'the just shall live by faith'" (Galatians 3:11)

Hebrew terms: παιδαγωγός; paidagōgos – a boy's guardian or tutor, a slave who had charge of the life and morals of the boys of a family, not strictly a teacher; ׀לֹהִים; elohim – God;

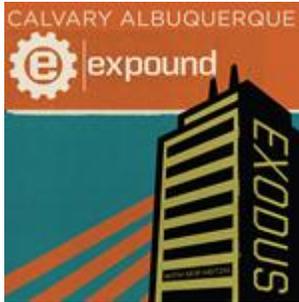
Greek terms: Παῦλος; paulos – Paul; δούλος; doulos - slave

Figures Referenced: Professor Van Den Haag; Professor Steven Lawson

Cross references: Genesis 9:6; Genesis 4:23-24; Numbers 33:30-34; Psalm 1:1-2; Psalm 19; Matthew 5:39; Matthew 24:36; John 1:17; John 15:15; Acts 25:11; Romans 6:6-18; Romans 10:4; I Corinthians 10:11; Galatians 3:11; Galatians 3:24

Topic: The Law

Keywords: the law, principles, precepts



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 22:1-23:14
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 22:1-23:14
URL:	http://SkipHeitzig.com/929

MESSAGE SUMMARY

While God's Law can never make us righteous, it does reveal God's standard, providing a gauge of just how bad we are and pointing us to the Savior. Let's take a look at more particulars of the Law in this study of Exodus 22-23. We'll consider both God's great care for us and the choice He provides: to obey or to disobey.

DETAILED NOTES

- I. Introduction
 - A. God gave the Ten Commandments
 1. Best if His people had kept them
 2. They desired to obey, but incapable of doing so
 3. "Oh, that they had such a heart in them that they would fear Me and always keep all My commandments," (Deuteronomy 5:29).
 4. The failure is not with the Law
 - B. Functions of the Law
 1. Reveals Sin: "Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin" (Romans 3:20).
 2. Points us to Christ
 3. People need to understand the bad news in order to understand the good news
 - a. The bad news
 - i. "For all have sinned and fall short of the glory of God," (Romans 3:23)
 - ii. "Behold, I was brought forth in iniquity, and in sin my mother conceived me" (Psalm 51:5).
 - iii. Human problem of the heart that affects every person from birth
 - iv. We are sinners by nature and by choice
 - b. The good news: Jesus came to save us from sin
 4. The Law sets the standard
 - a. Modifies behavior
 - b. Does not modify the heart
- II. Exodus 22
 - A. Expansion of the 8th Commandment: You shall not steal
 1. Code of Hammurabi
 - a. 1700 BC (pre-dated Moses; 1300 BC)

- b. Babylonian ruler
 - c. Similar in some ways to the law of Moses
 - d. A thief who could not repay what was stolen should be put to death
 - e. The Law of Moses: more merciful
 - i. Old Testament reveals a God of Love
 - ii. God protects the innocent
 - iii. God impugns the guilty
2. Law of compensation
- a. Zacchaeus: "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold" (Luke 19:8).
 - b. Our law: restore what was stolen
 - c. The Law: restoration and compensation
 - i. Caused more respect
 - ii. Restore four-fivefold, depending on the situation
3. Right of self protection
- a. If thief caught "digging in" killed, not considered murder
 - b. If thief killed at night
 - i. No visibility
 - ii. Harder to get help
 - iii. Not murder
 - c. If killed in the day
 - i. Complete visibility
 - ii. Considered revenge
4. Restoration
- a. Differentiation
 - i. If the thief killed the animal he restored 4-5 times the value
 - ii. If the thief still had the live animal he paid double
 - b. Boundaries
 - i. Animals didn't know boundaries
 - ii. Owner was responsible to watch animals so they didn't steal by grazing another's property
 - c. Term "restore" or "restitution" used 6 times in this chapter
 - i. שָׁלַם; shalam- to make good
 - ii. Related to - שָׁלוֹם; shalom - to make peace
 - iii. It takes more than confession to make peace
 - iv. Compensation sews the torn fabric of relationship back together
- B. Miscellaneous Laws
- I. Sexual Promiscuity
 - a. Pre-marital sex; fornication
 - b. The solution if they have sex: marriage
 - i. Pay the dowry and marry
 - ii. If the father refuses, he pays the virgin's bride price
 - iii. You play, you pay!
 - c. Sex accompanies commitment
 - d. Instruction regarding pre-marital sex (See Deuteronomy 22)

- e. New Testament, premarital sex under the blanket term porneiōa; porneia - fornication
- 2. Sorcery
 - a. Sorceress: not as many males as females practiced sorcery
 - b. In Medieval times, witches were hunted and killed based on this verse
 - c. Ancient civilizations distinguished between black and white magic
 - i. Black magic: incantations to harm
 - ii. White magic: good fortune
 - d. All magic is forbidden by God
 - i. Nefarious form of idolatry
 - ii. Greek translation used the word "poisoner"
- 3. Bestiality (sexual intercourse with an animal)
 - a. Canaanites and Mesopotamians practiced it
 - i. Part of their gods' activities
 - ii. Part of their worship
 - b. A person becomes like the god worshipped "Those who make them are like them; so is everyone who trusts in them" (Psalm 115:8).
- 4. Idolatry
 - a. Became the greatest temptation for Israel
 - i. The reason they were taken into captivity
 - ii. The reason the Northern Kingdoms were destroyed by the Assyrians
 - b. Peer pressure
- 5. Oppression
 - a. Resident aliens: not Jewish
 - i. Protected, same rights as the Jews
 - ii. In Israel today, Palestinians still given the same treatment
 - b. Widows and orphans
 - i. Not to be mistreated
 - ii. No way to defend themselves
 - iii. God defends them
 - c. Poor
 - i. Not to be taken advantage of
 - ii. Loans were to be given to prevent them from becoming destitute; no interest
 - iii. Origin of Gemach- interest free loans for Jewish immigrants
 - iv. Not to take items necessary for basic survival as a pledge (See Deuteronomy 24:6)
- C. God established human government
 - 1. Paul struck Ananias and quoted v. 28 (See Acts 23:1-5)
 - 2. Romans 13
- D. First fruits to be given to God
 - 1. Crops
 - 2. Animals
 - 3. People
 - 4. Money
- E. Don't eat meat torn by beasts

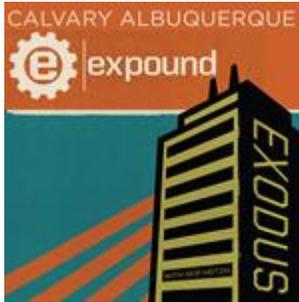
1. Ceremonial reasons (see Leviticus 22:8)
 2. Hygienic reasons
- III. Exodus 23
- A. Do not circulate a false report
 1. "Let every man be swift to hear, slow to speak, slow to wrath;" (James 1:19).
 2. God gave you two ears and one mouth: exercise them in proportion
 3. Talebearer: "The words of a talebearer are like tasty trifles, and they go down into the inmost body" (Proverbs 18:8).
 4. Before listening to an evil report
 - a. What is your motivation?
 - b. Where did you get the information?
 - c. Have you gone to those directly involved?
 - d. Have you personally checked out the facts?
 - e. Can I quote you?
 - B. Mob mentality; peer pressure
 1. Gangs, riots
 2. If obeyed, no crucifixion
 3. You are called to be holy, different
 - C. Justice should be blind
 1. Romans depicted as a woman blindfolded
 - a. Sword: swift justice
 - b. Scales: fair
 2. Persian courts: judges were blindfolded so they weren't swayed
 - D. Love your enemies, reconciliation
 - E. Septennial rest
 1. God's welfare program
 2. 6:1 pattern
 3. Sabbath law expanded
 - a. Six years work
 - b. Seven years rest
 - c. Year of Jubilee after 7 cycles (land lost reverted to the original landowner)

Hebrew Terms: דָּלַץ; shalam- to make good; דִּלַּץ; shalom - to make peace

Greek Terms: porneiōa; porneia - fornication

Figures Referenced: Hammurabi

Cross References: Leviticus 22:8; Deuteronomy 5:29; Deuteronomy 22; Deuteronomy 24:6; Psalm 51:5; Psalm 115:8; Proverbs 18;; Luke 19:8; Acts 23:1-5; Romans 3:20; Romans 3:23; James 1:19



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 23:14-24:18
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 23:14-24:18
URL:	http://SkipHeitzig.com/931

MESSAGE SUMMARY

In this study from Exodus 23-24, we discover some interesting parallels between Israel and the church. We'll consider three Jewish feasts, the Promised Land, and the covenant relationship between God and his people through a mediator.

DETAILED NOTES

- I. Introduction
 - A. Purpose of the Law
 1. Safety
 2. Responsibility
 3. "The law is not made for a righteous person, but for the lawless and insubordinate," (1 Timothy 1:9)
 4. paidagōgos – a boy's guardian or tutor, a slave who had charge of the life and morals of the boys of a family, not strictly a teacher; (See Galatians 3:24)
 5. Points us to Christ
 6. Tethers the raging of the old nature
 7. "Do this and live, the law demands, But gives me neither feet nor hands. A better word the gospel brings, It bids me fly and gives me wings."
 - B. Believers and the Law
 1. Not bound by the law
 2. Slaves of Jesus Christ
 3. Not lawless lives, but better lives than the law could ever provide
 4. Our motivation is love for Jesus;
 - C. Precepts of the Law
 1. According to Rabbi Shammai, Moses gave 613 laws
 - a. 365 prohibitions
 - b. 248 positive commands
 2. David reduced them to 11 precepts (See Psalm 15)
 3. Isaiah reduced them to 6 (See Isaiah 33:14-15)
 4. Micah reduced them to 3 (See Micah 6:8)
 5. Habakkuk reduced them to 1: "The just shall live by his faith." (Habakkuk 2:4)
 6. New testament reiterates: The just shall live by faith
- II. Exodus 23:14-33
 - A. Annual Feasts

- I. Feast of Unleavened Bread
 - a. Followed the Passover; the 15-21 of the 1st month (mid-March - mid April)
 - b. Unleavened bread
 - i. Bread without yeast
 - ii. When leaving Egypt, no time to let bread rise
 - c. Eat matzah bread (5 grains); no leavened bread
 - d. Not "empty;"
 - i. Empty handed: "They shall not appear before the Lord empty-handed." (Deuteronomy 16:16)
 - ii. Give in proportion to how you've been blessed
 2. Feast of Harvest
 - a. Pentecost; 50 days after the sheaf offering
 - b. 6th day of the 3rd month
 - c. Feast of Weeks; שבועות Shavuot: weeks- 7 weeks after the Feast of Unleavened Bread
 3. Feast of Ingathering: 15-22 of the 7th month
 4. Given based on the agricultural year
 5. Common names
 - a. Redemption
 - i. Feast of Unleavened Bread
 - ii. Deliverance from Egypt; blood of the lamb
 - b. Pentecost
 - i. Provision
 - ii. Feast of Harvest
 - iii. Gratitude for the harvest
 - c. Tabernacles
 - i. Protection
 - ii. Feast of Ingathering
 - iii. Remind them of the wilderness
 6. Three times a year came before the Lord in Jerusalem
 - a. Families went
 - b. Socially and spiritually uniting
 - c. We gather frequently; "Not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching." (Hebrews 10:25)
 - d. The Jewish year revolved around God
- B. "You shall not boil a young goat in its mother's milk." (v. 19)
1. Straightforward command
 2. Jews separate meat from dairy
 - a. Say if you eat meat with dairy the food churns, boils in your stomach
 - b. Breakfast: fresh fruits and vegetables, fresh grains, dairy
 - c. Lunch: if meat served, no dairy
 3. Ras Shamra excavations
 - a. Canaanite practice
 - b. Worship of pagan gods
 - c. God will be worshiped differently

4. Jewish prohibitions are a stretch
 - a. Far-fetched as Jehovah's Witnesses who refuse blood transfusions based on the prohibition of drinking blood
 - b. "Woe to you, scribes and Pharisees...who strain out a gnat and swallow a camel!" (Matthew 23:23-24)

C. The Angel

1. We may entertain angels unaware (See Hebrews 13:2)
2. "My name in Him"
3. Key to victory
4. Joshua's encounter with the Captain of the Lord's Army (See Joshua 5:13-15)
 - a. Joshua worshiped
 - b. The Angel told him "Take off your sandals, for the place where you are standing is holy." (As God told Moses)
 - c. Angel of the LORD could be a Christophany: pre-incarnate, visible form of Jesus Christ
 - d. "They drank from the spiritual rock that accompanied them, and that rock was Christ" (I Corinthians 10:4)
 - e. "We should not test the Lord, as some of them did--and were killed by snakes." (I Corinthians 10:9)

D. God promised to miraculously preserve them and displace their enemies

E. The Promised Land

1. Canaan was a free gift
 - a. They didn't earn it
 - b. Received by grace
 - c. Like Salvation: "For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God-- not by works, so that no one can boast." (Ephesians 2:8-9)
2. Occupying Canaan was a process
 - a. Dependence on God every day
 - b. Christian maturity is not instantaneous
 - i. Daily dependence
 - ii. "Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me." (Philippians 3:12)
 - iii. "Walk in the Spirit," (Galatians 5:16)
3. Canaan was never totally possessed
 - a. God promised Egypt to the Euphrates
 - b. They had to appropriate the promise for themselves
 - c. Of the 300,000 miles promised, they took 30,000 (1/10)
 - d. Christians often settle for far less than what God has promised
 - e. "Most Christians, as to the river of experience, are only up to the ankles; some others have waded till the stream is up to the knees; a few find it breast-high. And but a few—oh! how few!—find it a river to swim in, the bottom of which they cannot touch."—C. H. Spurgeon

III. Exodus 24

A. Climax of Exodus: Children of Israel become a nation

1. Covenant relationship: agreed to, written, and ratified

2. A theocracy: one nation under God
- B. God's summons to worship-upreach
1. Our highest privilege
 2. Our greatest responsibility
 3. Both inreach and outreach are predicated upon upreach
 4. They worshiped from afar; except Moses
 5. Moses: the mediator
 - a. Acts as the go-between
 - b. Represents Israel to God (priest)
 - c. Represents God to Israel (prophet)
 6. Jesus Christ our Mediator
 - a. "For there is one God and one Mediator between God and men, the Man Christ Jesus" (1 Timothy 2:5)
 - b. Jesus is the mediator in the new covenant
 - c. Not a priest, pope, or pastor
 - i. Direct access to God through Christ
 - ii. Perfect mediator
 - a. As God incarnate, He represents God perfectly
 - b. As Man, He can represent humanity before God perfectly
 7. Under the Law worship was from afar
 8. "But now in Christ Jesus you who once were far off have been brought near by the blood of Christ." (Ephesians 2:13)
- C. For the second time, the people promised to obey God in everything
1. They were saying they were able to meet God's standards on their own
 2. Deception: "I can please God on my own."
 - a. Overestimate self, underestimate God's standard
 - b. God's standard is perfection
 - c. "There is none righteous, no, not one;" (Romans 3:10)
 - d. "Well then, am I suggesting that the law of God is evil? Of course not! The law is not sinful, but it was the law that showed me my sin. I would never have known that coveting is wrong if the law had not said, 'Do not covet.' But sin took advantage of this law and aroused all kinds of forbidden desires within me! If there were no law, sin would not have that power. I felt fine when I did not understand what the law demanded. But when I learned the truth, I realized I had broken the law and was a sinner, doomed to die. So the good law, which was supposed to show me the way of life, instead gave me the death penalty." (Romans 7:7-10 NLT)
- D. Written teachings
1. First mention
 2. Critics say writing wasn't invented yet
 - a. 1000 years before Moses people were writing
 - b. Hieroglyphics
 - i. Rosetta Stone - parallel languages
 - ii. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." (Acts 7:22)
 - c. Tel Amarna Tablets: *lingua franca*, common language of the time.

- E. Sacrifices
 - 1. Young men: firstborn sons who acted as priests until the priesthood was established
 - 2. Sacrifice of blood
 - a. A sacrifice of blood had to be made to forgive sins
 - b. Blood represents the essence of life and the ending of life
 - c. "And according to the law almost all things are purified with blood, and without shedding of blood there is no remission." (Hebrews 9:22)
 - 3. Vicarious atonement; substitutionary atonement: innocent life given up for forgiveness of sin
- F. Book of the Covenant
 - 1. Sefer ha berit: the Book of the Covenant
 - 2. Includes the instructions of Exodus 20-23
 - 3. New Testament also sealed by blood
 - a. Testament: Latin: *testamentum*: *covenant*
 - b. "For this is My blood of the New Covenant, which is shed for many for the remission of sins." (Matthew 26:28)
 - c. New Covenant predicted by Jeremiah (See Jeremiah 31:31-34)
- G. They saw the God of Israel
 - 1. Seems to be a contradiction:
 - a. "No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him." (John 1:18)
 - b. "And he said, 'Please, show me Your glory. 'Then He said, 'I will make all My goodness pass before you, and I will proclaim the name of the Lord before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion.' But He said, 'You cannot see My face; for no man shall see Me, and live.'" (Exodus 33:18-20)
 - c. Jacob: "For I have seen God face to face, and my life is preserved." (Genesis 32:30)
 - 2. Rabbis explanation: Saw a manifestation of God
 - 3. They saw as much of the visible presence of God as they could without dying
 - 4. Maybe Angel of the Lord
 - 5. Maybe a vision: (See Isaiah 6)
 - 6. Perhaps a vision of the throne of God: "And above the firmament over their heads was the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne was a likeness with the appearance of a man high above it." (Ezekiel 1:26) (See Ezekiel 10)
- H. Covenant sealed with blood and a meal
 - 1. Unity
 - 2. Intimacy
 - 3. "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me." (Revelation 3:20)
 - 4. We confirm the New Covenant with the Lord's Supper
- I. Moses team (See Exodus 18)
 - 1. Joshua went with him up the mountain
 - 2. In Moses absence: executive team: Aaron and Hur (Caleb's son and the grandfather of Bezelel)

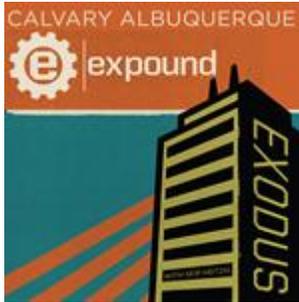
- J. Moses on the mountain
 - 1. שָׁכַן ; shakan - shekinah; to dwell
 - 2. Moses on the mountain for 40 days and 40 nights
 - a. He will be there through Exodus 31
 - b. Blueprints for the tabernacle
 - c. 40 is a number of testing and probation
 - i. The children of Israel were being tested
 - ii. They failed (the golden calf)
- K. With every law came a choice: to obey or disobey
 - 1. "I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live;" (Deuteronomy 30:19)
 - 2. Eternal life through Jesus Christ
 - 3. Eternal damnation without Jesus Christ

Hebrew Terms: שבועות Shavuot: weeks; שָׁכַן ; shakan - shekinah; to dwell; sefer ha berit: the Book of the Covenant

Greek Terms: paidagōgos – a boy's guardian or tutor, a slave who had charge of the life and morals of the boys of a family, not strictly a teacher;

Figures Referenced: Rabbi Shammai; C. H. Spurgeon

Cross References: Genesis 32:30; Exodus 18; Exodus 33:18-20; Deuteronomy 16:16; Deuteronomy 30:19; Joshua 5:13-15; Psalm 15; Isaiah 33:14-15; Jeremiah 31:31-34; Ezekiel 1:26; Ezekiel 10; Micah 6:8; Habakkuk 2:4; Matthew 23:23-24; Matthew 26:28; John 1:18; Acts 7:22; Romans 3:10; Romans 7:7-10; I Corinthians 10:4; I Corinthians 10:9; Galatians 3:24; Galatians 5:16; Ephesians 2:8-9; Ephesians 2:13; Philippians 3:12; I Timothy 1:9; I Timothy 2:5; Hebrews 9:22; Hebrews 10:25; Hebrews 13:2; Revelation 3:20



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 25
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 25
URL:	http://SkipHeitzig.com/933

MESSAGE SUMMARY

The book of Hebrews calls the tabernacle "a copy and shadow of the heavenly things" (Hebrews 8:5). As we look carefully at each article included in the tabernacle and consider the detail of God's instruction, we discover a beautiful picture of Christ.

DETAILED NOTES

- I. Introduction - God wants to be with His people
 - A. The tabernacle: tent of meeting
 1. Pattern included in Exodus 25-26
 2. God said, "I will meet with you there" (v.22)
 - B. Later the temple will replace the tabernacle
 - C. Jesus is the ultimate fulfillment of the temple
 1. "Jesus answered and said to them, 'Destroy this temple, and in three days I will raise it up.'" (John 2:19)
 2. "And the Word became flesh and dwelt among us," (John 1:14)
 - a. Tabernacles among us
 - b. He pitched His tent among us
 - c. God in human flesh, dwelling with His people
 - D. God now dwells in His people; we are the temple of the Holy spirit
 - E. During the Millennium, God's glory will dwell in an earthly temple (See Ezekiel 40-46)
 - F. In the New Heaven, New Earth, New Jerusalem :
 1. "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God." (Revelation 21:3)
 2. "They shall see His face," (Revelation 22:4)
- II. Offerings for the Sanctuary
 - A. First time in the Bible God takes an offering
 - B. The attitude must be right
 1. Willing heart
 2. Not grudgingly
 3. "So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver." (2 Corinthians 9:7) (Cheerful literally means hilarious)
 4. Ways people give

- a. Like a flint: hammer it and get chips and sparks
 - b. Like a sponge: the more you squeeze the more you get
 - c. Like a honeycomb: overflows with sweetness
 - C. Materials for the offering
 - 1. Threads
 - a. Blue - dyed from a shellfish of the Mediterranean Sea
 - b. Purple - blue dye added with chemical
 - c. Red - dye extracted from a worm
 - 2. Fourteen materials listed: from precious metals and stones to yarns
 - a. Precious metals
 - b. Precious stones
 - c. Threads
 - 3. New Testament principle: building up the body of Christ
 - a. Using gifts and talents to build up the church
 - b. Having the right attitude with your gifts
 - c. " Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw," (1 Corinthians 3:12)
 - i. Some give their best
 - ii. Some don't
- III. Overview of Articles for the Temple
 - A. Everything they built was portable
 - 1. They were on the move from Egypt to the Promised Land
 - 2. God would go with them
 - B. The approach
 - 1. 7' fence
 - 2. One way in
 - 3. Had to have a sacrifice
 - C. The courtyard
 - 1. 150' x 75'
 - 2. Brass Altar to the east
 - 3. Basin for washing
 - 4. Tent
 - a. 15' x 30'
 - b. Two Rooms inside
 - i. Holy Place
 - ii. Holy of Holies
 - D. Holy Place
 - 1. Table of Showbread on the right
 - 2. Altar of Incense in front of the veil
 - 3. Menorah or Lampstand
 - E. Holy of Holies
 - 1. Separated by the veil
 - 2. The ark of the covenant
 - a. Most important piece of furniture in the tabernacle
 - b. God was said to dwell between the cherubim
 - c. Tablets of the 10 Commandments inside
 - d. A jar of manna added later

e. Aaron's rod that budded added later

IV. The Ark of the Covenant

A. Construction

1. 45" x 27" x 27"
2. Acacia wood
 - a. Plentiful in the Sinai Desert
 - b. Harder, denser than oak
 - c. Simple, humble, but enduring
3. Overlaid with gold
4. Rings at the corners with poles for carrying
 - a. Transported by priests
 - b. Carried on their shoulders

B. The testimony (10 commandments) contained within

C. The Mercy Seat

1. Pure gold
2. 45" x 27"
3. Cherubim on top
 - a. Angelic creatures who worship God
 - b. Represent the presence of God
 - c. Looking down on the Mercy Seat
 - i. Within the ark was the law which the people failed to keep
 - a. The people promised to keep all the Lord commanded (See Exodus 19:8; Exodus 24:3)
 - b. When Moses comes down the mountain, he will find them worshipping a golden calf. Moses broke the tablets of the 10 Commandments, ground the golden calf to powder, put it in water, and made the people drink it (see Exodus 32). Moses will go up the mountain again and carve new tablets himself (see Exodus 34).
 - ii. The priest would go in once a year and sprinkle blood on top of the Mercy Seat; the blood covered their failure to keep the Law
 - iii. God acts for His people in spite of what they have done; He is merciful
 - iv. God looks at us through the blood of His Son

D. A symbol of God's presence

1. When they cross the Jordan River, the ark will cross first (see Joshua 3)
2. Ark stolen by the Philistines (see I Samuel 4)
 - a. Eli heard and fell backwards and died
 - b. Eli's daughter-in-law went into premature labor, named his son "Ichabod," which means the glory has departed (see I Samuel 5)
 - c. Placed in Dagon's Temple, falls down twice and is broken
 - d. It is returned to Israel (see I Samuel 6)
 - e. Kept in the house of Abinadab at Kirjath Jearim (see I Samuel 7:1)
 - f. Later, David brings it back to Jerusalem

E. The Mercy Seat

1. The lid of the ark
2. In the Greek Bible, the Septuagint: ilasterion - mercy seat;

- a. New Testament , four times the word propitiation: a sin offering, covering
- b. "And He Himself is the propitiation for our sins, and not for ours only but also for the whole world." (1 John 2:2)
- c. Same Greek word: (Also used in Romans 3:25; Hebrews 2:17; 1 John 4:10)
- d. Jesus Christ is the only place where God and man come together:
 - i. "The way, the truth, and the life" (John 14:6)
 - ii. He is the Mercy Seat
 - iii. "So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more." (*The Pilgrim's Progress*, by John Bunyan)

V. The Table of Showbread

- A. Construction of the table
 - 1. 36" x 18"x22"
 - 2. Acacia wood covered with gold
- B. Tribes of Israel represented before God 3 ways
 - 1. Names on the stones set in the ephod of the High Priest;
 - a. 6 on each shoulder
 - b. He bore them on his shoulders, representing them before God
 - 2. 12 stones on the breastplate
 - 3. 12 loaves of bread
 - a. Changed every Sabbath by the priests
 - b. Represented God's provision on their journey
 - c. Bread taken and eaten by the priests and their families
- C. Represents Jesus Christ
 - 1. Simple acacia wood - humanity
 - 2. Overlaid with gold - deity
 - 3. Jesus said, "I am the bread of life" (John 6:35)
 - 4. Bread made from ground grain (See Leviticus 24:5)
 - a. "Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain." (John 12:24)
 - b. Jesus was ground in the Garden of Gethsemane
 - c. Jesus died, and rose from the dead
- D. Additional history
 - 1. When Jerusalem conquered in 70 AD, the Table of showbread was brought into view
 - 2. According to Josephus said it was like a riot "they conquered the gods of Israel"
 - 3. Depicted in the Arch of Titus

VI. The Golden Lampstand

- A. One source of light; Rabbis called the temple "The light of the world"
- B. One solid piece of gold
- C. A central shaft with three branches on each side
- D. Temple Institute

1. Collected 400 pages regarding the making of the Lampstand
2. Duplicated it to scale
3. Group committed to the rebuilding of the Jewish Temple

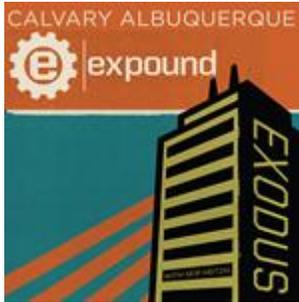
VII. Consider this:

- A. The Tabernacle and it's furnishings have more biblical area than any other topic in the Bible: 50 chapters
- B. What heaven was like: "Who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle." (Hebrews 8:5)
 1. Gives us an idea what heaven will be like
 2. John's vision of heaven in Revelation was similar. The sea was hardened because we no longer need cleansing.
- C. I door into the Tabernacle: Jesus said, "I am the door" (John 10:9)
- D. To enter the Tabernacle, you had to pass through the tribe of Judah: Jesus is from the tribe of Judah
- E. The outside of the temple was plain: Jesus "has no form or comeliness; And when we see Him, There is no beauty that we should desire" (Isaiah 53:2)
- F. Inside the tabernacle beautiful: Jesus is pure, divine nature
- G. Menorah: Jesus said, "I am the light of the world." (John 8:12)
- H. Showbread: Jesus said "I am the bread of life." (John 6:35)
 - I. Altar of Incense, representing the prayers of the saints: Jesus "is even at the right hand of God, who also makes intercession for us." (Romans 8:34)
 - J. Veil limited access to the Holy of Holies, only the High Priest allowed on the Day of Atonement: "Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, "(Matthew 27:51). All who were shut out may now go in.
- K. "For if you believed Moses, you would believe Me; for he wrote about Me." (John 5:46)
 1. "The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear," (Deuteronomy 18:15)
 2. The tabernacle
- L. Jesus is our great High Priest (See Hebrews 4:14)

Publications Referenced: *The Pilgrim's Progress*, by John Bunyan;

Greek Terms: ilasterion - mercy seat, propitiation

Cross References: Exodus 19:8; Exodus 24:3; Exodus 32; Exodus 34; Leviticus 24:5; Deuteronomy 18:15; Joshua 3; I Samuel 4; I Samuel 5; I Samuel 6; I Samuel 7:1; Isaiah 53:2; Ezekiel 40-46; Matthew 27:51; John 1:14; John 2:19; John 5:46; John 6:35; John 8:12; John 10:9; John 12:24; John 14:6; Romans 3:25; Romans 8:34; I Corinthians 3:12; 2 Corinthians 9:7; Hebrews 2:17; Hebrews 4:14; Hebrews 8:5; I John 2:2; I John 4:10; Revelation 21:3



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 26-27
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 26-27
URL:	http://SkipHeitzig.com/935

MESSAGE SUMMARY

Jesus is our great High Priest, who makes a way for those who follow Him to have fellowship with the Father. As we examine the details of the tabernacle recorded in Exodus 26-27, we'll see shadows of heaven and of Christ Himself, and come to appreciate Jesus even more.

DETAILED NOTES

I. Introduction

A. Tabernacle

1. Where they approached God and came into His presence
2. The center of camp; the center of life
3. 150' x 75'
4. Where interaction between God and priests took place

B. Structure of the Covenant

1. In the middle of the tents, camps, 12 tribes
2. Center of the camp of 2-3 million people
3. Life revolved around the worship of God
4. Entered from the east
5. Priest took the animal and slaughtered it
6. Bronze Altar
7. Two sections of the tent
 - a. Holy Place
 - i. 15' x 30'
 - ii. Table of Showbread
 - iii. Menorah
 - iv. Altar of Incense
 - b. Holy of Holies
 - i. Separated by the veil
 - ii. Ark of the covenant
 - iii. Priest entered once a year on Yom Kippur to sprinkle blood on the mercy seat

II. Exodus 26: The Tent Structure

A. מִשְׁכָּן; mishkan - tabernacle

B. First Layer: Linen

1. Cherubim (angelic beings) woven into the linen and the veil

- a. "You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;" (Exodus 20:4)
 - b. Images in the tabernacle
 - i. Veil: cherubim
 - ii. Ephod: bells and pomegranates
 - iii. Mercy seat: 2 cherubim
 - iv. Menorah: ornamental knobs and flowers
 - c. Are the images a contradiction? No!
 - i. None of those images are an image of God
 - ii. A model of heaven (see Hebrews 8:5)
 - d. "God is Spirit, and those who worship Him must worship in spirit and truth." (John 4:24)
 - i. Nothing on earth can represent Him fully and totally
 - ii. Nothing can be made that represents Him
 - e. If art leads to misunderstanding of who God is:
 - i. Limits the nature of God
 - ii. Diminishes the attributes of God
 - f. Bronze serpent (see Numbers 21)
 - i. Looked at it for healing
 - ii. Later became an object of worship
 - iii. King Hezekiah destroyed it (see 2 Kings 18:4)
 - iv. God used it for good, but it became an object of worship
2. Inner layer
 3. Linen
 - a. White
 - b. Shining
 - c. Reflective
 - d. 4 threads in each main thread
 4. 2 sets of 5 curtains held together by gold clasps and loops of blue yarn
 5. 45' x 15' x 15'
- C. Second Layer: Goat's Hair
1. Black goat's hair
 2. 45' x 15' x 15'
 - a. Longer than the linen covering
 - b. Protected the linen covering
 3. 11 curtains: 1 set of 5 joined to 1 set of 6 by bronze clasps
- D. Third and Fourth Layers: Ram Skins and Badger Skins
1. No measure given: assume the same as the goat's hair cover
 2. Outer skin may have been porpoise
 3. Light-tight and weather-tight
- E. Boards
1. NIV renders it frames: like lattice frames
 2. Josephus: each board 3" thick
 3. Pedestals kept boards erect and intact
 4. 15" x 2 1/4 "
 5. Portable

- F. Bars
 - 1. 5 smaller bars through rings
 - 2. 1 long bar through entire length of boards: stability
 - 3. Corners strengthened
 - 4. Acacia
 - a. Common wood in Sinai desert
 - b. Rough, solid to last generations
- G. Veil
 - 1. paroketh - veil
 - 2. Suspended by 4 wooden posts with wooden clasps
 - 3. Partition between the Holy Place and the Holy of Holies
 - a. Holy of Holies contained the Ark of Testimony (10 Commandments)
 - b. Holy Place
 - i. Right: Table of Showbread
 - ii. Left: Golden Lampstand
 - iii. In front of veil: Altar of Incense
 - 4. New Testament Temple Veil
 - a. 60' x 30' x 4" (a handbreadth thick)
 - b. 72 squares of materials
 - c. 300 priests to move each square
 - 5. When Jesus died, veil was torn in two from top to bottom
 - a. God ripped the veil
 - b. All welcome no separation; you can have fellowship with God
 - c. "When these things were all in place, the priests went in and out of the first room regularly as they performed their religious duties. But only the high priest goes into the Most Holy Place, and only once a year, and always with blood, which he offers to God to cover his own sins and the sins the people have committed in ignorance. By these regulations the Holy Spirit revealed that the Most Holy Place was not open to the people as long as the first room and the entire system it represents were still in use. This is an illustration pointing to the present time. For the gifts and sacrifices that the priests offer are not able to cleanse the consciences of the people who bring them. For that old system deals only with food and drink and ritual washing -- external regulations that are in effect only until their limitations can be corrected. So Christ has now become the High Priest over all the good things that have come. He has entered that great, perfect sanctuary in heaven, not made by human hands and not part of this created world. Once for all time he took blood into that Most Holy Place, but not the blood of goats and calves. He took his own blood, and with it he secured our salvation forever." (Hebrews 9:6-12)
 - d. Spoke of something greater, a new covenant
 - 6. One report: priests sewed up the veil and continued rituals until the temple was destroyed in 70 AD
 - a. Typical: god removes the barrier; man puts it back
 - b. God simplifies it; man complicates it
 - c. We love religion and works
 - d. We like to earn something

- e. Any system that complicates what God has simplified is an insult to God
 - f. "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." (Hebrews 4:16)
- H. The Screen
- 1. Same colors as the veil
 - a. Blue: heaven
 - b. Purple: royalty
 - c. Scarlet: sacrifice
 - 2. Parallel to the four gospels
 - a. Luke: white - Jesus portrayed in righteous humanity
 - b. John: blue - God in human flesh
 - c. Matthew: purple - King of the Jews
 - d. Mark: red - suffering servant
 - 3. Inner veil: 4 pillars and cherubim
 - 4. Outer screen: 5 pillars, no cherubim
- I. Details began inside and moved out
- 1. God works spiritually from the inside out
 - 2. Begins where God is
- III. Exodus 27: Tabernacle Courtyard
- A. 150' x 75'
- B. Bronze Altar
- 1. Where sacrifices were made
 - a. Cannot get close to God without an atoning sacrifice
 - b. Vicarious atonement: a substitute in your place to atone for your sin
 - c. The only basis for worship is sacrifice
 - 2. 7 ½ ' square x 4 ½ ' high
 - 3. Overlaid with bronze
 - a. Inside the Holy Place the furnishings were gold: divine nature
 - b. Outer courtyard the furnishings were bronze: human nature, judgment of sin
 - 4. An altar of earth (see Exodus 20:24) lifted up on dirt or stones, bronze retaining box
- C. Symbolism
- 1. Man is on the outside
 - 2. To get inside he must bring a sacrifice
 - 3. Inside gold: precious singularity, holiness, purity
 - 4. Outside bronze: humanity, judgment of sin
 - 5. Sins dealt with on the altar
 - a. A symbol of Jesus
 - b. "We have an altar from which the priests in the Temple on earth have no right to eat. Under the system of Jewish laws, the high priest brought the blood of animals into the Holy Place as a sacrifice for sin but the bodies of the animals were burned outside the camp. So also Jesus suffered and die outside the city gates in order to make his people holy by shedding his own blood." (See Hebrews 13:1-12 NLT).
- D. Four horns at the corner of the altar
- 1. Blood smeared

2. Grab the horns for safety (e.g., Adonijah [see I Kings 1])
- E. Courtyard: Enclosure Open to Air
 1. Curtains suspended by 20 pillars 7 ½ ' apart
 2. 75' x 150' (1/2 the length of a football field)
 3. 7 ½ ' tall
 - a. Could see the top of the tent
 - b. Priests worked in privacy
 4. Cannot rush into the courtyard
 - a. Thoughtful worship
 - b. "Do not be rash with your mouth, and let not your heart utter anything hastily before God. For God is in heaven, and you on earth; Therefore let your words be few." (Ecclesiastes 5:2)
- F. Menorah
- G. Picture of what heaven is like and what Jesus is like
 1. "And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself." (Luke 24:27)
 2. "For if you believed Moses, you would believe Me; for he wrote about Me." (John 5:46)
 3. Jesus fulfills the tabernacle and the priesthood sacrifice
 4. Lamps tended and filled with oil
 - a. A symbol of the empowerment of the Holy Spirit
 - b. "Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the Lord came upon David from that day forward." (I Samuel 16:13)
 - c. Vision of olive oil going directly into the Menorah (See Zechariah 3)
 - d. "So he answered and said to me: "This is the word of the Lord to Zerubbabel: 'Not by might nor by power, but by My Spirit,' says the Lord of hosts." (Zechariah 4:6)
 - i. Thought Jerusalem wouldn't be rebuilt
 - ii. God keeps Israel without human strength

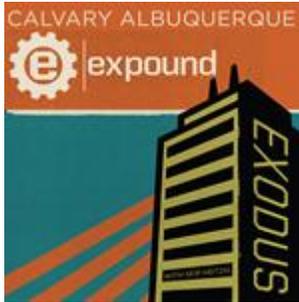
Hebrew Terms: מִשְׁכָּן; mishkan - tabernacle; פָּרוּכֶת; paroketh - veil

Figures Referenced: Josephus

Cross References: Exodus 20:4; Exodus 20:24; Numbers 21; I Samuel 16:13; I Kings 1; 2 Kings 18:4; Ecclesiastes 5:2; Zechariah 3; Zechariah 4:6; Luke 24:27; John 5:46; Hebrews 4:16; Hebrews 8:5; Hebrews 9:6-12; Hebrews 13:1-12;

Topic: The Tabernacle

Keywords: tabernacle, tent, Holy of Holies, Holy Place



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 28-29
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 28-29
URL:	http://SkipHeitzig.com/937

MESSAGE SUMMARY

In Exodus 28-29, we learn about the calling, ordination, and consecration of the Old Testament priests. As we study the preparations and details, we consider our calling as a royal priesthood, and remember our freedom in the Lord must be balanced with submission to Him.

DETAILED NOTES

- I. Introduction
 - A. Freedom
 1. Nationally
 2. Personally
 - a. Freedom from practices which ensnare us
 - b. "Let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us," (Hebrews 12:1)
 3. Theme of Exodus
 - a. Freedom from slavery in Egypt
 - b. Exodus: departure
 - c. Free to worship God
 - B. Historical fulcrum
 1. Old +Testament writers look back to Passover
 - a. Still celebrated
 - b. The zenith of God's power
 - c. If God could do that, He can do anything
 2. New Testament writers look back to the resurrection
 - C. Exodus
 1. Moses
 - a. God used an unknown couple, Amram and Jochebed, to birth Moses
 - b. "And she called his name Moses and she said because I drew him out of the water" (Exodus 2:10)
 - c. Mosheh from mashah; drawing out of the water
 - d. Deliverer
 2. Plagues
 3. Parting of the Red Sea
 4. Cloud and the Pillar of Fire

5. Details of the tabernacle
 - a. Important to God
 - i. Creation: 2 chapters
 - ii. Tabernacle: 50 chapters
 - b. Where God meets with His people
 - i. Tent of meeting
 - ii. Behind the veil at the mercy seat
 - iii. "There I will meet with you," (Exodus 25:22)
6. Focus shifts from Moses to Aaron
 - a. Moses: general mediator
 - b. Aaron: ceremonial, sacerdotal mediator
 - c. Focus on the priests and their functions

II. Exodus 28

A. Priests קֹהֲנִים; kahan - priests

1. Appointed by God
 - a. He named them
 - b. He summoned them
 - c. He ordained them
 - d. Could not volunteer; a divine calling
2. Wore priestly garments
 - a. Set them apart
 - b. Only for the duties of the priesthood
3. Represent man to God
 - a. Later, prophets represent God to man
 - b. On priest's shoulders - 2 stones
 - c. Over his heart - 12 stones inscribed with the tribal names
4. Priesthood taken seriously
 - a. Could not rush into God's presence unprepared
 - b. Death if abused your calling
 - c. Nadab and Abihu killed for offering "profane fire" (See Leviticus 10:1-2)
 - d. "Woe is me, for I am undone! Because I am a man of unclean lips," (Isaiah 6:5)
5. Means to know God's will (Urim and Thummim)

B. Garments

1. Splendor and distinction: set them apart from others
2. Holy clothes not for today
 - a. Old Testament priests
 - b. New Testament
 - i. One mediator
 - ii. We are clothed in Christ's righteousness
 - iii. We are all priests
 - iv. We can come boldly: "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." (Hebrews 4:16)
 - v. Jesus is the Great High Priest
3. "Minister to Me as priests"
 - a. Represent people

- b. Serve the people
- c. First and foremost, please God
- 4. Materials used in garments the same as in the veil and curtain
- 5. Ephod
 - a. A holy vest
 - b. Front and back connected by shoulder strap with stones atop
 - c. Colors
 - i. Blue: heaven, the origin of the worship system
 - ii. Purple: royalty, the authority that comes from God
 - iii. Scarlet: redemption, God from heaven was allowing people to approach Him only by the spilling of blood
 - d. How to design and weave
 - e. Two stones
 - i. Six names written on each stone
 - ii. On the shoulders of the priest
 - iii. Represent the company of God's people before the Lord
 - iv. Born on the shoulders
 - 1. The place of strength
 - 2. Parable of the lost sheep (see Luke 15:1-7)
 - 3. A symbol of God's care for us
 - 4. Do we squirm off of His shoulders?
- 6. Breastplate
 - a. The most elaborate and costly of the garments
 - b. Breastplate of judgment - refers to Urim and Thummim
 - c. Span of the hand from thumb to little finger
 - i. Two spans is a cubit
 - ii. One cubit, folded in half to form pouch
 - d. The colorful stones
 - i. Sardius - red
 - ii. Topaz - yellow-green
 - iii. Emerald
 - iv. Turquoise
 - v. Sapphire - blue
 - vi. Diamond
 - vii. Jacinth - blue, some say slightly yellow
 - viii. Agate - variable bright color
 - ix. Amethyst - purple
 - x. Beryl - sea green
 - xi. Onyx; banded chalcedony - white to every color
 - xii. Jasper - clear crystal
 - e. Our God is a God of beauty
 - f. Perhaps Peter had the breastplate in mind:
 - i. "Manifold trials" (various trials) (see I Peter 1:6)
 - ii. "Manifold grace" (see I Peter 4:10)
 - iii. God has grace to match your trial
 - g. Same stones appear in Revelation 21 testify to the faithfulness of God
- 7. Attaching breastplate to Ephod

8. The Urim and Thummim
 - a. We know little about them
 - b. Words mean "lights" and "perfection"
 - i. Formed perfect light
 - ii. Revealed God's will in difficult situations
 - c. How they worked
 - i. Uncertain
 - ii. Black stone and white stone
 - a. Black meant disapproved
 - b. White meant approved
 - c. "To him who overcomes I will give some of the hidden manna to eat. And I will give him a white stone," (Revelation 2:17)
 - iii. Glowed miraculously
 - iv. Yes/No on each stone (1 in 4 possibility for both matching)
 - d. Joshua (See Numbers 27:16-23)
 - e. "And when Saul inquired of the Lord, the Lord did not answer him, either by dreams or by Urim or by the prophets." (1 Samuel 28:6)
 - f. Joseph Smith falsely claimed his mystical glasses were the Urim and Thummim which enabled him to read hieroglyphics on tablets
 - g. Glad we don't know: one would claim to have all the answers
 - h. We have then new covenant and rely on the Holy Spirit living within us
9. Robe
 - a. Underneath the ephod
 - b. Hemmed with pomegranate and bell
 - i. Bell perhaps spoke of joy
 - ii. Pomegranate spoke of fruitfulness
 - iii. According to Talmud 72 ornaments
 - iv. Bells indicate when he was in the Holy of Holies
 - v. According to Jewish Tradition, rope affixed to ankle to pull him out if he died
10. Plate on forehead
 - a. Holiness to the LORD
 - b. He was set apart to live a holy life
 - c. "The buck stops here" - the blame falls upon him
 - d. ko 'desh - Holy
 - e. Holy calling
 - i. Still a calling
 - ii. "No man may intrude into the sheepfold as an under-shepherd; he must have an eye to the chief Shepherd, and wait his beck and command. Or ever a man stands forth as God's ambassador, he must wait for the call from above; and if he does not so, but rushes into the sacred office, the Lord will say of him and others like him, 'I sent them not, neither commanded them; therefore they shall not profit this people at all, saith the Lord.' (Jeremiah 23:32)"—Charles H. Spurgeon
11. Tunics, sashes, hats, linen trousers

- a. Undergarments
- b. Made from linen; not wool
 - i. Wool would make you sweat
 - ii. Linen would keep you from sweating
 - iii. Sweating - man's effort
 - iv. God is more interested in inspiration than perspiration

III. Exodus 29

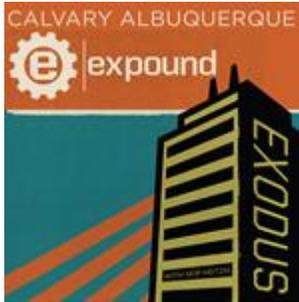
- A. Consecration of priests (see Leviticus 8)
- B. Ordination of priests
 - 1. Wash
 - a. Total immersion
 - b. Like a baptism
 - 2. Anointed with oil
 - 3. Sacrifices of animals
 - 4. Sprinkles with blood
- C. Nothing beautiful about animal sacrifice
 - 1. Repulsive
 - 2. Symbolic of the destructive nature of sin
 - 3. "Without shedding of blood there is no remission." (Hebrews 9:22)
- D. Transfer of sin (hand on the head of the animal)
- E. Sin offering for the priests
 - 1. Totally consumed on the altar
 - 2. Outside the camp
 - 3. "Under the system of Jewish laws, the high priest brought the blood of animals into the Holy Place as a sacrifice for sin, but the bodies of the animals were burned outside the camp. So also Jesus suffered and died outside the city gates in order to make his people holy by shedding his own blood." (Hebrews 13:10-11 NLT)
- F. Burnt offering
 - 1. One ram to sacrifice
 - 2. Another to ordain
- G. Anointed for priesthood
 - 1. Symbolized the complete consecration of life to God
 - 2. "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." (Romans 12:1)
 - 3. Right ear: hear the Word of God
 - 4. Right thumb: do the work of God
 - 5. Right toe: walk in the ways of God
- H. Parts for the Priest
 - 1. Waved Breast: speaks of God's love
 - 2. Heaved shoulder: speaks of God's strength
- I. Daily tabernacle sacrifices
 - 1. Two lambs a day
 - a. Morning and evening
 - b. Adoration: worship
 - c. Expiation: to remove their sin

2. Jesus is the priest and the sacrifice
 - a. He offers the sacrifice
 - b. He is the lamb of God who takes away the sin of the world
 3. Not the continual sacrifice of the mass: "Once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself." (Hebrews 9:26)
 4. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9)
- J. God fulfilling the promise He made before the deliverance (v. 46)
1. They shall be My people, I will be there God
 2. People organized around God, His Word, with His Laws
- K. Lessons
1. Lasting freedom is the direct result of God's intervention
 2. Freedom must be balance with submission to God's authority
 - a. "To what purpose is the multitude of your sacrifices to Me?" Says the Lord. "I have had enough of burnt offerings of rams and the fat of fed cattle. I do not delight in the blood of bulls, Or of lambs or goats. "When you come to appear before Me, Who has required this from your hand, to trample My courts? Bring no more futile sacrifices; Incense is an abomination to Me. The New Moons, the Sabbaths, and the calling of assemblies-- I cannot endure iniquity and the sacred meeting. Your New Moons and your appointed feasts My soul hates; They are a trouble to Me, I am weary of bearing them." (Isaiah 1:11-14)
 - b. Don't just go through the motions

Hebrew Terms: Mosheh from mashah; drawing out of the water; מֹשֶׁה; kahan - priests; ko ·desh - Holy

Figures Referenced: Charles H. Spurgeon

Cross References: Exodus 2:10; Exodus 25:22; Leviticus 8; Leviticus 10:1-2; Numbers 27:16-23; 1 Samuel 28:6; Isaiah 1:11-14; Isaiah 6:5; Jeremiah 23:32; Luke 15:1-7; Romans 12:1; Hebrews 4:16; Hebrews 9:22; Hebrews 9:26; Hebrews 12:1; Hebrews 13:10-11; 1 Peter 1:6; 1 Peter 4:10; 1 John 1:9; Revelation 2:17; Revelation 21



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 30-31
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 30-31
URL:	http://SkipHeitzig.com/940

MESSAGE SUMMARY

It is easier for us to grasp and remember what we see and experience. For example, if you watch a chef on television prepare a cake, or better yet if you actually get out the ingredients, bake it yourself, and eat it, you have a greater appreciation for the food than if you just read a recipe. The tabernacle is God's picture of Christ, His ministry, and our home in heaven. Let's continue our careful study of Exodus, beginning in chapter 30, and uncover the significant truths revealed in the furnishings of the tabernacle.

DETAILED NOTES

I. Introduction

A. Tabernacle is God's picture of Jesus Christ

1. The acting out of His ministry in the Old Testament
2. "In the beginning was the Word, and the Word was with God, and the Word was God... And the Word became flesh and dwelt [tabernacle] among us," (John 1:1; John 1:14)
3. The Courtyard
 - a. 150' long, narrow – "Narrow is the gate" (Matthew 7:14)
 - b. One gate to enter – "I am the door." (John 10:9)
4. The Bronze Altar
 - a. Approach God through sacrifice
 - b. Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me." (John 14:6)
5. Laver
 - a. Cleansing
 - b. "Washing of water by the word," (Ephesians 5:26)
6. Table of Showbread – "And Jesus said to them, 'I am the bread of life.'" (John 6:35)
7. Lampstand (Candelabra)
 - a. "Then Jesus spoke to them again, saying, 'I am the light of the world.'" (John 8:12)
 - b. One stem, six branches – "I am the vine, you are the branches." (John 15:5)
8. The Veil
 - a. Separated the people from God; no access for the people

- b. When Jesus died, split from top to bottom; total access
- 9. Jesus fulfills the meaning of the tabernacle
- 10. The two Altars
 - a. Outer Altar (Bronze Altar)
 - i. Made of bronze
 - ii. Approach by sacrifice
 - iii. You must pass through the first altar to get to the second - Unless your sins have been atoned for, you cannot approach God
 - iv. Sin hinders fellowship with God
 - a. We confess our sin and fellowship is restored
 - b. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9)
 - c. While we are always children of God, we don't always enjoy intimacy with Him
 - v. Signifies the work Christ did on the earth
 - b. Inner Altar (Altar of Incense)
 - i. Made of wood, covered with gold
 - ii. Approach God in worship
 - iii. Signifies the work Christ does for us in heaven
 - iv. "Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them." (Hebrews 7:25)

II. Exodus 30

A. Altar of Incense

- 1. Size and location
 - a. 18" x 18" x 36"
 - b. In front of the veil
 - c. Rings and poles to carry it
- 2. Morning and evening devotion (vv. 7,8)
- 3. All senses engaged in the tabernacle – sense of smell
 - a. Roasted lamb at the Bronze altar
 - b. Incense
- 4. Only incense burned here
 - a. No sacrifice
 - b. Only an exact, God-given recipe
 - c. The worship that God accepts is the worship that God prescribes
 - i. Cannot "wing it"
 - ii. Not what man invents
 - iii. "God is Spirit, and those who worship Him must worship in spirit and truth." (John 4:24)
 - iv. Not all ways lead to God
 - v. I.e., going to the doctor: go home and follow your heart
 - vi. "There is a way that seems right to a man, but its end is the way of death." (Proverbs 14:12)

B. Atonement

- 1. At one ment: makes you "at one" with God

2. Literally, to cover: כִּפַּר; kippur - to cover
3. Yom Kippur
 - a. Day of Atonement
 - b. Sin was covered with blood
 - i. Horns of the Altar of Incense
 - ii. Mercy Seat
- C. Incense: a symbol of the prayers of God's people
 1. Like the smell of sweet incense in God's nostrils
 2. "Let my prayer be set before You as incense, the lifting up of my hands as the evening sacrifice." (Psalm 141:2)
 3. Zacharias in the temple (See Luke 1)
 4. "Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. 4 And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand." (Revelation 8:3-4)
 - a. The tabernacle is a picture of Christ
 - b. The tabernacle is also a picture of heaven
- D. Personal Involvement
 1. The census
 - a. God numbered the people: "Take a census of all the congregation of the children of Israel," (Numbers 1:2)
 - b. Counting people is a privilege for God
 - i. Don't do it unless there is a direct command
 - ii. It is God's prerogative
 - iii. Trust in the Lord instead of the number of people
 2. The temple tax
 - a. 1/2 shekel (1/5 oz. of Silver = \$8.25 today)
 - b. Everyone 20 years old and up
 - i. Age to join the military
 - ii. Age of accountability in the wilderness
 - c. Basis for the annual upkeep of the temple
 - d. Jesus paid the temple tax; coin in fish's mouth (See Matthew 17:24-27)
 3. Invest the whole self in the work of God
 - a. Time
 - b. Talent
 - c. Treasure
- E. Bronze Laver: Wash Basin
 1. Ceremonial washing
 2. No dimensions given here (by the time of Solomon's temple it had become a several-thousand gallon laver, called the Molten Sea [See 1 Kings 7])
 3. Bronze came from women's bronze mirrors: God values purity over vanity
 4. Wash between each of the sacrifices: regular cleansing
 - a. We become polluted by the world
 - b. Jesus washed the feet of His disciples: "Then He came to Simon Peter. And Peter said to Him, Lord, are You washing my feet?" Jesus answered and said to him, "What I am doing you do not understand now, but you

will know after this.' Peter said to Him, 'You shall never wash my feet!' Jesus answered him, 'If I do not wash you, you have no part with Me.' Simon Peter said to Him, 'Lord, not my feet only, but also my hands and my head!' Jesus said to him, 'He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.' For He knew who would betray Him; therefore He said, 'You are not all clean.'" (John 13:6-11)

- c. We are already clean, but we need a daily cleansing
- d. "Behold, the Lord's hand is not shortened, that it cannot save; nor His ear heavy, that it cannot hear. But your iniquities have separated you from your God; and your sins have hidden His face from you, So that He will not hear." (Isaiah 59:1-2)

F. The tabernacle: a picture of heaven

- 1. The throne of God; not the ark
- 2. Four living creatures; not two model cherubim
- 3. Altar
- 4. 7 lampstands
- 5. Laver: not liquid but solid
 - a. "Before the throne there was a sea of glass, like crystal." (Revelation 4:6)
 - b. No need for cleansing in heaven
 - c. We stand on the finished work of Christ

G. The anointing oil

- 1. Myrrh: sap; Cassia green tree with yellow flowers and aromatic bark (like buttered popcorn)
- 2. Forbidden for personal use
 - a. No counterfeit anointing
 - b. No imitation of the Spirit's work; (like Simon the magician in Acts 8)

H. Recipe for Incense

- 1. Emissions form plants which burn readily
 - a. Stacte: resin droplets
 - b. Onycha: mollusk scent
 - c. Galbanum: aromatic gum resin
 - d. Frankincense :sap from Boswelia tree
- 2. Holy
 - a. Worship is not meant for personal pleasure
 - b. Worship not meant to appeal to the natural man
 - c. "For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek." (Romans 1:16)

III. Exodus 31

A. Bezalel - the artist

- 1. Natural ability
- 2. Supernatural capability
- 3. What do you like to do? What do you want to do for God's glory? "Delight yourself also in the Lord, and He shall give you the desires of your heart." (Psalm 37:4-5)
- 4. Called by name

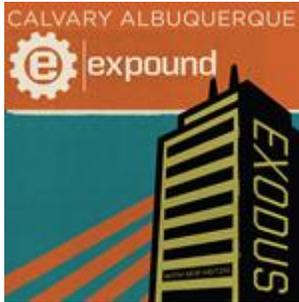
- a. Personal calling
- b. Names of father and grandfather also given
 - i. Signifies he was chosen before he was born
 - ii. "Just as He chose us in Him before the foundation of the world," (Ephesians 1:4)
- 5. Jewish tradition: God never gives the gift unless there is already natural endowment in that skill
- 6. He gives the desire and the aptitude
- 7. Art, jewelry, carpentry: "Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith;" (Romans 12:6)
- 8. God's callings are His enabling
 - a. "I have called" (v. 2)
 - b. "I have filled" (v. 3)
 - c. "I, indeed I, have appointed" (v. 6)
- B. Team work: work together to glorify God
 - a. Like a flight: pilot, stewardess, air-traffic controller, ground crew, security
 - b. At a church: pastors, assistant pastors, ushers, etc.
- C. Signs of Covenants
 - . Rainbow: Noahic
 - a. Circumcision: Abrahamic
 - b. Sabbath: Mosaic
 - i. Mentioned in Exodus 16 and Exodus 20
 - ii. Possibly mentioned here so workers know they are not exempt
 - c. "For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope." (Romans 15:4)

Hebrew terms: כִּפּוּרִים; kippur - to cover

Cross References: Numbers 1:2; 1 Kings 7; Psalm 37:4-5; Psalm 141:2; Proverbs 14:12; Isaiah 59:1-2; Matthew 7:14; Matthew 17:24-27; Luke 1; John 1:1; John 1:14; John 4:24; John 6:35; John 8:12; John 10:9; John 13:6-11; John 14:6; John 15:5; Acts 8; Romans 1:16; Romans 12:6; Romans 15:4; Ephesians 1:4; Ephesians 5:26; Hebrews 7:25; 1 John 1:9; Revelation 4:6; Revelation 8:3-4;

Topic: The tabernacle

Keywords: Tabernacle, Altar of Incense, Bronze Laver, Bezalel, art, incense, heaven



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 32:1-29
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 32:1-29
URL:	http://SkipHeitzig.com/943

MESSAGE SUMMARY

The Lord revealed His tender care and awesome power to the children of Israel--yet in just forty days they became disconnected from Him. As Moses communed intimately with God on the mountaintop at Sinai, the people attempted to worship Him in the wrong manner on the valley floor. As we examine Exodus 32, let's consider their sin and how it was dealt with.

DETAILED NOTES

- I. Introduction
 - A. Many people have a mental picture of what God is like
 1. I picture God as...
 2. "Metal Images are the consequence of mental images."—J. I. Packer
 3. People want a visual reminder of God
 - B. Exodus: So far, so good
 1. God delivered the people out of Egypt
 2. They crossed the Red Sea
 3. Pillar of cloud and pillar of fire for navigation
 4. Moses received the 10 commandments and gave them to the people
 5. Blueprints for the tabernacle
 6. Instructions for the priesthood
 - C. "Romans 7 of the Old Testament": the law exacerbates sinful behavior and sinful mind
 - D. Two sources of information about God
 1. Revelation: the Bible
 2. Imagination: make it up as you go along
 - E. Scene shifts from the mountaintop with Moses to the valley with the children of Israel
 1. Problem with mountaintop experience: you come back down the mountain
 2. Transfiguration: came down and met a demon possessed man
 3. Moses comes down and finds God's people engaged in idolatry and sinful revelry (it's been 1 month and 10 days)
 - F. Idolatry
 - G. Idol, idols, idolatry mentioned 111 times in the Old Testament
 - H. Anything in your life that takes the place of God
- II. The people sin
 - A. Hard to have a personal relationship when you can't see the Person
 1. *The Invisible Man*, by H. G. Wells

2. Israel struggling with the idea of a God they can't see
 3. Moses: "Please, show me Your glory." (Exodus 33:18)
 4. "Truly You are God, who hide Yourself, O God of Israel, the Savior!" (Isaiah 45:15)
 5. We look forward to the second coming: "Looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ," (Titus 2:13)
 6. We walk by faith, not by sight
- B. Hard for God's people to wait for Him
1. "But those who wait on the Lord shall renew their strength;" (Isaiah 40:31)
 2. We want instant gratification
 3. As we wait, our entire belief system can be shaken
 4. They had seen thundering, lightning, and what looked like fire
 5. Waiting nearly six weeks, thought perhaps Moses had died
 6. They are not switching gods; they want a physical, visible representation of the God they have a covenant with
 - a. LORD: Yahweh (v. 5)
 - b. Knew God, but not worshiping him in the way He want to be worshiped
 - i. Forbidden to worship a false god (See Exodus 20:2-3)
 - ii. Forbidden to worship the right God in the wrong manner (See Exodus 20:4-6)
- C. The false worship
1. Bizarre syncretism
 - a. Idol
 - b. Altar
 - c. Feast to Yahweh
 2. The people indulge in pagan revelry
 - a. "To play" – illicit sexual activity
 - b. Worship practice of the Canaanites
 - c. "They sat down to feast and drink at a wild party, followed by sexual immorality." (v. 6 –The Living Bible)
 3. The gold calf
 - a. Egyptian god *Apis*
 - i. strength power and virility
 - ii. *Osiris'* strength depicted as he rode *Apis*
 - b. They wanted an image that represented Yahweh as strong, powerful, virile
- D. Problems
1. Peer pressure
 - a. Surrounded by pagan worship
 - i. In Egypt
 - ii. Will be in Canaan
 - iii. Mixed multitude
 - b. Images are more than the icon itself
 - i. Belief that the god dwells and relates through the icon
 - ii. Ritualistic bathing and dressing of gods
 - iii. Food offerings
 2. Personal loss

- a. Those who live in intimate communion with God need no reminder
 - b. This blot on Israel's record is remembered nearly as much as the Exodus
 - i. "The people made a calf at Mount Sinai; they bowed before an image made of gold. They traded their glorious God for a statue of a grass-eating ox! They forgot God, their savior, who had done such great things in Egypt -- such wonderful things in that land, such awesome deeds at the Red Sea. So he declared he would destroy them. But Moses, his chosen one, stepped between the LORD and the people. He begged him to turn from his anger and not destroy them." (Psalm 106:19-23)
 - ii. Ezekiel
 - iii. Stephen (See Acts 7:41)
- E. God does not allow a visual representation of Himself
- 1. Any image of God obscures His glory
 - a. God is spirit: unlimited and boundless in nature
 - b. An image denies the basic nature of God
 - c. "To whom, then, can we compare God? What image might we find to resemble him?" (Isaiah 40:18)
 - d. Egyptian belief
 - i. *Apis* the bull was born of a flash of light from heaven
 - ii. Flashes on the mountain reminded Israel of the myth
 - e. The calf says nothing of God's moral characteristics: love, grace goodness, mercy
 - 2. Images mislead people
 - a. Their worship was in agreement with the image: strong and frenzied
 - b. People bloody selves, painful worship because of an image of Jesus suffering
- F. I will make of You a great nation
- 1. God offered Moses what he had offered Abraham (See Genesis 12)
 - 2. Your people/My people (note contrast between v. 7 and 11)
 - 3. God drew Moses to intercede
 - a. Moses pleaded with God for His glory
 - b. Moses reminds God of His covenant
- G. God relented
- 1. "Repented" KJV
 - 2. "God is not a man, that He should lie, nor a son of man, that He should repent." (Numbers 23:19)
 - 3. Anthropomorphism: a divine response explained in human language
 - a. "For the eyes of the Lord run to and fro throughout the whole earth," (2 Chronicles 16:9)
 - b. "Hand of the Lord my God was upon me;" (Ezra 7:28)
 - c. "Shadow of Your wings" (Psalm 17:8)
 - 4. God never does anything out of the boundaries of His character
 - a. He did not change His mind
 - b. He threatened judgment; He did not make a decree
- III. Moses comes down from the mountain
- A. The writing was the writing of God

- B. Joshua was Moses' assistant
 - 1. Joshua is a soldier
 - 2. The noise of war in the camp
 - 3. Moses heard singing
- C. Moses broke the tablets
 - 1. He was angry
 - 2. Symbolic of the people breaking God's laws
- D. The gold calf
 - 1. Burned it (wood covered with gold)
 - 2. Ground it and made them drink it
 - a. Wants their sin to make them sick
 - b. Would become their waste (what God thought of their idol)
- E. Jews grow to become strongly against images
 - 1. Struggle throughout their history
 - 2. In part led to crucifixion of Christ: Pontius Pilate
 - a. Offended the Jews: images of Caesar on ensign
 - i. Pilate threatened to behead those who objected
 - ii. Jews were willing to die
 - iii. Removed the ensign: Caesar not happy – strike one
 - b. Images of Tiberius on shield
 - i. Jews went to Caesar
 - ii. He rebuked Pilate - strike two
 - c. Another uprising could end his career: "If you let this Man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar." (John 19:12)
- F. The excuse
 - 1. It just walked out
 - 2. When you sin, you come up with an excuse
 - a. People
 - b. Circumstances
- G. Those who persisted in idolatry were struck down
 - 1. A small percentage of the people 1/1000
 - 2. First day of the covenant 3000 killed
 - 3. First day of the new covenant, day of Pentecost, 3000 saved
 - 4. Sometimes radical surgery is necessary
- H. Depravity so soon
 - 1. Ananias and Sapphira
 - 2. Corinthian church
 - 3. Nature of fallen man: spiritual entropy
 - 4. "But exhort one another daily, while it is called 'Today,' lest any of you be hardened through the deceitfulness of sin." (Hebrews 3:13)
 - 5. Man at his best is still man

Figures Referenced: Friedrich Nietzsche

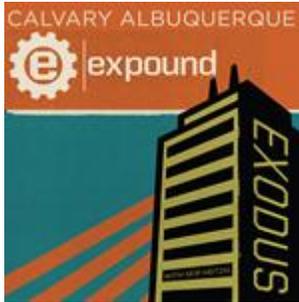
Publications Referenced: The Invisible Man, by H. G. Wells

Cross References: Genesis 12; Exodus 20:2-3; Exodus 20:4-6; Exodus 33:18; 2 Chronicles 16:9; Ezra

7:28; Psalm 17:8; Psalm 106:19-23; Isaiah 40:18; Isaiah 40:31; Isaiah 45:15; John 19:12; Acts 7:41; Titus 2:13; Hebrews 3:13

Topic: The Golden Calf

Keywords: idol, idolatry



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 32:30-33:23
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 32:30-33:23
URL:	http://SkipHeitzig.com/945

MESSAGE SUMMARY

As Moses stood on Mt. Sinai receiving a revelation from God, the people in the valley engaged in revelry and pagan worship. In the aftermath of their sin, we peek into Moses' prayer life: his intercession for the people and his hunger for the Lord.

DETAILED NOTES

I. Introduction

A. Moses prayer life has grown

1. Early prayers

- a. "Lord what if...?"
- b. "Send someone else."
- c. Excuses

2. Current prayers

- a. Intercedes for the people
- b. "Choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin," (Hebrews 11:25)

B. Context

1. Moses on the mountain 40 days received revelation
2. The people in the valley engaged in revelry and pagan worship
3. Moses ground up the golden calf: "This idolatry should make you sick"
4. God offered Moses the deal he had made with Abraham: "I will make a great nation of you"

II. Exodus 32: 30-35

A. Is it possible to be blotted out of God's book

1. No, once written in the Lamb's Book of Life, you are there
2. Record of living people: census
 - a. Book of the living (see Psalm 69:28)
 - b. Physical death
3. Moses offered his own life for them (like Paul: "I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, that I have great sorrow and continual grief in my heart. For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; of whom are the fathers

and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen." (Romans 9:1-5)

- B. God deals with sin
 - 1. In grace, He forgives their sin
 - 2. In government He chastens them
 - a. "For whom the Lord loves He chastens" (Hebrews 12:6)
 - b. We aren't told how
- C. Dealing with an invisible God
 - 1. Men in general have a problem with it
 - 2. Driven to make icons, images, idols
 - 3. "I picture God as..."
 - 4. Don't picture God at all
 - 5. "For we walk by faith, not by sight." (2 Corinthians 5:7)
 - 6. The people made a gold calf
 - a. Similar to *Apis*
 - b. Symbolized strength
 - c. Just one of God's attributes
 - 7. Not important that you can't see God; God can see you! "Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there Your hand shall lead me, and Your right hand shall hold me." (Psalm 139:7-10)

III. Exodus 33

- A. Six nations listed form the Canaanites; land will become Israel
- B. You are a stiff necked people
 - 1. "I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows." (Exodus 3:7)
 - 2. Same people, same God; Their heart toward God has changed
 - a. When afflicted, the object of God's grace
 - b. When stiff-necked, the object of God's discipline
- C. Humble before God
 - 1. Mourned - deep seated grief (as when one dies)
 - 2. Ornaments - pagan ornaments
 - 3. Contrite heart
 - 4. God's holiness
 - a. They are sinful
 - b. To dwell in fullness would require their destruction
 - c. Not wrath, but God's grace: He doesn't want them to die
 - 5. First hopeful sign
 - 6. "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted." (Matthew 5:3-4)
 - 7. Appropriate response to sin: poor in spirit, mourn
 - 8. Repentance: keynote in the New Testament
 - a. First message of John the Baptist
 - b. First in Jesus Christ's public ministry
- D. Responses to Spiritually Bankruptcy

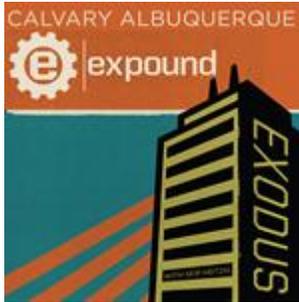
1. Like a Pharisee "I'm not as bad as others" (See Luke 18:11)
 2. Admit it, but try self-help
 3. Repent
- E. Tabernacle of Meeting
1. Not "The Tabernacle," which occupied a central position in the camp
 2. Moses' tent outside the camp
 3. Camp had been defiled
 - a. Worshiped the true God in a false manner
 - b. Pushed God away by their idolatry
 - c. "To the angel of the church of Ephesus write, 'These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands: I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars; and you have persevered and have patience, and have labored for My name's sake and have not become weary. Nevertheless I have this against you, that you have left your first love. Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place--unless you repent.'" (Revelation 2:1-5)
 4. Grace: a tent they can go to meet with God
 5. "But where sin abounded, grace abounded much more," (Romans 5:20)
- F. The Lord spoke to Moses face to face
1. Figure of speech
 2. Literally "mouth to mouth"
 3. "If there is a prophet among you, I, the Lord, make Myself known to him in a vision; I speak to him in a dream. Not so with My servant Moses; He is faithful in all My house. I speak with him face to face, Even plainly, and not in dark sayings" (Numbers 12:6-8)
- G. How some speak to God
1. Like an emergency room doctor: in crisis
 2. Like a mother in law: begrudgingly
 3. Like a police officer: for show, not at fault
 4. Like a friend: plainly
- H. Moses' prayer
1. Prayer for Leadership: "Show me your way"
 - a. He needed guidance and direction for the people
 - b. "You ask and do not receive, because you ask amiss," (James 4:3)
 2. Prayer for relationship: "Know you"
 - a. Know your way
 - b. Know you: (see Philippians 3:7-8)
 3. Prayer for partnership: "Find grace in your sight"
 - a. Channels open
 - b. Moses the mediator
 - c. God the director
 4. Moses did not want to go anywhere without God
 5. "Show me your glory"

- a. Moses has seen: burning bush, plagues, Red Sea parted, pillar of cloud
- b. Moses had heard God's voice
- c. Not satisfied
- d. "I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, that I have great sorrow and continual grief in my heart. For I could wish that I myself were accursed from Christ for my brethren," (Romans 9:1-3)
- e. No matter how sophisticated we are, we want to see God
 - i. "As for me, I will see Your face in righteousness; I shall be satisfied when I awake in Your likeness." (Psalm 17:5)
 - ii. "But because I have done what is right, I will see you. When I awake, I will be fully satisfied, for I will see you face to face." (Psalm 17:5 NLT)
- f. Moses prayer is answered at the transfiguration (See Luke 9)
- I. Cannot see God and live
 - 1. "Who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see," (1 Timothy 6:16)
 - 2. "No one has seen God at any time." (John 1:18)
 - 3. "No one has seen God at any time." (1 John 4:12)
 - 4. "And Jacob called the name of the place Peniel: 'For I have seen God face to face, and my life is preserved.'" (Genesis 32:30)
 - 5. "I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple." (Isaiah 6:1)
 - 6. Explained: Angel of the Lord- a pre-incarnate appearance of Christ; a theophany or Christophany
 - 7. "He is the image of the invisible God," (Colossians 1:15)
- J. God grants a limited revelation to Moses
 - 1. Hebrew commentaries call it an 'afterglow'
 - 2. Like the wake of a boat
 - 3. God is known by the results left behind

Cross References: Exodus 3:7; Numbers 12:6-8; Psalm 17:5; Psalm 69:28; Psalm 139:7-10; Isaiah 6:1; Matthew 5:3-4; Luke 9; Luke 18:11; John 1:18; Romans 5:20; Romans 9:1-5; 2 Corinthians 5:7; Philippians 3:7-8; Colossians 1:15; 1 Timothy 6:16; Hebrews 11:25; Hebrews 12:6; James 4:3; 1 John 4:12; Revelation 2:1-5

Topic: Prayer

Keywords: prayer, repentance



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 34
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 34
URL:	http://SkipHeitzig.com/947

MESSAGE SUMMARY

In Exodus 34, God's covenant with Israel is reestablished. Moses returned to the top of Mount Sinai, again received the Ten Commandments, and God's choice, presence, greatness, and power are confirmed.

DETAILED NOTES

I. Introduction

- A. After 40 days, Moses came down from the mountain
 - 1. God pushed out of the camp (worship of the golden calf)
 - 2. Moses pitched his tent outside the defiled camp
 - a. Met with God face to face
 - b. Cloud descended on the opening, symbolized God's presence
 - c. People stood and watched
 - 3. Lord would not be there in the fullness of His presence
 - a. The people would be consumed
 - b. He would send His Angel
 - 4. God was angry
 - a. Offered Moses to start over
 - b. Offered to wipe out the people
 - 5. Moses acted as mediator and intercessor
- B. Chapter 34: take 2
 - 1. God Calls Moses back up to Sinai
 - 2. Re-established the covenant
 - 3. Moses asks to see God's glory (See Exodus 33:18)
 - a. כְּבוֹד; kabowd- weight, weighty (someone's weighty reputation)
 - b. One translation says, "Lord, I want to see your very self"
 - c. He could not see God's face

II. Exodus 34

- A. Moses goes again
 - 1. The tablets
 - a. The first time, God provided
 - b. The second time, Moses chiseled
 - 2. Sinai
 - a. 7,497 ft. high

- b. 3 hours on a modern trail
 - c. Cold even in the summer
 - 3. Moses goes alone
 - B. The Lord declares His name
 - 1. YHWH
 - a. The Eternal Present One
 - b. Covenant name
 - 2. Moses had asked to see God (Like Philip in the Upper Room: "Lord, show us the Father and we will be satisfied." [John 14:8])
 - 3. God allowed Moses to see the afterglow
 - C. God gives a 9-fold description of Himself
 - 1. We know what we want; God gives what we need
 - a. Moses heard God's word
 - b. Paul's thorn in the flesh (See 2 Corinthians 12:3-9)
 - c. Men on the road to Emmaus (See Luke 24:13-32)
 - 2. God's name is associated with His character
 - a. Prayer in the name of Jesus
 - i. Not a magical incantation
 - ii. Praying in alignment with His character
 - b. God's name is stamped on His creation and His covenant
 - 3. God's positive attributes
 - a. Love, grace mercy, longsuffering
 - b. People view others through their sin
 - c. God views others through His love
 - 4. Visiting Iniquity to the 3-4 generations
 - a. Not a generational curse
 - b. Children feel the impact of their parent's sin
 - c. The soul who sins will die (See Ezekiel 18)
 - D. Moses worshiped the Lord
 - 1. Moses didn't get what he wanted
 - 2. Moses saw himself in the light of who God is
 - 3. Worship is not about us; it is about Him
 - E. Israel not chosen because they were superior to others
 - 1. Stiff-necked
 - 2. Chosen because God loves them (See Deuteronomy 7:6-7)
 - F. Wooden images
 - 1. Asherah poles
 - a. אֲשֵׁרָה; Asherah
 - b. Any and all statues of pagan worship
 - c. Consort of Baal, the storm God (worshiped through sexual activity)
 - 2. Rip down the altars
 - 3. Gideon cut down his father's altar to Baal and Asherah pole (See Judges 6:25-32)
 - G. The Lord is Jealous
 - 1. The Bible says God is jealous eight times
 - 2. קַנָּא; qanna - jealous
 - a. Red-faced
 - b. Zealous over His own property

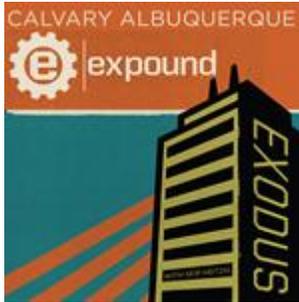
3. "For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ." (2 Corinthians 11:2)
 4. "You shall have no other gods before Me." (Exodus 20:3)
- H. Some choose spiritual path on the basis of investigation, but most do not
1. Respond to an invitation
 2. Peer pressure
 3. Intermarriage discouraged on spiritual grounds
 4. Problem not the mixing of races but the mixing of religions
- I. Ten Sample Laws
1. Your children belong to God
 2. Appear before the Lord 3 times a year
 - a. Passover, Pentecost, Feast of Tabernacles
 - b. No excuses
 - c. "For those who honor Me I will honor," (1 Samuel 2:30)
 - d. "When a man's ways please the Lord, He makes even his enemies to be at peace with him." (Proverbs 16:7)
- J. Moses miraculously sustained
- K. Moses came down and his face shown
1. Confirmed God's choice: Moses as mediator
 2. Confirmed God's presence
 3. Confirmed God's greatness
 4. Confirmed God's power
 - a. Brought conviction
 - b. Change is apparent
 - i. Change is apparent
 - ii. Real time in God's presence makes a change
 - iii. Never have to announce our time with God—it's evident
 - iv. "Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus." (Acts 4:13)

Hebrew terms: כְּבוֹד; kabowd- weight, weighty (someone's weighty reputation); אֲשֵׁרָה; Asherah- Any and all statues of pagan worship

Cross References: Exodus 20:3; Exodus 33:18; Deuteronomy 7:6-7; Judges 6:25-32; 1 Samuel 2:30; Ezekiel 18; Acts 4:13; Luke 24:13-32; John 14:8; 2 Corinthians 11:2; 2 Corinthians 12:3-9;

Topic: Moses

Keywords: Moses, Mt. Sinai, second chance, YHWH



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 35-37
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 35-37
URL:	http://SkipHeitzig.com/949

MESSAGE SUMMARY

In these chapters, we see God's people walking in obedience to what the Lord had commanded them-- the people used their resources and talents to honor Him. A free will offering is collected, the construction of the Tabernacle begins, and the vessels, oil, and incense are made. Let's learn from their example how we too can be joyful givers and obedient followers.

DETAILED NOTES

I. Introduction

A. We relate best face-to-face

1. Most intimate fellowship
2. "Do not hide your face from me;" (Psalm 27:9)
3. "Make your face shine upon your servant;" (Psalm 31:16)
4. Moses wanted to see God face-to-face
5. Moses was permitted to see the "afterglow"

B. Moses' face shone

1. Confirmed God's choice
2. Confirmed God's presence
3. Confirmed God's greatness
4. Confirmed God's power
5. Confirmed God's plan

a. Glow was fading

- i. "Unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away." (2 Corinthians 3:13)
- ii. The Law was temporary
- iii. The New Testament was permanent
- iv. When written by Paul, the ages overlapped
 - a. Still a temple
 - b. Ongoing sacrifices
- v. Sacrificial Judaism ended in 70 AD
 - a. No means to atone for sins
 - b. "And according to the law almost all things are purified with blood, and without shedding of blood there is no remission." (Hebrews 9:22)

- vi. Judaizers wanted to mix the two covenants
- b. Moses face "shone"
 - i. Literally means "rayed"
 - ii. Jerome's translation in the Latin Vulgate is "horned"

II. Exodus 35

A. Repeat of the Sabbath laws

- 1. For those building the Tabernacle
- 2. "You shall kindle no fire" (v.3)
 - a. Apparently they believed kindling a fire was not work, but preparation for work
 - b. Later rabbinic pronouncement required kindling of light prior to Sabbath
 - c. Modern orthodox Jews won't turn on a light switch or oven
 - d. Mea Shearim: stone cars on the Sabbath

B. Offering for the Tabernacle

- 1. Not the tithe
 - a. A separate freewill offering
 - b. Tithes: relinquish control; entrust the priests to do as they feel led
- 2. Wealth from Egypt
 - a. "And also the nation whom they serve I will judge; afterward they shall come out with great possessions." (Genesis 15:14)
 - b. "Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing. And the Lord had given the people favor in the sight of the Egyptians, so that they granted them what they requested. Thus they plundered the Egyptians." (Exodus 12:35-36)
- 3. God doesn't want you to give out of pressure, but out of praise
 - a. Giving is a part of worship
 - b. From a generous heart, not a guilty conscience
 - c. "So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver." (2 Corinthians 9:7)
 - i. ἡλαρός; hilarios-hilarious, cheerful, joyful
 - ii. Joyful to see the Lord's work continue
 - iii. Not how much, but how a person gives
 - d. "Now Jesus sat opposite the treasury and saw how the people put money into the treasury." (Mark 12:41)
 - e. "But when you do a charitable deed, do not let your left hand know what your right hand is doing," (Matthew 6:3)
- 4. We are stewards
 - a. We don't own it; God does
 - b. Tithes were a requirement in the Old Testament
 - c. All freewill giving in the New Testament
 - d. "Money is like manure—if you stack it up it stinks; if you spread it around it makes things grow."
 - e. "There are three conversions necessary: the conversion of the heart, mind and the purse."--Martin Luther
 - f. We cannot out-give God

- g. "Bring all the tithes into the storehouse, That there may be food in My house, And try Me now in this,' Says the Lord of hosts, 'If I will not open for you the windows of heaven And pour out for you such blessing That there will not be room enough to receive it.'" (Malachi 3:10)

C. Gifted Artisans

- 1. Men and women
 - a. Miriam, Deborah, Hulda
 - b. Deaconesses
 - c. Philips four virgin daughters
- 2. Bezalel and Aholiab: design directors
- 3. Used the offering to build the Tabernacle
 - a. We are called to use our gifts to build a dwelling place: "In whom you also are being built together for a dwelling place of God in the Spirit." (Ephesians 2:22)
 - b. Born with talents
 - c. Born again with spiritual gifts

III. Exodus 36: Construction of the Tabernacle begins

- A. Your heart must be stirred to serve
 - 1. God wants your heart—the right motive
 - 2. Not out of duty, but out of desire
 - 3. They were slaves in Egypt; now they are willing servants
- B. Much more than enough given
- C. Hanging and Coverings (vv. 8-19)
- D. Boards and Bars (vv. 20-34)
- E. Veil and Screen (vv. 35-38)

IV. Exodus 37

- A. Three compartments of the Tabernacle
 - 1. Outer court
 - a. 75' x 150'
 - b. Priests sacrifice and wash
 - 2. Holy Place
 - a. 15' x 30'
 - b. Lampstand
 - c. Showbread Table
 - d. Altar of Incense
 - 3. Holy of Holies
 - 1. Where God met man
 - 2. Blood applied to the Mercy Seat once a year
- B. Ark of the Covenant
 - 1. 45" x 27" x 27"
 - 2. Lid of solid gold
 - 3. Contents
 - . Copy of the Law
 - a. Aaron's rod that budded
 - b. Jar of Manna
 - 4. Angels on the Mercy Seat
 - . Looked down but didn't see the broken law

- a. Saw the Mercy Seat, covered in blood
 - b. כָּפַר; kaphar- atone, cover
- C. Table of Showbread
 - 1. 12 loaves of bread
 - 2. 36" x 18" x 24"
 - 3. Israel's 12 tribes represented in the Tabernacle
 - . Bread
 - a. 12 stones on the High Priest's shoulders (6 on each)
 - b. 12 stones on the breastplate
 - 4. Acacia wood
 - . Strong
 - a. Common
 - 5. Destruction of Temple in 70 AD
 - . Destroyed by Titus
 - a. According to Josephus, Titus took the Table of Showbread, showed it to the crowds, they became violently excited
 - b. Scene depicted in the Arch of Titus
- D. Lampstand
 - 1. No natural light
 - 2. Representative
 - 3. Twice a day, the priests would trim the lamps and fill oil
- E. Altar of Incense
 - 1. 18" x 18" x 3.5'
 - 2. Twice a day, priests would burn incense
 - . Represented the prayer of God's people
 - a. Prayers were sweet to God
 - 3. Fire came from the Bronze Altar
 - . Where sacrifices were made
 - a. No approach without sacrifice
 - b. No relationship without Christ's sacrifice
 - c. Prayer in Jesus' Name
- F. Anointing Oil and Incense

V. Application

- A. Moses, with glowing face, oversaw the building of the Tabernacle; glow was temporary
- B. "But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, how will the ministry of the Spirit not be more glorious? For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory. For even what was made glorious had no glory in this respect, because of the glory that excels. For if what is passing away was glorious, what remains is much more glorious. Therefore, since we have such hope, we use great boldness of speech-- unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away. But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ. But even to this day, when Moses is read, a veil lies on their heart. Nevertheless when one turns to the Lord, the veil is taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, there

is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord." (2 Corinthians 3:7-18)

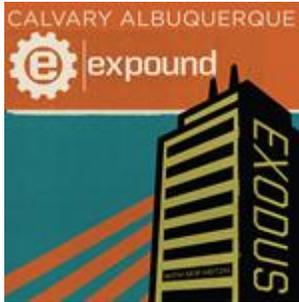
1. New Covenant: veil on our hearts has been removed in Christ
2. Μεταμορφούμεθα; metamorphoumetha - total and complete change
 - . Like a caterpillar turns into a butterfly
 - a. Sanctification: total change
 - b. While legalism has a lure, don't settle for that
 - c. Dynamic life in Christ

Hebrew Terms: כָּפַר; kaphar- atone, cover

Greek Terms: ἡλάρως; hilaros-hilarious, cheerful, joyful; Μεταμορφούμεθα; metamorphoumetha - total and complete change

Figures Referenced: Mark Twain; Pete Flaherty; Titus; Josephus

Cross References: Genesis 15:14; Exodus 12:35-36; Psalm 27:9; Psalm 31:16; Malachi 3:10; Matthew 6:3; Mark 12:41; 2 Corinthians 3:7-18; 2 Corinthians 9:7; Ephesians 2:22; Hebrews 9:22



SERIES:	02 Exodus - 2011
MESSAGE:	Exodus 38-40
SPEAKER:	Skip Heitzig
SCRIPTURE:	Exodus 38-40
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MESSAGE SUMMARY

In Exodus 38-40, the construction of the tabernacle is completed by the craftsmen, presented to Moses, set up, and dedicated to the LORD. Israel had been delivered from bondage in Egypt, and God had become the center of their lives.

DETAILED NOTES

- I. Introduction
 - A. Birth of a Nation - Painful
 1. Labor pains in Egypt
 2. "Then He said to Abram: 'Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; afterward they shall come out with great possessions.'" (Genesis 15:13-14)
 - B. Review
 1. Domination by Egypt (Exodus 1-12)
 2. Liberation from Egypt (Exodus 13-18)
 3. Revelation after Egypt (Exodus 19-40)
 - C. Parallels the believer's testimony
 1. Dominated by sin
 2. Delivered from sin
 3. God's continued revelation
 - D. Take two
 1. Previously, Israel failed
 2. Now Israel obeys and builds the Tabernacle
- II. Exodus 38
 - A. The Bronze Altar
 1. Altar of Sacrifice
 2. Surrounded by the outer curtains
 - a. Courtyard 150' x 75'
 - b. 7.5' tall (provided privacy)
 3. First thing you would see
 4. Where sin was dealt with
 - a. Lay hand on animal's head
 - b. Its blood shed

- c. Only basis for worship is blood sacrifice
 - B. The Laver
 - 1. Near the tent structure
 - a. Made from the women's mirrors
 - i. Highly polished bronze
 - ii. According to Rabbi Rashi, Moses rejected the mirrors at first
 - a. Offering of vanity
 - b. God insisted He take it since the ladies were also in bondage
 - 2. No dimensions given
 - 3. By the time of Solomon 7.5' high, 15' diameter, 10,000 gallons (See I Kings 7)
 - 4. For the priest to wash hands and feet as they officiate the sacrifices
 - 5. "Who serve the copy and shadow of the heavenly things" (Hebrews 8:5)
 - a. A copy of what is in heaven
 - b. The true abiding place of God is heaven
 - c. John caught up into heaven (See Revelation 4)
 - i. Sees God on the throne, not the ark of the covenant
 - ii. Not two angels overshadowing the throne; four living creatures worshipping day and night
 - iii. Sees altar of incense
 - iv. Instead of the candlestick, 7 fires, spirits of God
 - v. No Laver: "Before the throne there was a sea of glass, like crystal." (Revelation 4:6)
 - a. Standing on the finished work of Christ
 - b. No need of cleansing
 - 6. Women assembled at the door
 - a. Dedicated lives to prayer
 - b. Becomes a problem in Shiloh; Hophni and Phineas would have sex with the ladies
 - C. The Courtyard
 - D. The inventory of materials
 - 1. Bezalel, son of Uri, the son of Hur
 - a. Back to the third generation
 - b. According to the Midrash, Hur stood against the idolatry of the golden calf and was killed by the mob
 - c. His memory is honored here
 - 2. Shekel is weight, not coinage
 - a. Coins invented 8th century BC by Lydians in Anatolia
 - b. One ton of gold valued at \$5.1 million
 - c. \$4 million worth of silver
 - d. 2.25-2.5 tons of bronze
 - e. Total almost \$10 million
 - i. Generous offering
 - ii. The people gave too much (whole-hearted)
- III. Exodus 39
 - A. Recurring phrase: "As the Lord commanded" (vv. 1,5,7,21,26,29,31,43)
 - I. Emphasized they are doing as they are told

2. Lots of things they did we should avoid
 - a. See I Corinthians 10:1-11
 - b. Murmuring
 - c. Sexual immorality
 - d. Complaining
 3. Things they did we should emulate
 - a. Gathered to worship
 - b. Gave generously
 - c. Wholehearted devotion
- B. High Priests' Garments
1. 8 articles of clothing
 - a. 4 similar to the Priest
 - b. 4 Special to the High Priest
 2. Ephod
 - a. 2 stones on shoulders
 - b. Inscribed with the names of the tribes
 - c. Represented Israel by the strength of His arm
 3. Breastplate
 - a. 12 stones representing the tribes
 - b. Urim and Thumim (to determine the will of God)
 4. Blue Robe
 - a. Woven with pomegranates and golden bells on the hem
 - b. To be heard
 5. Crown said "Holiness Unto the Lord"
 6. Called the "garments of ministry" and Garments of beauty"
 7. Laid aside on the Day of Atonement
 - a. Wore only the plain white linen garment of commoners
 - b. "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross." (Philippians 2:5-8)
 - c. A picture of Jesus Christ
- C. Presentation of the Tabernacle
- IV. Exodus 40: Setting up and Dedication of the Tabernacle
- A. Tabernacle and the tent of meeting
1. Separated terms combined
 2. mishkan - tabernacle
 3. ohel - tent; מוֹעֵד; moed - meeting
 4. The two separate places became one
 - a. Place of sacrifice
 - b. Priests officiate
 - c. People represented
 - d. The glory of the Lord rests
- B. Date - the month of Abib
1. First calendar month (original name)

2. Later called Nisan (adopted during Babylonian exile)
 3. Two weeks prior to the anniversary of the exodus
 4. Nine months after their arrival at Sinai
- C. Moses performed the priestly duties until the priests were consecrated
- D. "Then the cloud covered the tabernacle of meeting, and the glory of the LORD filled the tabernacle." (v. 34)
1. Fulfillment of prophecy: "And let them make Me a sanctuary, that I may dwell among them." (Exodus 25:8)
 2. Seal of approval
 3. שכינה; Shekinah - residence
 - a. Word not found in the Bible
 - b. Found in the Targums (commentary of the Old Testament written in Aramaic)
- E. Tabernacle
1. Center of life during the desert wanderings
 2. Would be set up at Gilgal
 3. Would be moved to Shiloh (through Judges)
 4. Moved to Jerusalem, the Temple set up under Solomon

Hebrew Terms: mishkan - tabernacle; ohel - tent; מוֹעֵד; moed - meeting; שכינה; Shekinah - residence

Publications Referenced: "My Heart, Christ's Home," by Robert Boyd Munger

Figures Referenced: Rabbi Rashi;

Cross References: Genesis 15:13-14; Exodus 25:8; 1 Kings 7; 1 Corinthians 10:1-11; Philippians 2:5-8; Hebrews 8:5; Revelation 4

Topic: The Tabernacle

Keywords: Tabernacle, Bronze Altar, Laver, Sea, High Priest, Day of Atonement