

Lesson 8 Exodus 14 – 35

Read Exodus chapter 14 to 20:22, 23:20 to 24:18, 32:1 to 34:35.

STUDY QUESTIONS

1. How is God forming His People from this group of former slaves? Why is it difficult work?
2. Why are these experiences with God memorialized by the People with great happiness from this time on? Miriam's Song is the most ancient of all Hebrew poetry. (Psalm 114).
3. Moses finds himself in between God's command and the People's discontent. How would you describe his character? What qualities make him the most outstanding leader of the Old Testament? How intimate was God with Moses?
4. Follow the wanderings of the People on your Atlas maps.

Psalm 95 and prayer.

The Jewish Law is at the heart of the Books of Moses. Also known as the Pentateuch, the Law as it is presented in these five books is a development that took place over time. The roots of the writings were the commands of God given to Moses on Mt. Sinai. Taking this whole section of law from each of the five books, we will consider it all together, covering over eighty-five chapters in one lesson by assigning reports for the next lesson.

We review the Salvation History timeline. Recalling the diagram as a symbol for the beginning and end of our journey, we see the sharp Fall from God and the loss of grace that in the beginning gave Man a full consciousness along with other supernatural and preternatural gifts. When we were one with God, within the limits of our creature-hood, we knew Him as He knows us. We were able to think His thoughts after Him, totally aware of who we were in relationship to Him. With the Fall we lost remembrance. We walk, we talk; we are not asleep, but we have lost the ability to remember who we are and who our Maker is. This unconsciousness is evident in our lives. Have you ever made a

resolution not to do a certain thing again - perhaps not to say something? How long do you remember this resolution? About three days? And then? Maybe years go by before you become conscious of that forgetfulness and resolve again to remember. Hopefully to do better.

We have lost remembrance of God. So it is with all mankind. It is a struggle to regain that remembrance. For that reason God teaches us to remember in the context of Salvation History. He called Abraham, Isaac and Jacob each time saying, "I am the God of ..." so that they would remember that this is the God about whom they were told by those who had experienced the former theophanies. In this way He establishes a tradition with them. Tradition is one of the ways the people are taught to remember. For God to form His people it is essential that they remember all that He has taught them before. These great events are to be told and retold as part of that formation, part of that remembering. In the thirteenth chapter in two places God tells them to put these essential things on the back of their hands and on their foreheads, between their eyes, so that they will not forget. Today's Jews at the Wailing Wall in Jerusalem at this moment are wearing little boxes called phylacteries on the back of their hand and on their foreheads with a small part of the Shema in it, "Hear, O Israel, the Lord your God is One God. Perhaps we need to wear a phylactery in order to remember.

Remembering is what the Eucharist is about. It is a re-membering of the sacrifice of Christ for us. We must remember the origins of our salvation, how we were delivered from bondage, set free and espoused to God. We must not forget. We gather to re-member; we actually put the members, the limbs, of the whole story back together so that we will not in our unconscious state forget again what we are all about, the journey we are on or our destination. Otherwise on this dark and silent planet, where the light and sound of God is almost extinguished, we will forget. We are more conscious than these people so primitive in their faith, so rudimentary in their understanding of God, because of the gifts of Christ and the Holy Spirit. God worked with this people for 2000

years to prepare for those final acts of redemption accomplished by the Second and Third Persons of the Trinity.

Spiritual gains have been made over the centuries. Though human nature does not change, and salvation is needed by everyone in every time, it is obvious that there are differences between these people whom God is forming as His Own, and ourselves; some important things have been accomplished for us over the course of the centuries. There is a roughness in the action of God and in the condition of Man that we find hard to relate to. The Levites are called upon to kill all those brethren who apostatized; 3000 people are killed. This is how the men were set apart for the priesthood and it is very difficult to see why. We remember that God was reaching into history and picking people up right where they were. This is a record of how they perceived God was working with them. Yet even this harsh story has a later spiritual confirmation. Priests must cut themselves loose from family and deny the things closest to them, slay, so to speak, all attachments in order to consecrate themselves wholly to God.

God must deal with an Immature people. When a mother takes her eighteen month old child to the curb of a busy street, it would be foolish to read to him out of some book about motion, $E=mc^2$. Rather he is simply told, if he steps off the curb he will be spanked. Reasons are not described; it is simple, he is not to put a foot in the street, and he is dealt with appropriately if he disobeys. It is for his well-being. So it was that God dealt with His people. It is not that human nature changed between that time and now, it is not that “modern man” is beyond this stage of development, but it is necessary to see the state of fallen human beings before God revealed Himself and called Man back into relationship with Himself. There was a formation necessary. A great investment has been made to bring us back to God. That investment has brought men and women to a “fullness of time.” With the foundation complete, the Second Person of the Trinity made the final revelation of God in His walk among men. We must remember this when reading some of the accounts of God’s punishment of a

disobedient people.

Four hundred years of slavery were necessary. During these centuries, God was bringing into being the nation that He had promised would spring from the loins of the patriarchs. Had they not been in Egypt, their nomadic ways would have separated them - remember how Lot and Abraham were forced by their flocks to go separate ways. But in Egypt they had settled down and become agrarian, thus living in community. The religion they practiced in Egypt was probably simple, but they did repeat the stories of the theophanies in their heritage, and they did continue to circumcise baby sons in keeping the covenant. They did not have the law or the rituals and feasts; however, they had some Semitic traditions upon which God would establish further bonding with Himself.

The people learn to trust. Moses was sent to bring this nation out from bondage to a place where God could teach them more advanced lessons. God would lead them apart from other nations, forming them by giving them His undivided love and attention. He had caught their attention again by the deliverance from Egypt - the mighty acts by which He demonstrated His love and commitment to them. He formed them by the Law, and its discipline, something every family must have for its formation. He formed them by tradition and religious activities which they did in community for remembrance. They were to pass on that remembrance. He formed them in the desert where they were utterly dependent on Him and upon each other. Here they learned to trust God day by day for the most basic of their needs, and to trust Him also for victory against enemies. They were helpless otherwise.

God works through His own creation. We are looking at the Bible as the story of God’s saving us; how that story began, why it was necessary, and where it is taking us. We believe that is what the Holy Spirit had in mind when He inspired the Bible. But we must see that this was done by completely respecting people as they were - God never ZAPPED like a great magician in the sky. He works through the natural. The great miracles of God that saved people, from the plagues to the Exodus itself, are natural events which God has taken up and used for His own purposes. He is the Lord of nature - He made it, and it is His. This great

God superimposes upon nature His Plan. It responds in a marvelous way because nature is God's own creature.

God Is forming His people to be once more His beloved Spouse.

He does not transgress their natural state. There are no astounding pyrotechnics in the manner of magic. Rather in the normal course, God infuses and heightens the ordinary, the natural and the normal to meet the needs of His people. It is the same today, we have also experienced the way normal things have worked together to be God's special message to us - the arrangement of times and events that have boggled our minds. It is like the Exodus from Egypt to us because it is so astounding. We see God's hand in it - yet the neighbor does not say, "She or he got zapped!" It is uneventful for those around us. Of course, the events of the Passover and the plagues leading up to it were far from uneventful for the Egyptians.

There are two Important Hebrew words In our study. There are two words that we pick up in our reading which are especially important throughout the whole Old Testament. The first is in a very special context. Moses is pleading with God for more intimacy with Him. Moses who had all these wonderful experiences asks God for a more complete knowledge of Him, for a closer relationship. He says that he wants to know God. The word "yada" is used throughout the O.T. for "to know". It is the main word the Hebrew had for knowledge of God. We westerners think that knowing has to do with the brain. We value information stored in this computer brain and believe that that is *knowing*. But that is not how the Hebrew understood knowledge of God. The realm of ideas was intensely down-to-earth and encompassed a total experience of God. This word "yada", is Hebrew for sexual intercourse. Strange? Yes, very strange to us who limit knowing to a function of the brain. But to the Hebrew knowing meant intimate experience, this was the knowing of God that the Hebrew sought. So Moses is asking for "you in me" and "I in you" knowledge - Jesus will describe this later in the Gospel of John. He wants to be close to God, to have union with God, he wants to know God. The same word is used in "Adam knew Eve and she conceived." When Moses asks for more

"knowing", God protects Moses from the high voltage experience of Him that he could not tolerate, and instead, engages him in a symbolic kind of experience. God hides Moses in the crevice of a rock, puts His hand over him to shield him from His great glory which would burn Moses to a crisp, and then allows him to see His back - all of which is to say that the knowledge, the intimate knowing that Moses requested was given with concern for his capacity to endure. "Yada" describes knowing as the Old Testament understands it, and when we see the word, "know" a red flag goes up - the Hebrew meant by that word, the knowing that comes from ultimate union with God.

The second word means "steadfast love." It is in the 34th chapter. Read the verses where God says, "The Lord, The Lord.." as He passes before Moses and describes Himself. Moses after his request to know God better came away knowing that God is "steadfast love," the word to describe this is "hesed." This Hebrew word is used in the Old Testament to describe the kind of love that God has for His people. No matter what they do He will not forsake them. He is steadfast, immovable, constantly dependable. Lovingkindness, as the NAB has it, is too watered down a translation of hesed. *Steadfast love* tells us He will not desert His people no matter how they provoke Him. If they sin, He must punish them because of His righteousness and justice; nevertheless, He will not forsake them. "Hesed" . . .this is the word that will guard and guide the Israelites in their future with God. They may be disciplined harshly, but even in that they will learn to see "hesed." There are two requirements in our relationship with God, to know and to love. In their respective meanings the words don't seem far apart.

There are many ways to study the Bible. One of the ways to study Scripture is to study sources. It is not the tack this study takes, but it is worth noting sources when we experience the difficulties of this week's reading. Moses goes up and down the mountain many times, sometimes he is with elders, other times we are told that no one may touch the mountain; sometimes God is seen, other times He may not be seen. Sometimes God and Moses speak face to face, and other times we are told God's face may not be seen. What is this? It is obvious that we are dealing with different texts from different traditions that have been consolidated. Yet, we remember that the Holy Spirit is the final author

and editor of scriptures, therefore there is a method in this madness. We know from our own experience that two opposites can be true in spiritual experience; we call this paradox. We may see God's face in one sense, and we may not see it on pain of death. We may touch and we may not touch. Two opposites, and yet both are in some mysterious way apropos to different times in our spiritual life. They are recorded here together by the action of the Holy Spirit even though they seem contradictory and were written down for the first time by different people from a different oral tradition of the events. The chapters that you read this week scholars have analyzed and credit with coming from three different sources. As these were set down in writing and edited over the centuries, they were polished into the narrative that we now have.

The Exodus is the most important event in Old Testament history.

God delivers His people from slavery, takes them from darkness into light, and by so doing sets the stage upon which all their future history with Him would rest. The people set out from Succoth and could have escaped into the desert, but the chariots would follow them easily there. So God had them turn back to the north just so He could defeat Pharaoh. He took them back to a place where He would demonstrate without question His love and care for them, as well as His dominance over the most powerful king on earth who represented a great retinue of gods. He brought them to the side of a lake or an arm of the Red Sea, and there they encamped until Pharaoh and his chariots caught up with them. Here God opened the waters with a dramatic and mighty act. They crossed this expanse dry-shod while God overcame their enemies by using the same miracle as a trap. Here Pharaoh is decisively defeated and God's power displayed. Miriam's song becomes the refrain heard again and again in the succeeding history. It and Moses' song are the oldest literature of the Old Testament.

The people journey Into the Sinai. Then the people are guided by Moses over the same route that he had taken when he fled Egypt, down to the southern Sinai where the Midianites tended their flocks, his father-in-law, (Reuel) Jethro, among them. Over this route God made a

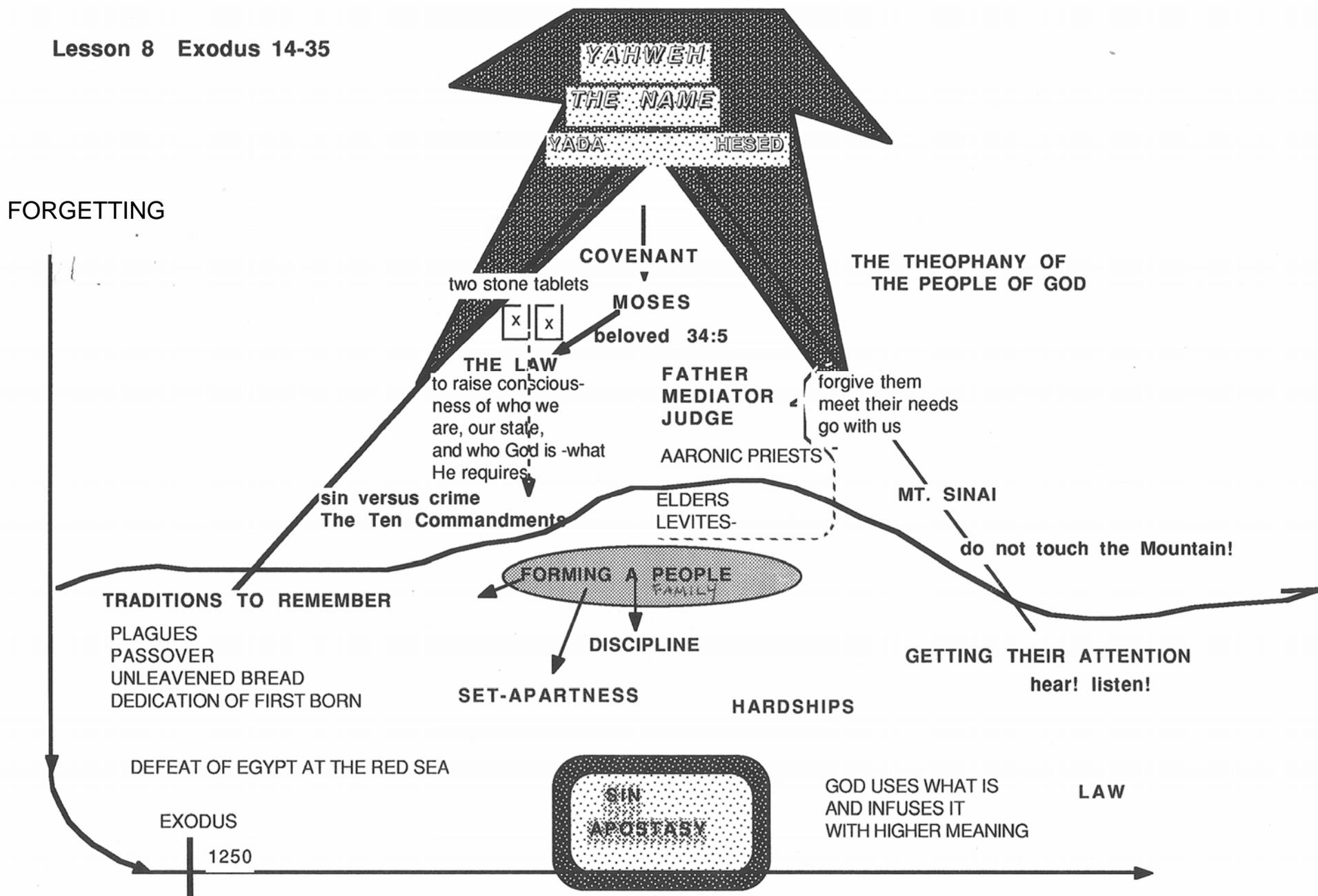
way for the people, sweetening the water at Marah, providing water when the people grumbled, also providing manna and quail to eat. These quail rest in huge flocks on the Sinai in their bi-annual migrations. The people are now three months into their journey to Mt. Sinai. It was in the same locale that Moses experienced the burning bush, where he was commissioned to deliver Israel. It was back to this holy spot that Moses was told to bring the people. The manna is a sign that God makes a way, day by day, nothing is to be held over for tomorrow. What we mean by the manna principle is "Live today and trust for tomorrow." Jesus said, "take no thought for the morrow..." Jesus will build on the manna experience a knowledge of the food from heaven that He is.

At Mt. Sinai God gives the Law to the people through Moses. The Law will be a powerful instrument of God to bring consciousness and formation to His people. We do not know who we are, we do not know how far we have fallen from God, so we have no idea how to please Him, how to heed Him, or how to obey Him. We are unaware of our state of original sin. The Law will raise us to consciousness. This law wakes us up. It tells us what God requires. We try to obey it and find that we cannot. We awaken to the great gap, the impossible chasm between us and God. Just when we thought we were O.K. enough, the Law shows us how very un-O.K. we are. It is a painful realization, but a necessary one if we are ever to be saved. With the Law in hand, Moses comes down the mountain in forty days to find a people who just forty days earlier had said "yes, yes" to God. Now they are reverting to pagan ways by worshiping a molten calf. The "yes" had scarcely come off their lips and they were failing to live up to it.

The Law is given as a frustration. The people must try to live with it until they realize just how fallen they are, just how many eons of sin are between them and God. Then they will be ready to humbly accept a free salvation. The Law is frustrating, but it acts positively as a necessary social glue. It keeps the unruly acts of fallen human nature to a minimum so that the people, enjoying a maximum of peaceful coexistence under the circumstances of sin, can continue together.

The Hebrew's Law is different. Other codes of law in the Mesopotamian region were well developed; perhaps some of the concepts of the Ten Commandments are dependent upon those earlier codes. The other codes said, "if so and so does such and such he will have this happen to him . . . The breaking of these rules was a crime against a person and would be punished. However, with the Ten Commandments, the rules were given by God and were offenses against Himself. Therefore offenses against the Law were crimes, yes, but more importantly, they were sins. People were to refrain from certain actions because they offended God and would permanently impair the relationship of God and man. These actions were detrimental to Salvation History, to the goal of the reunion with God. Thus the Decalogue rests on a much graver necessity; not just that a man must be kept from injuring another man or his possessions, as important as that is, but that he refrain from acts that would make it impossible for Man and God to be united in covenantal relationship.

Lesson 8 Exodus 14-35



Lesson 8 Exodus 14 • 35

Synopsis

14. God says,
"turn back before the Red Sea
I will glory over Pharaoh
the Egyptians will know
that I am the Lord"
Pharaoh changes his mind
and pursues
Moses tells them to trust
people say it is better
to serve the Egyptians
than die in the wilderness
"the Lord will fight for you
be still"
cloud and darkness
separate the two camps
Moses stretches his hand
over the waters which divided
Israel crossed on dry ground
the Egyptians pursued
they are bogged down and
engulfed with the waters
the Lord saved Israel
and they believed in Him
and his servant, Moses
15. Moses sings song of praise
God the Deliverer is great
above all the gods of Egypt it
causes grief in other nations
Miriam's antiphon
Egyptians are overwhelmed
thus It is that God saves the
complaints against Moses for
the bitter water to drink a tree
is thrown into the water which
sweetens it
the people's disobedience
16. is linked to their disease
they come to Elim the oasis
the second month they set
out from Dim they now
murmur about food the Lord
will give flesh to eat and
bread to the full
murmurings are against the
Lord the glory of the Lord
appeared quails cover the
camp the dew holds a fine flake
which is the bread given by
God gather an omer apiece per
day leave none for tomorrow
manna melted in the hot sun
instructions for the Sabbath to
gather double amount but it did
not become foul people rest on
the seventh day they keep an
omer in a jar a remembrance
for generations they ate manna
forty years
17. moved on from wilderness of Sin
to Rephidim and had no water
murmured against Moses
"what shall I do with this people?"
Amalek fights them
Joshua leads the fight
with Moses holding up his hands
God says, I will blot out Amalek
Moses's altar and a slogan "A
hand on banner of the Lord"
18. Jethro comes to Moses
bringing his sons and his wife
Jethro rejoices in the news of
God's victory with an offering
and he sacrifices to God
Moses is judging morning tonight
the disagreements of the people
- Jethro gives his counsel set
up judges over the people
have others share the burden
Jethro departs for home
19. they go to the wilderness of Sinai
they encamped at the mountain
Moses went up to the Lord He
says, "keep my covenant and you
will be my possession you shall
be a kingdom of priests a holy
nation"
the elders say, "all that the Lord
has commanded we will do" the
people get ready to hear God
they wash their garments
don't touch the mountain
till the trumpet blast
the people are consecrated don't
go near a woman the Lord
appears in fire, smoke
earthquake, thunder, trumpets
the Lord gives warning to Moses
and asks for Aaron to come up
20. The Lord God gives the Ten
Commandments the
theophany goes on with
smoke and thunder frightened
people stand afar off Moses
drew near to the cloud where
God was (skip to 23:20)
- 23:20 as they go into new country an
angel goes before them
enemies shall be blotted out
do not serve their gods my
terror goes before you hornets
go before you I will drive them
out little by little from Red Sea
to the Euphrates
24. Moses, Aaron, Nadab and Abihu
- 70 elders come up to the Lord,
Moses wre all the Lord's words
offerings are made of oxen one
half of the blood
thrown on the altar
the book of the covenant is read
we will obey, say the people
Moses throws one half the blood
on the people to seal covenant
those who went up beheld God
and ate and drank
Moses went up the mountain
glory of God settled on Mt Sinai
Moses entered the cloud he was
gone for forty days and forty
nights (skip to 32)
32. Moses delays, the people bored
they have Aaron make a gold calf
"these are your gods, O, Israel"
they ate and drank, and played
"Moses, go down to *your* people a
stiff-necked people
I will consume them
making of you a great nation"
Moses intercedes for the people
asks God to repent of this evil
the Lord repented
Moses goes down the mountain
has the two tablets of the Law
the writing of God upon tablets
sees the calf and dancing
breaks the tablets
burns the calf, grinds it,
puts it in water
and makes the people drink
Moses gathers the sons of Levi
these kill 3000 of their relatives
thus ordaining themselves for
the Lord's service

Moses makes atonement for
sin the sinner is blotted out
from the Lord's book

God's angel will go before them
their sin will be visited by plague

33. you will inherit a land I promised
but I will not go with you
because you are stiff-necked
take off your ornaments

Moses pitches a tent of meeting
at the tent the Lord would come
to speak with Moses face to face
like a man speaks to his friend

Moses asks to know God more
go with us so we will be distinct
the Lord will do what Moses asks
but you cannot see my face

Moses is hid in the cleft of rock

34. Moses covered as He passes by
come up to me on the mountain
but no man comes with you two
new stone tablets are hewn the
Lord descends and proclaims
the name of the Lord

The Lord, the Lord, a God
merciful, gracious, slow to anger
steadfast love and forgiveness
yet demanding responsibility
pardon our sin, and go with us

you will see the work of the Lord
I will drive out ...the nations
these rules must be kept. ...

God's name is Jealous make no
molten gods

Passover, Unleavened
Bread and redeeming the
first born keep the Sabbath
the feasts are laid out
no blood sacrifice

Moses came down the mountain
with a shining face
so he put a veil over his face

Lesson 8 Exodus 14 - 35 Outline

I. The Formation of a People

A. Like forming a man from a child (or a wife from a harlot - Hosea 11:1-3)

B. This people will bear Divine truth to the nations

1. they will be formed by setting them apart

a, in the Exodus from Egypt

1) living daily with God, away from distractions

2) they had been separate from others in Egypt, living in community

Gn 46:34, 47:6

3) now they are taken into the desert

a) at a later time this will be seen as a time of wooing Hosea 1:14-15

b) here they will be given laws making them distinct Ex 33:16 b.

in their community experience of God and a developing tradition

1) that you may tell in the hearing of your sons and son's sons Ex 10:2

2) you shall know that I Am the Lord. Ex6:7

3) "I am coming in a thick cloud that the people may hear when I

speak with you and may also believe you for ever 19:9

4) "Do not fear for God has come to prove you, that the fear of Him may

be before your eyes, that you may not sin "20:20

2. Moses is the leader and **mediator** between a ragtag people and God a.

this is tough work for Moses

1) the murmurings: God and Moses reply

a) are there no graves in Egypt that we die in this desert? 14:11

(1) fear not, stand firm,

(2) the Lord will fight for you, be still

b) we cannot drink this bitter water 15:23

(1) he cried to the Lord

(2) a tree is thrown into the water to make it sweet

c) we long for the fleshpots of Egypt 16:2

(1) why didn't they eat their animals?

(a) as farmers they did not have the herds normal to earlier nomadic life

(b) had they eaten them, destitution would follow

(2) The Lord says "I will rain meat from heaven" 16:13 biannual

migrations across the Sinai, quail caught in nets

(3) the manna foreshadows a greater heavenly food

(a) one theory - from a honey-dew secreting insect?

(b) the Bedouin still collect the nectar 16:14

2) Problems with the people fall on Moses

a) Why do you find fault with me? Why test the Lord?

b) still murmuring - "What shall I do with this people"?

(1) a mixed crowd, in origins and motives 12:38

(2) the apostasy at Sinai, he is like their father

(a) God calls the people *Moses'people* 32:7

(b) Moses imposes the punishment 32:20

(c) Moses must make atonement for sin

32:20 b. Moses must speak up to God to protect the people

1) if you do away with them, why should the Egyptians say ...

2) you did swear to the patriarchs . .

C. Two essential words sum up this relationship between God and His people

1. *hesed* 34:6 - a Hebrew word that means steadfast love, unchangeable, they are never to be abandoned, no matter what they do to deserve it

2. *yada* 33:13 - the knowledge of God is to be intimate and experiential, not merely intellectual

D. God gives the law with its discipline in a theophany with His people 1.

the events of Sinai crystalized 19

a. preamble 19:4-6

1) I bore you on eagles wings and brought you to myself

2) if you obey and keep my covenant you shall be my own possession among all the peoples

3) you shall be a kingdom of priests, and holy nation

b. the elders agree to the conditions 19:7

c. the people will hear God's voice in order to obey 19:9

d. two days of cleansing 19:10 and consecration of the people 19:14

1) washing of clothing

2) no intercourse (because sex precluded centering on God)

e. warnings about the mountain

1) do not touch, man or beast

2) come up to the mountain

f. Moses goes up 19:3, down 19:7, up 19:8, down 19:14

g. on the third day the great Theophany 19:16 ff

1) thunder and lightning

2) a thick cloud

3) very loud trumpets - trumpet blast mentioned in other places (Matt 24:31, I Cor 15:1-2, I Thes 4:16, Rev. 1:10, 4:1)

4) people took their stand around the base of the mountain

5) the mount wrapped in smoke

- a) Lord descended in fire
- b) smoke like a kiln
- c) a great earthquake
- 6) Moses spoke and God answered in thunder
- 7) Moses goes up the mountain
 - a) another warning to the people
 - b) priests? are to be consecrated
 - c) he is to bring up Aaron
- 8) Moses comes down with the ten commandments 20:1-17 in spoken words
- 2. the Covenant is sealed as result of the theophany (Heb 9:15-22)
 - a. a solemn, holy agreement of law plus promise plus life blood
 - 1) the elders come up to the Lord, Aaron, Nadab, Abihu and 70 elders - to worship afar off 24:1ff
 - a) the people do not come up
 - b) only Moses approaches near
 - c) later the elders see God 24:9
 - (1) under his feet pavement of sapphire
 - (2) they eat and drink beholding God
 - 2) people given a choice in their freedom 24:3 they say "Yes"
 - 3) this time the words are written 24:4
 - 4) an altar prepared with twelve pillars
 - a) burnt offerings and sacrificed peace offerings - oxen
 - b) blood thrown on the altar
 - c) the book of the covenant is read
 - d) all the Lord has said we will do
 - 5) the blood is thrown on the people
 - a) the blood is sacred, the bearer of God-given life
 - b) the blood is thrown on altar and people
 - c) the bonding of God and Man in the sacred blood
 - b. the stone tablets are prepared 24:12
 - 1) Moses and Joshua go up 24:13
 - 2) elders: Aaron, Hur and seventy, told to tarry
 - 3) Moses enters the cloud, staying forty days and nights
 - 4) God's appearance like a devouring fire on the mountain

top E. Holding family traditions, and honoring them (Hosea 11:3)

II. THE LAW, the Decalogue, is given to God's people (also Deut 5) (Hebrews 12:18-24)

- A. Other Mesopotamian laws of the times
 - 1. Hammurabi's law in Babylon
 - 2. many similarities with other legal codes of the times
- B. Jesus and the Law
 - 1. *descriptive* of the life granted by the Holy Spirit - we live above the Law (Galatians), but Christians fulfill it in the grace of the Spirit
 - 2. two laws summarize all the Law says Jesus Matt 22:30 if
 - a. do not nullify the commandments until all is accomplished
 - b. but bring out their deepest meaning
 - c. the Mosaic Law does not go far enough Matt 5:21-28, Jer 31:31
- C. The role of the Law as a consciousness raiser
 - 1. we cannot live up to it Romans 7:7 ff
 - 2. we must throw ourselves upon the mercy of Christ
 - 3. we receive the Holy Spirit in order to please God -
- D. Each of the commandments is a study in itself (the numbering of the commandments differs: numbered according to Catholic and Lutheran way of counting the commandments - with Greek and Reformed in () and modern Jewish in ρ)
 - 1. I am the Lord your God, you shall have no other gods, you shall make no graven image .. <2> you shall have no other gods... (2) <2> you shall make no graven image
 - a. distinguishes Israel from all her neighbors - clear monotheism
 - b. corollary - there is no image of Yahweh
 - 2. <3> (3) You shall not take the name of the Lord in vain
 - a. you shall not entertain evil curses or magical formulas
 - b. the Divine name demands respect and awe
 - c. taking the name in vain points up a lack of recognition of our responsibility to God
 - 3. <4> (4) Remember the Sabbath day to keep it holy
 - a. consecrates all our time to God Matt 5:21-22
 - b. the Sabbath day is a time to be re-created
 - c. it is patterned after God's rest after creation
 - 4. <5> (5) Honor your father and mother
 - a. there is a penalty to its violation Ex 21:17, Lv. 20:9, Dt. 21:18-21
 - b. St. Paul says it is the first commandment with a promise - that your days will be long upon the earth
 - 5. <6> (6) You shall not kill
 - a. the sacredness of human life
 - b. but is not applied to battle or to capital punishment

83 Lesson 8 Exodus 14 - 35 Outline

- 6, <7>(7) You shall not commit adultery
 - a. sanctity of marriage is safeguarded
 - b. when did monogamy take over? polygamy was accepted
7. <8>(8) You shall not steal
 - a. sanctity of private property
 - b. no transgression against the neighbor
8. <9>(9) You shall not bear false witness
 - a. no perjured testimony
 - b. we are not to say what is expedient but what is true
9. <10>(10) You shall not covet goods
 - a. reprimand on our illicit desires
 - b. greed and envy are sins
10. <10>(10) you shall not covet any person
 - a. lust is a sin

III. REMEMBER Feasts are given to keep remembrance of God A. the

Passover

1. Jesus used it as symbol of deliverance
- 2.... as a symbol of safety in the blood bond
3. the disciples sang a psalm (Psalm 136) before leaving
 - the Passover upper room
4. displays a God who wills to save His people and has the power to save
5. rules for keeping the Passover 12:1-13 12:43-49
6. the parallels of Passover to the Sacrifice of Christ and the Eucharist
 - a. a sacrificial lamb without blemish - the Lamb of God is sinless
 - b. the flesh is eaten for strength for the journey - the flesh of Christ is eaten for strength for life's journey
 - c. the blood of the lamb will save from Death's angel - Christ's blood saves us from the death of sin
 - d. the people escape through water from their enemy - baptism through water saves us from our enemy and original sin
 - e. unleavened bread is eaten in haste - unleavened bread is consecrated to become the body of Christ
 - f. in the wilderness, God's Law is learned - in life's wilderness the Christian learns and practices God's law
 - g. the people are disobedient and earn punishment - we fail many times to obey and are restored through penance
 - h. the people learn to make choices - we too learn through hardships to make wise choices

- i, the people are on the way to a promised land flowing with milk and honey - Christians are on the way to a Promised Land
- j. a sacrifice of first born paves the way to freedom - Christ Jesus, the first born, is sacrificed to pave our way to freedom

B. The Feast of Unleavened Bread

1. leaven, the old fermenting mass inserted in the new to make it rise becomes a symbol for evil
 - a. also leaven is used as the pervasive influence of moral things, good leaven and bad leaven - Jesus used it both ways
 - b. unleavened bread is baked when in a hurry even today by Bedouins
 2. unleavened bread is the only kind used in fire sacrifice to the Lord in O.T.
 3. the Feast of Unleavened Bread is from the 14th to 21st day in the month of Abib to commemorate leaving Egypt in haste
- #### C. The Consecration of the First Born 13:2, 13:11
1. all males to open the womb are a sacrifice to the Lord
 2. first born of sons must be redeemed if not sacrificed
 - a. redeemed by a sacrifice of birds or animals
 - b. so the people *never forget*
 - c. that death of first born brought about their release from Egypt

IV. The Exodus has other facets

- A. Despoiling the Egyptians 13:35
- B. Taking Joseph's bones back to Canaan 13:19
- C. Escaping Pharaoh 14 at the Red Sea
 1. the liturgical sound of the narrative
 2. epic overtones, refrains repeated 14:23, 28
 3. achieved God's purpose to make the people aware of His care and His intervention on their behalf
 4. This served as assurance for the prophets that He would intervene again
- D. Rejoicing at Deliverance
 1. Miriam and Moses' Songs
 2. echoes of this deliverance throughout the O.T. (Wisdom 19, Psalm 114)
- E. Overcoming hardships together
 1. Amalek, **the** first war
 - a. God's unending curse on Amalek 17:14 for their unprovoked attack upon His people.
 - b. where Joshua enters the story as a soldier for God and Moses
 2. murmuring, complaining goes on

F. New Testament scriptures pick up the themes

1. faith Heb 11:28
2. history Acts 7: Acts 13:17
3. the Law Gal 3:17
4. bones Jn 19:33-36
5. dedication of Jesus, first born Lk 2:23
6. by faith Heb 11:29 I Cor 10:10

V. God's relationship with Moses

A. Moses' love of God

1. "If I have found favor, let me know thee." 33:13
2. "you have found favor, and I know you by name" 33:17
3. "show me your glory - let me see"
4. experience in the cleft of rock 33:21
5. God reveals more about His name 34:5
 - a. merciful and gracious
 - b. slow to anger
 - c. abounding in steadfast love and faithfulness
 - d. keeping steadfast love for thousands
 - e. forgiving iniquity and transgression and sin
 - f. demanding responsibility for acts

B. Moses' face to face with God (2 Cor 3:7-4:6)

1. the tent of meeting where Moses met with God 33:7
2. pillar of cloud would descend to the door of the tent
3. the people would worship
4. God spoke with Moses face to face (yet, you cannot see my face 33:20)
5. veiled his face because of its shine 34:33 the reflection of divine glory
 - a. mistranslated by Jerome - the "shining rays" as "horns"
 - b. Michelangelo portrays Moses with horns in the famous statue.

C. Mediation of Moses for the people

1. begging God to repent 32:11
2. Go with us! 33:16
3. Moses as judge of the people - and advice from his father-in-law
 - a. Jethro brings Zipporah and sons when they reach Sinai 18:1ff
 - b. Jethro praises Yahweh above all gods 18:11
 - c. Jethro offers offerings to God
 - d. Jethro observes Moses overload of work
 - 1) suggestion that he choose able men to help him
 - 2) suggestion carried out

3) Moses judges only the hard cases

VI. Apostasy

A. The Golden Calf - Aaron is responsible 32ff

1. he says, "out jumped this calf" 32:24
2. God says, "this people are set on evil" 32:22

B. Renewal of the Tablets and the Covenant 34:1ff

C. Warnings and promises

1. a stiff-necked people - my wrath will burn hot against them
2. I will make of you (Moses) a nation 32:10
3. God will not go with them, He will only send His angel 32:34, 33:3
4. a mini-ten commandments 34:11 (later addition to the Ten)
 - a. don't make a covenant with inhabitants of the land I will give you
 - b. don't make molten gods
 - c. keep the feast of unleavened bread
 - d. redeem all firstlings
 1. either a substitution offered
 2. or the animal itself
 3. humans redeemed
 - e. keep the Sabbath
 - f. observe the feast of weeks
 - g. observe the first fruits of wheat harvest
 - h. the feast of ingathering
 - i. three times all males appear before the Lord
 - j. not to offer blood
 - k. the sacrifice of the feast of Passover not left till morning
 - l. not to boil a kid in its mother's milk

D. Apostasy is a forecast of the failure of the The Law

E. An early story about selection of Levites as priests 32:15

1. Moses separates those who are for the Lord - the sons of Levi
2. tells them to slay all the apostates, friends and neighbors
3. they obey
4. they are considered ordained at the cost of lives
 - a. implies the isolation of the priest
 - b. the set-apartness
 - c. the denial of family