

OLD TESTAMENT SURVEY

Time Frame of the Flood

Adam was born about 4000 BC and Adam lived 930 years. (5:5)

About a hundred years after Adam died, Noah was born.

Noah was 500 years old when Shem, Ham and Japheth were born. (5:32)

Noah was 600 years old when the flood came. (7:6)

The flood occurred about 2400 BC.

So, from the time Adam was born to the flood was 1600 years.

Abraham was born about 300 years after the flood around 2100 BC. (11:26)

The moral cause for the flood (6:5)

- A. Mixture of the righteous with the unrighteous (6:1-4)
- B. Wickedness (6:5)
- C. Violence (11)

The natural cause for the flood

- A. The fountains of the great deep were broken up. (7:11)
- B. The windows of heaven were opened. (7:11)

Notice the way the Bible states this. There was a force which broke up the fountains of the great deep and there was a force which opened the windows of heaven.

The faith of Noah

- A. It is seen in the building of the ark. (Heb. 11:7)

This was an immense project that took Noah over 100 years to complete. The ark was about 450 feet long and 75 feet wide. It was taller than a three story building. (6:16) A football field is 300 feet long and 160 feet wide.

Note: Experts have determined that the rectangular design and the dimensions of this ark show an advanced design in ship building. The length which was 6 times its width and 10 times its height would have made it exceptionally

stable. Remember, the ark was not made for sailing, but for floating. And even in a flood of epic proportions, God designed a craft that would survive.

B. It is seen in that he entered the Ark seven days before the flood began. (7:10)

The faithfulness of God to Noah

A. He sealed the ark,

Note: The Lord shut him in. (7:16) this probably means that the Lord supernaturally sealed the ark.

B. God stayed in the ark with Noah.

Note: God told Noah to “Come into the ark. (7:1) You would think that at the appropriate time God would have said, “Go into the ark.” This implies that God’s presence was in the ark in a special way. And the ark is a type of Christ. And if we are to find God, then we must not go, but come unto Jesus. Jesus, said, “Come unto me, all ye that labor . . .” And so, God told Noah to come into the ark.

Note: When it was time for Noah to leave the ark, God said, “Go forth from the ark.” (8:16) God had been in the ark with Noah the entire time. And now it was time for Noah to leave the ark. God didn’t say, “Come out, Noah.” He said, “Go out.” This shows how God remains with us when we are in the ark.

C. God supernaturally preserved all that were in the ark. (8:16-19)

Not one creature fell overboard, rebelled against Noah’s authority or died for over a year.

Note: God preserves all those who are in Jesus and they shall not come into condemnation. (Jn.5:24)

The length of the flood

A. The waters flowed for 40 days and 40 nights.

B. After exactly 5 months, the Ark rested on Mt. Ararat. (7:11; 8:4)

C. Two and a half months later the tops of the mountains were seen. (8:5)

D. After one year and seventeen days in the ark, Noah was told by God to go out. (8:16)

The new order in God's creation

- A. Be fruitful and multiply and replenish the earth. (v.1)
- B. Every beast of the earth shall fear man. (v.1)
- C. Meat eating would now be acceptable. (v.3) Man was originally given herbs to eat. (1;29)
- D. Blood eating is not allowed. (v.4)
- E. Capital punishment is instituted. (v.6) Previously, Cain was not executed. A mark was put on Cain to protect him. But now, after the flood, capital punishment is authorized. Even man-killing beasts were to be killed. And this was because man was made in the image of God.

Note: God authorized capital punishment not because he put no value on human life, but because he put great value on it. This should serve as a guiding principle when we consider such issues as abortion.

God's Covenant with Noah

God promised never again to destroy all living with a flood. (9:11) This seems to be an unconditional covenant. The sign of the covenant is the rainbow.

The continuance of sin after the flood

- A. Noah became drunk. (9:21)
- B. Ham committed a sexual offense against his father. (9:22) The Bible says Ham "looked" upon his father's nakedness. Some people speculate that he committed a sexual act with his father. But the Bible says he merely saw the nakedness of his father. The idea probably is that he saw him lewdly. Perhaps he called his brothers and sought to embarrass his father. Verse 24 says that Noah knew what his son had done to him. Whatever it was, it was an offensive act by Ham toward his father.
- C. Nimrod led a rebellion against God. He was a mighty hunter and very famous. One of the cities in his kingdom was Babel. (10:10) This city was later

known and Babylon. He tried to build a tower in Babel to be his headquarters and to assert his power. This city would allow the people to resist the command of God to spread out and replenish the earth. Nimrod wanted to govern the whole world. He may be a type of antichrist.

The confusion of languages

- A. This was a judgment upon the sin of the people who refused to obey God.
- B. This was a method to prevent worldwide control by one dictator.
- C. This was a method to prevent man from glorying in himself.
 - 1. Let us make us a name. (11:4)
 - 2. God turned their achievement into confusion. (Babel means confusion)

Note: God is sovereign in all things and he knows how to accomplish his will. (11:8)

Note: God can bring man's loftiest goals and achievements to nothing. (11:8)

The lineage of Abram

- A. Abram was a descendent of Shem. Abram is 9 generations removed from Shem. (Gen.11:10-27)

Note: Each generation was about 30 years (See Gen.11:10-26) except that Terah was 70 years old when Abram was born. So Abram was born about 300 years after Arphaxad was born to Shem. Shem lived 500 years after Arphaxad was born. So Shem lived 200 more years after Abram was born.

Note: Was Abram a triplet? (11:26) Abram, Nahor and Haran.

- B. Haran, Abram's brother, begat Lot who we see later in Genesis as Abram's worldly nephew. (11:27)
- C. Haran had an early death. He predeceased his father Terah. (11:28)

- D. The other two sons of Terah married wives.
 - 1. Abram married Sarai.
 - 2. Nahor married Milcah who was his niece (the daughter of his brother Haran. See 11:29)

THE PATRIARCHAL PERIOD

I. Abraham

More space is given to Abraham (chps. 12-25) than to the creation of the world

- 1. This is consistent with the main theme of the Bible.
 - a. The Bible is not a science book. If it were, then several chapters may have been devoted to creation and very few chapters to Abraham.
 - b. The Bible is a book of redemption. And since it is a book of redemption, more space is given to Abraham than to creation.
- 2. This is consistent because of the relative importance of Abraham.
 - (a) Abraham is important historically because he is the father of the Jewish nation as well as other nations.
 - (b) Abraham is important spiritually because he is the father of believers. (Gal.3:6-9)

Note: Abraham is the first man of whom it is recorded that he was saved by faith. (He was not the first in time, but he is the first whom God uses as the example of faith.)

- (c) Abraham is important genealogically because he was a direct ancestor of Jesus.

Note: The genealogy of Jesus in Matthew starts with Abraham.

The call of Abraham

1. Abraham was in Ur of the Chaldees when he received the call of God. (Acts 7:2-4)
2. Abraham was called out of his country. (12:1)
3. Abraham was called away from his kindred. (12:1)
4. Abraham was called away from his father's house. (12:1)

Note: Terah was an idolator. (See Joshua 24:2)

5. Abraham was called to a land to be revealed. (12:1)

The grace of God seen in the call of Abraham

1. Abraham came from a family of idolators. (Joshua 24:2) Abraham was undoubtedly a worshiper of idols.
2. The grace of God is absolutely free. If God so chooses, he takes the worst of men and makes them the best of men.
3. God must come to us before we come to him.

We love him because he first loved us.

4. When God makes himself known to sinners, he manifests himself as the God of glory. (Acts 7:2, 3) By the marvelous grace and miraculous power of God, a blind sinner's eyes are opened and he sees the glory of God. And I am sure that Abraham was converted at this time for we see that Abraham did obey God, but most importantly, Abraham saw the glory of God.
5. The grace of God in conversion always asks the sinner to leave his sin behind. "Get ye up and get ye out." This was the command to Abraham. And it is mandatory when one is converted to leave sin behind and it is best to leave the company of sinners. Now you can't go out of the world, but you can stop living with them and around them.

Has God saved you? Then get away as best you can from the company of sinners and find better company. Leave your bar hopping friends and find a church where you will be surrounded by people who are sober and full of grace and mercy.

6. When the grace of God comes to us and converts us, it also calls us to a new life.

We are the called of Jesus Christ. (Romans 8:28)

The grace of God calls us. It calls us to a holy life. It calls us to a life of worship. It calls us to a life of service. It calls us to a special function in the church.

7. The grace of God changes our focus from earthly things to heavenly things.

Abraham was never intent on taking up his rest on this earth. He wandered as a pilgrim in a strange land all the days of his life and he lived in tents (temporary dwellings) and he looked for a better country. (Hebrews 11:13-16)

The initial promise to Abraham (The Abrahamic Covenant)

1. I will make of thee a great nation. (12:2)
2. I will bless thee. (12:2)
3. I will make thy name great. (12:2)
4. Thou shalt be a blessing. (12:2)
5. I will bless them that bless thee and curse them that curse thee. (12:3)
6. In thee all families of the earth shall be blessed. (12:3)

The partial obedience of Abram

1. Abram left Ur not knowing where he was going. (Heb.11:8)

This is almost always the case when we start out in the Christian life. We have no idea where we are headed. God may lead us here or there, but he rarely gives us a map. He prefers that we obey him day by day and follow him and he

will take us on our Christian journey.

And Abram left out not knowing whither he went. This is always the best course of action – to obey God and submit to his wisdom. God knows the way perfectly even though we don't know where we are going. It is his wisdom that we trust. It is always best to submit to his will and his way and in his time. And that is true human wisdom. The wisest man is the man who does not seek his own will, but seeks only the will of God, willing to go wherever he says to go, willing to accept whatever hardships may be along the way, because God knows the final destination.

But note the partial disobedience of Abraham.

2. Abram took with him Terah his father. (11:31)
3. Abram dwelt in Haran after leaving Ur. (11:31)
4. Abram took Lot with him when he left Haran. (12:5)
4. Abram went into Canaan. (12:5)

The promise of the land (The Palestinian Covenant)

Unto thy seed will I give this land. (12:7)

Note: God gave the land to Abraham's seed. It was not given to Abraham. Abraham was always a sojourner in someone else's land. And thus it was called "the land of promise" with regard to Abraham. It wasn't Abraham's land to possess. But it would be possessed by Abraham's seed.

The sojourning of Abraham

Abraham wandered around in Canaan and worked his way south. Finally, he went down into Egypt. (12:6-10)

1. The reason for going to Egypt – famine. (12:10)
2. Abraham felt compelled to lie about Sarai being his sister. (12:13)
3. God plagued Pharaoh due to Abraham and Sarai. (12:17)

Note: This was a fulfillment of the promise to Abraham, “I will bless them that bless thee and curse them that curse thee.”

The two symbols of Abraham’s life (Gen. 12:8)

1. A tent – Though Abraham grew rich, he spent his days living in tents because God kept him on the move. He never settled down in one spot. He was a sojourner. The Bible records some of his stops. He stopped in Shechem, Bethel, Egypt, Bethel, Hebron, Gerar and Beersheba.
2. An altar – This symbolized Abram’s worship of true God. Remember, Abram came from a family of idolators. Now, he worships with true worship (shedding of blood)

The testing of Abraham’s faith

1. Abraham was called on to leave his home, his father, his nephew Lot, his son Ishmael and finally Isaac.
2. Abraham was promised a son by Sarah, but had to wait 25 years until it seemed impossible.

Note: Abraham partially failed by not trusting God completely and by having children through Hagar (Chapter 16).

3. Abraham was tested in Egypt by trying circumstances. He partially failed by lying to Pharaoh.

Abraham’s legacy

1. He was the father of the nation of Israel through his wife Sarah.
2. He was the father of the Arab nations through Hagar, Sarah’s handmaiden.
3. He was the father of the Midianites through Keturah, whom he married after Sarah’s death.
4. He is the father of all those who believe. (Romans 4:11)

Note: He was not the first believer. He was the first one to be used by God as an example of faith.

Abraham's death

Abraham died when he was 175 years of age. Isaac was 75 years old.

II. Isaac

A. Isaac was a child of promise (Romans 4:17-21)

Isaac was a type of the believer first of all because Isaac was born of a promise. Sarah was barren. She was nearly one-hundred years old and her womb was dead. But God brought Isaac from a womb that otherwise could not bring forth children. God promised Abraham a son and therefore, in due time, Sarah conceived.

Note: The promises of God are sure promises. They cannot fail. And when God promised Abraham that Sarah would have a son, then it was certain that it would come to pass. Now Abraham nearly despaired of waiting for the promise, but in due time, the promise was fulfilled and Isaac was born.

Just as Isaac was a physical result of the promise of God to Abraham, believers are the spiritual result of the promise to Abraham. (Gal.3:29; 4:28) You see, the Abrahamic promises had a local and physical aspect to it and also a universal and spiritual aspect to it.

Isaac :	Believers
Nation of Israel :	The holy nation (I Peter 2:9; Gal:6:16)
There is a land :	A better country (Heb.11:16)
There is a city :	There is a heavenly city (Heb.11:10)

B. Isaac was a child of a miracle.

Abraham's birth was natural. It was not a virgin birth like that of Jesus. However, it was miraculous in that God opened Sarah's womb when it was otherwise impossible.

Believers are born of a miracle (Jn.3:3).

C. Isaac was chosen by God over Ishmael.

Remember, Abraham took Sarah's handmaiden Hagar and had a son and his name was Ishmael. This is not the son that God promised to Abraham. This is the son that was born when Abraham and Sarah took things into their own hands. Now Ishmael was not the one who God chose to be the root of the Jewish nation.

Note: The choice of Isaac and the rejection of Ishmael is a picture of divine election. (Rom.9:7-9) Not all of Abraham's physical seed was chosen. Ishmael was not, Isaac was.

Note: And when Isaac and Rebekah had children, the choice of Jacob over Esau was a picture of divine election. (Romans 9:10)

Election is solely of God.

Romans 9:9: "At this time I will come"
Eph.1:4: According as he has chosen us.
Eph.1:5: According to the good pleasure of his will
Eph.2:4,5: "But God"
Romans 9:16: "It is not of him that runneth . . ."
Romans 9:18: "He hath mercy on whom he will have mercy . . ."

Election is not of works.

Romans 9:11: "Having done neither good or evil . . ."

The objects of election often appear strange to the human eye. (Romans 9:12)

Ishmael was born before Isaac.

Esau was born before Jacob. "The elder shall serve the younger." v.12

Not many wise, not many mighty . . . (I Cor.1:26-28)

The purpose of election is that God would get the glory. (Romans 9:9-23)

D. Isaac was one of the three great patriarchs. (Abraham, Isaac and Jacob)

E. Isaac was a man of faith.

1. He was willing to be offered as a sacrifice (Gen.22:9) It appears Isaac did not struggle with Abraham but was a willing sacrifice. He allowed

his father to bind him and lay him on the altar.

2. He was willing to accept Rebekah as his wife, sight unseen. (Gen.24)

Remember, Abraham sent his servant back into his country to fetch a wife for Isaac. And Isaac accepted this wife sight unseen.

3. He was willing to leave the blessing on Jacob (even though he personally favored Esau) (Gen.27:37)

F. He was an earthen vessel. (He had many defects and weaknesses.)

G. He lived a long life. He lived 180 years. He was a contemporary of Shem for 50 years. He died ten years before Israel's descent into Egypt.

III. Jacob (Gen. 28:6 – 36-43)

A. Jacob was chosen by God before his birth. (Romans 9:10-13)

B. Jacob was the favorite of his mother while Esau was the favorite of his father Jacob.

C. Jacob was a "supplanter." This is what his name means. He secured for himself what belonged rightfully to his brother.

D. Jacob fled Canaan when he stole the birthright from Esau and set out for Haran.

E. It appears Jacob was saved en route to Haran. (Gen. 28:10-22)

1. God communicated to Jacob in a dream.
2. God reiterated the Abrahamic Covenant through Jacob.
3. Jacob seemed to make a commitment to God at this time. (v.21)
4. Jacob promised to give a tenth of his possessions. (v.22)

F. Jacob went to Haran to find a wife.

1. He stopped by a well.
2. Rachel came by with some sheep. (v.9)
3. Jacob kissed Rachel. (v.11)

Now this kiss had a profound effect on Jacob. It says he lifted up his voice and wept. (v.11) Now Rachel was very beautiful (v.17) and well favored.

4. Jacob promised Laban that he would labor 7 years for Rachel. (v.18)
5. The seven years seemed but a few days for the love he had for Rachel. (v.20)
6. Laban tricked Jacob and gave him Leah rather than Rachel.
7. So, Jacob worked another 7 years for Rachel.
8. Jacob worked another 6 years for his cattle.

G. Jacob eventually had 12 sons who became the heads of the twelve tribes of Israel. Jacob's sons were by four different wives. His two youngest sons were Joseph and Benjamin. Joseph is the key figure in the last 14 chapters of Genesis.

IV. Joseph

A. Joseph was the favorite son of Jacob. (Gen.37:3)

1. Joseph was the son of Jacob's old age.
2. Joseph was the son of Jacob's favorite wife, Rachel.
3. Joseph was young and innocent. (11th of 12 sons)
4. Joseph was the eyes and ears of Jacob. He would send Joseph out to see what the brothers were doing.
5. Jacob made Joseph a colorful coat as a sign of his favor. (37:3)

Though Joseph was the favorite son, he was not the favorite brother.

B. Joseph was the least favorite among the other 11 brothers.

1. They viewed Joseph as a tattler. Joseph would run back home and tell daddy all the bad things they were doing.
2. They were jealous of Jacob's love of Joseph.
 - a. Jacob would keep Joseph at home while the brothers were out working and keeping sheep.

b. Jacob made Joseph a colorful coat.

C. Joseph was chosen and favored by God.

1. Joseph was favored physically. (Gen.39:6) It appears that Joseph was a very handsome young man. This would get him into trouble later with Potipher's wife.

But, God favored Joseph by giving him dreams.

2. God gave Joseph two dreams that pictured his future exaltation over his brothers. (Gen.37:5-9)

a. The sheafs of his brothers bowing down to his sheafs.

The brothers knew exactly this meant. (see 37:8)

b. The sun, moon and the eleven stars bowed down and worshipped Joseph. (37:9)

The interpretation of the sun, moon and stars: (see 37:10)

Notice the various feelings toward Joseph:

- Jacob loved him (v.3)
- Jacob loved him more (v.4)
- The brothers hated him. (v.4)
- The brothers hated him more. (v.5)
- The brothers hated him even more. (v.8)
- Even Jacob was perplexed with Joseph over his dreams. (v.10)
- The brothers envied him. (v.11)
- Jacob was pensive toward him. (v.11)
- The brothers hated him unto death. (v.18)

Now we embark on a long period of suffering for Joseph. And one thing we should notice during this time is the wonderful providence of God. You cannot read this story without noticing that all of this evil and suffering that came upon Joseph was brought on by the plan of God and borne along by the providence of God and carried out by the power of God.

And Joseph finally understood this in the end. (See Gen.50:20)

This is a universal principle for all of God's children. (Romans 8:28)

1. Good is the ultimate end for God's children.
2. All things are not necessarily good.
3. All things work together for good.
4. All things include suffering. (See Romans 8:18)
5. All things turning out good is due to the sovereign plan of God.
6. All things turning out good is due to the continuing initiative of God.

And the story of Joseph is a beautiful picture of the determination of God to bring all things to a good conclusion for his elect.

Do you suffer distress now – then wait just a little while.

Do you suffer bodily pain now – then wait just a little while.

Do you suffer sorrow and regret now – then wait just a little while.

Do you suffer financial reversals now – then wait just a little while.

Do you suffer temptation now – then wait just a little while and God shall take away that evil flesh that so easily besets you.

Are you falsely accused now – then wait just a little while and God will make all things right.

Note: Also notice that God is sovereign over everything in this universe, even the evil that is perpetrated by evil men.

No one ever committed a sin that was not allowed in God's wisdom and in his decree.

Even the sins of men are contemplated in the plan of God.

Even the sins of men carry out the plan of God. You think you are refuting the plan of God by your sins, but all the while the plan of God marches on in spite of your rebellion.

God even uses sinful hands to carry out his will.

God used the rod of wicked Syrian soldiers to discipline his people in the Old Testament.

God used wicked hands of Roman soldiers to crucify Jesus.

And in our present story, God used the hands of wicked brothers to carry out his plan.

Now, also in the story of Joseph I want you to take note of the similarities between Joseph and Christ. In many ways, Joseph is a wonderful type of Christ.

C. Joseph's long period of suffering.

1. Joseph was betrayed by his own brothers.

Jesus came unto his own and his own received him not.

2. Joseph was roughly treated by his brothers.

a. They accosted him.

b. They stripped his coat off of him.

c. They cast him in a deep pit (a well) in the wilderness. (37:22)

d. The well was dry. (37:24)

This was the way Jesus was treated when he was taken in the Garden of Gethsemane. He was treated not only like a slave but like a common criminal.

3. Joseph was sold into slavery and taken into Egypt.

Likewise, Jesus was taken to Egypt by his mother to flee the wrath of Herod.

4. Joseph was sold into Potiphar's house in Egypt.
5. Joseph spent 11 years in Potiphar's house (Gen.39:1-20)

Note: Now though this was better than prison, it was still slavery.

Note: God blessed everything that Joseph did and he was promoted by Potiphar.

6. Joseph spent 2 years in the king's prison.

Joseph was tempted by Potiphar's wife and unjustly accused and he was cast into prison where he spent two years.

Joseph was given the power to interpret dreams.

D. God gave Joseph the interpretation of Pharaoh's dream and Joseph was promoted to be the head over all things in Egypt. Joseph saved Egypt from famine and more importantly, Joseph was able to save his own family from starvation.

E. Joseph was constantly attended by God.

1. God prevented Joseph from being killed by his brothers. They were going to leave him in the pit to die, but, just at the right time the caravan came along.
2. God's providence allowed Joseph to be hired into Potiphar's house. Joseph could just as easily been sold to a cruel commoner. But, by the providence and watch care of God, he was sold to a ruler in Egypt.
3. God gave Joseph favor in Potiphar's eyes.
4. God gave Joseph favor in the prison.
5. God gave Joseph the supernatural ability to interpret dreams.
6. God ultimately made Joseph ruler over all Egypt.

F. Joseph died when he was 110 years old and buried in Egypt.

JOSEPH A TYPE OF CHRIST

1. Both Joseph and Christ were beloved of the Father. (Gen.37:3; John 3:16)
2. Both Joseph and Christ were sent by their Father on a mission of kindness to

their brethren. (Gen.37:13; John 3:16)

3. Both were rejected by their brethren.
4. Both Joseph and Christ were sold for silver. (Gen.37:28; Mt.27:3)
5. Both Joseph and Jesus were delivered up to the Gentiles. (Gen.37:36; Mt.27:2)
6. Both Joseph and Jesus were tempted. (Gen.39: Mt.4:1-11)
7. Both were numbered with sinners. (Gen.39:20; Isaiah 53:12)
8. Both were highly exalted. (Gen.41:38-40; Phil.2:9)
9. Both saved their people. (Gen.50:20-21; Mt. 1:21)
10. Both forgave their persecutors. (Gen.50:19-21; Mt. 1:21)

REVIEW

We see how devastating and how universal sin is when we consider that in the time of Noah there was only Noah and his family that was righteous before the Lord.

And so, God sent a flood and destroyed every living thing that walked on dry ground.

And Noah and his sons and their wives started over. And God said, “Go out and replenish the earth. And they had sons and daughters and the earth began to repopulate.

And there was one people on the earth. But, God scattered them and divided them into nations by confounding their languages.

However, one thing remained the same and that was the universality of sin. From Noah down through all generations, sin gripped the hearts of all men and it was proven over and over that man was under the powerful grip of a sinful nature.

Now though men had divided into various tribes and nations, still, they stood in a relatively equal position before God. God had determined the fortunes of Shem, Ham and Japheth and their descendants and his decree made some difference between families, but there was no one nation under God.

But then, God chose Abraham and said I will raise me up a people through

you. And that was the beginning of God's dealings with a nation called Israel. And God began to teach the world that he is an electing God. He chooses a people for himself. And God chose an earthly people. And in an earthly way God began manifesting himself to this people and he was silent to all the other nations of the world.

But, not only did God elect an earthly people, but spiritually he elected a people within a people. When Abraham had children, they were all a part of earthly Israel, but they were not all a part of spiritual Israel. Ishmael was an outcast spiritually, but Isaac was a child of the promise. Esau was an outcast spiritually, but Jacob was a child of the promise.

So you can see that there are two elections side by side. There is an earthly election composed of all the earthly descendants of Abraham. And within that group there is a smaller group composed of all the spiritual descendants of Abraham.

Now that spiritual election was the smaller group until the gospel was offered to the Gentiles after Christ died. God's plan was always to include all peoples in the plan of redemption – not all people without exception, but all people without distinction. And now there is a spiritual election from all peoples of the world, not just from Israel.

But we are now beginning to study this early election of Israel. And we have seen that God called one man, Abraham, and began to raise up an earthly people and a spiritual people through him.

Abraham had children in his old age and one of those children was Isaac. Isaac had Jacob and Esau. Jacob had twelve sons and this family of Abraham's descendants began to grow bigger.

Joseph was sold down into Egypt and eventually God raised Joseph up to be over everything but Pharaoh in Egypt.

Jacob and his other sons eventually came down to Egypt to get provisions because there was a great famine in the land. And when Jacob went down into Egypt he took with him about 70 souls. This is the infancy of this nation Israel.

This small family prospered in Egypt and they stayed there for many, many years. Joseph eventually died and there was a new Pharaoh and the Egyptians eventually enslaved Jacob's family which had grown quite large by now.

And it appears that Jacob's family had been in Egypt for at least 215 years and perhaps as long as 400 years. Now 215 years is about the age of the United States of America. It is a long time to be in bondage and there was no possible way of escape for this chosen, earthly family.

And then Moses was born.

Now, Moses is a type of Christ. And Moses was born to be the earthly deliverer of this earthly family known as Israel. By God's providence, Moses was

born at the appropriate time and he was the chosen one through whom God would liberate his earthly people.

Later, Jesus would be born at the appropriate time and Jesus would be the one through whom God would liberate his spiritual people.

But now we come to look at the birth and life of Moses.

The birth of Moses (Exodus 2:1-10)

1. Moses was of the house of Levi.

Now Jacob had twelve sons and the third son was Levi. And Moses descended directly from Levi. Now of course Moses was a mediator between God and his earthly people Israel. And later, the tribe of Levi was set apart to be priests in the nation and to perform the religious services.

2. At just about the time of Moses' birth, Pharaoh issued a decree that all male, Hebrew children should be killed.

Note: Remember that when Jesus was born, Herod issued such a decree that all male children under two should be killed.

3. Now Moses' mother hid Moses for 3 months but then she could not hide him any longer. Perhaps she heard that auditors were coming and she took Moses and put him in a basket and placed him in the river.

This must have been the most difficult thing, to place Moses in the river and see whether he might live or die.

4. By God's great providence Moses was found by Pharaoh's daughter. Now it was no certainty that Pharaoh's daughter would look favorably upon Moses. She could just as easily overturned the basket and drowned this Hebrew child.

But you notice that by God's providence, Moses was a goodly child. (v.2)
Moses cried at just the right time. (v.6)

5. By God's providence Moses became the son of Pharaoh's daughter.

Note: Now Moses is his Egyptian name. Jewish tradition says his Hebrew name was Joachim, but his Egyptian mother named him Moses.

Note: Moses means drawn out. Now Pharaoh's daughter named him Moses because she drew him out of the water. But God's providence named him Moses because he would draw his people out of Egypt.

6. Now Moses lived his first 40 years in Egypt.

Note: This was a life of preeminence and luxury. Moses was well favored and educated. The world was at his fingertips.

7. But, God gave Moses a very special calling. And Moses began to feel burdened for his people.

The next 40 years (2:15-22)

1. This was a time of relative poverty for Moses.
2. This was a time of preparation for Moses.
 - a. God instructed him in the way of humility.
 - b. God instructed him in the way of dependence and brokenness.

The calling of Moses (3:1-10)

This would begin the third section of Moses' life.

- First 40 years: He was this world's somebody. (a prince in Egypt)
 - Second 40 years: He was this world's nobody. (shepherd in Midian)
 - Third 40 years: He was God's somebody
1. The employment of Moses at the time of his calling. (3:1 – a shepherd)
 2. The appearance of God to him.
 - A burning bush that was not consumed.
 - He heard a voice out of the bush. (angel of the Lord)
 3. The mission of his new employment. (v.8)

END SESSION (1-22-12)

GOD'S DETERMINATION TO DELIVER ISRAEL (3:7-10)

1. God sees the affliction of his people. (v.7)

Note: This should teach us never to despair in the face of trouble for God sees it. He is never blind to our difficulties. Nor does He turn his back. But, he is vigilant.

2. God hears the cry of his people. (v.7)

Note: Don't hesitate to cry out to God when you are in trouble. According to this verse, he hears! And he hears with compassionate ears. He is ready to take action when the time is right.

Psalm 50:15 - *And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.*

Psalm 145:18 – *The Lord is nigh unto all them that call upon him, to all that call upon him in truth.*

Note: God will answer quickly.

Isaiah 65:24 – *And it shall come to pass, that before they call, I will answer; and whiles they are yet speaking, I will hear.*

Example: (Acts 12:12,13) The church was gathered together praying that Peter would be released from prison and they heard a knock on the door. It was Peter! The girl that went to the door heard Peter's voice and she ran back in to tell the others and left Peter standing at the door knocking!

When you pray for deliverance, watch for deliverance!

3. God knows the sorrows of his people (v.7)

4. God comes to deliver. (v.7)

- a. God will surely come to deliver.
- b. God will come down to deliver. This is an act of condescension. If God should come to deliver us he will come down. It is a matter of mercy.

Now Israel had been in severe bondage for at least 40 years and Moses had been in Midian for 40 years and finally, God said,

I am come down. (v.8)

Now notice that God was delivering them from something (the hands of the Egyptians) to something (a good land and a large, unto a land flowing with milk and honey).

Note: Usually God doesn't merely take us out of troubles, but he takes us to a much better place. He uses our trials to fashion us for a season, but then he raises us up to a better condition than we could have imagined.

So, God tells Moses, "Come on Moses, I will send you to Pharaoh and you will bring my people out of Egypt.

Now, Moses was standing there barefoot. Remember God told him to put off his shoes. And Moses was hiding his face because he was afraid to look upon God. But Moses was not totally reverent, because he began to offer objections to God.

THE OBJECTIONS OF MOSES (3:11-15)

1. Who am I? (3:11) Moses thought himself unworthy and unable for this great task.
 - a. He lacked courage to go to Pharaoh. Humanly speaking, Pharaoh was likely to kill him.
 - b. He lacked the skill to go to Israel and bring them out. Israel was quite a dispirited people who were totally unable to help themselves. They were unarmed and beaten down.

Note: Even though Moses didn't appreciate it, he was probably the fittest man on earth for this great task. He was a learned man, he was a wise man, his experience in life had well equipped him, he was a courageous man (he killed the Egyptian, he drove shepherds away from the well in Midian). And yet, Moses says, "Who am I?"

Listen to Matthew Henry: The more fit any person is for service commonly the less opinion he has of himself. The difficulties of the work were indeed very great, enough to startle the courage and stagger the faith of Moses himself. Note, even wise and faithful instruments may be much discouraged at the difficulties that lie in the way of the church's salvation.

ANSWER TO OBJECTION 1:

- I will be with you.

Note: God's presence makes the unworthy, worthy. It makes the foolish wise. It makes the weak strong. It makes the difficult easy.

- You will be successful.

He tells Moses that the people will come out of Egypt and they will serve God in that mountain.

2. They will not believe me. (4:1)

Now, remember, God had already told Moses that Israel would hearken to his voice. (3:18) But now he objects that they would not hearken. This is a very natural objection and I think it arose out of Moses's own humility and low opinion of himself rather than a distrust of God. Moses continued to focus on the "Who am I" question rather than the "I will be with you answer."

ANSWER TO OBJECTION 2:

God empowered him with miracles. (The rod which turned into a snake; The hand in the bosom became leprous; The rod would turn the water of the river into blood.)

3. I am not eloquent.

Now it appears that Moses has begun to anger the Lord. God had said "Go" and Moses was still making objections.

Moses was apparently not a great orator. He was a man of learning, but he felt uneasy about public speaking.

Note: This is one of the greatest fears of many men. They will go out and wrestle lions and bears, but if you ask them to make a speech they quake in fear like a little baby.

ANSWER TO OBJECTION 3:

God gave him a spokesman – Aaron. (4:14)

Moses and Aaron told the people of Israel (4:29-31)

1. Aaron spoke to them and showed the signs.
2. The people believed.
3. They bowed their heads and worshipped.

Moses and Aaron went in to Pharoah

Note: Moses went in to Pharoah at his great peril.

- He had killed an Egyptian 40 years before and someone might still be around who knew of it.
- He was bringing a displeasing message. “The God of Israel says, Let the people go.”

Moses and Aaron were bold in their piety.

Thus saith the Lord God of Israel, Let my people go.

Pharoah was bold in his impiety.

Who is the Lord, that I should obey his voice?

Pharoah was not in a good circumstance.

Example: Pharoah was like a poker player who holds a straight flush. It is one of the strongest hands in poker. But he doesn't know that his opponent holds a royal flush (A,K,Q,J,10 of the same suit). And Pharoah cannot get away from his strong hand.)

You see, Pharoah thought himself to have the strongest hand. He is over all Egypt. He is the master of the people of Israel. And now he is asked to lay his hand

down and concede to the God of Israel. And Pharoah cannot do it.

Who is the Lord, that I should obey his voice?

And in his supposed strength, he is impudent toward Moses and Aaron and toward their God.

THE PLAGUES ON EGYPT

1. God turned the Nile river into blood and all the fish in the river died. And the river stunk with rotteness. (7:21)

Note: God is a very thorough God. Just for good measure, God extended the curse to the streams and to the rivers and to the ponds and to any pools of water so that there was no good water in the land. And if they had wooden or stone vessels in their homes the water in them turned to blood. (7:19)

Note: God did this in the sight of Pharoah and his servants. (7:20)

God is in the business of humiliating his enemies. And he humiliates them in the open. And he makes them look utterly silly. He shows them to be utterly sinful. It was Pharoah that asked, "Who is thy God that I should obey Him." And now God begins to show Pharoah who He is and why Pharoah should obey Him.

2. God sent frogs out of the river to overrun the country. (8:3)

3. God sent lice and the dust became lice and man and beast were covered with lice. (8:16)

4. God sent swarms of flies. (8:21)

5. God sent murrain on the cattle, horses, donkeys, camels, oxen and sheep. (9:3) (A lethal disease on domesticated animals)

Note: This plague began to get in the pocketbooks of the Egyptians!

6. God sent boils upon man and beast. (9:9)

7. God sent hail. (9:18)

Note: God was merciful even to Egyptians who regarded his word. (9:19-21)

8. God sent locusts. (10:5)

9. God sent darkness. (10:21-22)

10. God sent death to the firstborn in all of Egypt. (11:5)

Note: By this time, Moses was famous and very great in the land of Egypt! When Moses first came to Pharaoh, Moses was lightly regarded and perhaps Pharaoh and Pharaoh's servants were amused by Moses and Aaron. But now, I am sure Pharaoh hated to see Moses coming. "Oh no, here comes that man Moses again."

Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

Exodus 11:3

Note: Take notice of the great wickedness and stubbornness of Pharaoh. Pharaoh is a great example of the hardness of the human heart. Though God would destroy him and his people with terrible and gruesome plagues, he would not let the people go. I am sure that the Egyptian people were wailing and begging that Pharaoh let Israel go. Yet, Pharaoh, living in his luxurious palace, was content to allow his people to suffer great calamity before he would bow before God.

The heart is desperately wicked, who can know it?

Jeremiah 17:9

Pharaoh thought he had the best poker hand, but as it turns out, God had the highest hand possible – it is called the royal flush of omnipotence. God sat in the heavens during this entire episode and laughed at Pharaoh and Pharaoh's gods.

For I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places. He causeth the vapours to ascend from the ends of the earth; he maketh lightening for the rain; he bringeth the wind out of his treasures. Who smote the firstborn of Egypt, both of man and beast. Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

Psalm 135: 5-9

THE NIGHT OF THE EXODUS

Now the night of the exodus was a very memorable night in the history of Egypt and in the history of Israel.

1. God instituted the Passover Feast. Each family was to kill a lamb. It was to be a lamb without blemish. And on the 14th day of Nissan they were to kill the lamb. And they were to sprinkle the blood on the doorposts and then eat the lamb that evening. And they were to eat it with unleavened bread and with bitter herbs. And this was to be done for a memorial each year. (Ex.12:14)

Note: This was the meal that Jesus and the disciples were eating on the night that he instituted the Lord's Supper and the night of his betrayal.

2. God brought the last plague on Egypt and around midnight, all the firstborn in Egypt died. Pharaoh's son died and the maidservant's son died and the firstborn of all beasts died. And there was great wailing throughout all the land of Egypt such as never was before and never would be again. There was death in every household and in every barn.

3. The Israelites were spared by sprinkling blood on the door posts. From henceforth they were a purchased people. They belonged to God by the sprinkling of the blood.

4. God told Moses to tell the people to go borrow silver and gold and clothing from the Egyptians and the Egyptians gave them whatever they wanted. (Ex.12:35,36) Later these gifts were used to construct the tabernacle.

5. On the 15th of Nissan, Israel marched out of Egypt.

6. Pharaoh yet hardened his heart one more time and he began chasing after the Israelites with a mighty army.

7. God miraculously delivered Israel by parting the Red Sea and the waters became a wall on one side and a wall on the other. And Israel marched across on dry ground.

8. God drowned the Egyptians when they tried to cross.

THE WILDERNESS PERIOD (EXODUS CHAPTERS 15-40)

The importance of this period.

Nearly all of four Bible books are devoted to this period. (Exodus, Leviticus, Numbers, Deuteronomy) Forty years are given more space in the Scriptures than the first 2,500 years of man's existence. So I take it that it is a fairly important period of time.

The purposes of this period.

1. God divided Israel into twelve tribes. Civil and religious officers were appointed.
2. God revealed his laws to Israel during this period.
3. Israel was taught in the requirements of faith. God tested them over and over and delivered them from every trouble.
4. To serve as a type and to provide object lessons for God's spiritual people. (I Cor.10:1-11; Hebrews)

The wandering of this period.

I. When they left Egypt they headed south and they traveled about 100 miles until they got to the Red Sea. And we pick up in Exodus 14:10.

A. We see their terror. (v.10)

1. They lifted up their eyes and saw the Egyptian army marching after them.

Now this was a very helpless people running from the Egyptians. They were 2.5 million people on foot. They were unarmed. They had no chariots or swords. They had just come out of slavery and they saw clearly their own weakness.

On the other hand, they looked behind them and saw the great power and strength of the Egyptians. And it says they were sore afraid.

Now they were pinned in. On one side of them was range of craggy rocks. It was totally impassable. On the other side were forts and garrisons of Egypt. In front of them was the sea. Behind them was the Egyptian army.

So there was no way open for them but upwards. And so they looked up and from there their deliverance came.

Note: There are times in our Christian walk when we may be in great trouble. There may be trouble on every side and when that is the case don't forget to look up. Sometimes God surrounds us with trouble so that we will look to Him.

We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted but not forsaken, cast down but not destroyed.

II Cor. 4:8

Now it appears that when the Egyptian army was upon them that there were two responses of the people.

Some cried out to the Lord. (v.10) This was the proper response. There are times when we can't help but be afraid. We can hardly blame these people for being afraid when the Egyptians were about to kill them. And some of the people cried out to the Lord. That is, they prayed.

Some of the people cried out against Moses. (v.11, 12)

Now you will notice throughout these trials in the wilderness that the unbelieving Israelites had a pattern of response when troubles came. They would,

- Panic
- Complain against the Lord
- Turn on Moses

Note: You cannot fail to notice the great unbelief of the people. They have seen God's mighty miracles when they were in Egypt. They have seen how they were brought out of Egypt. And now, they give themselves up for lost. Look what they say to Moses in v. 11. Remember, they were under the cloud of protection. They were being led by the cloud. And yet they gave up all hope.

Unbelief will cause you to be angry with God when he is showering you with kindness and mercy. God was bringing them out and He was doing them the greatest kindness that was ever done to them. And in their unbelief they were angry with God and with Moses.

Let's let this be a lesson for us. Whatever we do, wherever we go, whatever the circumstances, let us believe God. Once we give up our faith in Him, then we

are no better than these people and most of them died in the wilderness. We very rarely see the endgame. But God sees. And he will do us good in the end. But we must believe Him at all costs.

Unbelief will lead you into all kinds of gross absurdities. Unbelief causes intelligent people to believe that this complex and interdependent universe arranged itself by chance from gases and random forces. That is how irrational unbelief is.

Unbelief caused the Israelites to desire bondage rather than freedom. They preferred to go back to Egypt where they were tortured and whipped and chained rather than to enjoy freedom with God in the wilderness.

Unbelief caused them to turn on Moses who was proven to be God's servant. They treat Moses as though he was their enemy, when in fact he was God's messenger to them for good.

Note: Hebrews calls this period of time (and the next 40 years) the period of provocation. (Heb.3:15)

But also see the encouragement which Moses gave them. (vs.13-14)

Note: Perhaps this is one of the roles of a pastor – to be composed in the face of trouble, to comfort them with the calm assurance of God's deliverance. And he says, "Fear not." (v.13)

You know the story, Moses lifted up his rod and the sea divided and the people went across on dry land. And when the Egyptians went across the waters fell on them and drowned them.

What a glorious deliverance this was. And it was done in the sight of all the people. And you would think, "Surely now, they will trust in the Lord."

And they sang a song unto the Lord in chapter 15 of Exodus.

II. They traveled down to Marah

A. Their goal was the land of Canaan, so they could not stay there and glory in God's triumph forever. They must press on.

And so, we must remember that our Christian walk is a journey toward our rest. There is a final destination and it is not of this world. We don't drive our stakes too deep in the ground here because we must journey on to that heavenly land in which we have our citizenship. We are strangers and pilgrims here. But when we get there, we will be there forever.

And so the Israelites picked up and headed south.

B. They encounter another very sore trial. They found no water.
(Ex.15:22)

Their joy was very short-lived because they traveled three days and found not water.

And you will find that this also is the way of the Christian life. Lest we become too contented with the pleasures of this world, God brings us difficulties along the way. In fact, God trains us up by troubles. We would not know the extent of our faith unless our faith was tested. And so, there must be troubles so that our faith can be exercised.

And of course, there are often times when we are dry and parched spiritually. There seems to be no spiritual water. Our souls are thirsty. God seems to have led us into the wilderness where there is no water to be found.

David experienced this phenomenon in his life. (Read Ps. 63:1) But David found that when there is no water, seek after God. He will supply water for the soul.

Actually there was water at Marah, but it was bitter. It was not just bitter so that it was merely distasteful, but it was undrinkable. Perhaps it was deadly to drink.

Notice the reaction of the people. They murmured against Moses.

See God's deliverance. Moses cast a tree into the waters and they became sweet. Then, God led them to Elim where there was much water. (v.27)

III. They traveled to the wilderness of Sin.

A. They ran out of provisions (food). (v.3)

- B. The whole congregation murmured against Moses and Aaron. (16:2)
- C. They charge that Moses is purposing to kill them. (16:3)
 - 1. If God was going to kill them he could have killed them in Egypt where they were slaves.
 - 2. He could have drowned them in the Red Sea.
 - 3. He could have let them thirst to death at Marah.
- D. God's deliverance. (16:4; Manna)

By the provision of manna daily for 40 years we see:

1. God's grace. He might have struck them dead because of their unbelief and their grumbling. Or he might have justly let them starve to death. But this is a lesson for us. God loves his people. Israel was, after all, God's chosen people. He chose to be their God. And he determined to do them good. And so, every time there was a trouble, he graciously provided for them. In Marah, he provided water. And now in the wilderness of Sin he provides manna.

And this teaches us that if we are his people, then he is disposed to be gracious to us.

According as he hath chosen us in him before the foundation of the world.
Eph.1:4

Having predestinated us unto the adoption of children.
Eph.1:5

To the praise of the glory of his grace.
Eph.1:6

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.
Eph.2:6,7

the riches of his grace. But he will show even more than that. He will show the exceeding riches of his grace to those whom he has called.

Now remember, most of the nation of Israel, were not the spiritually elect of God. Two and a half million people came out of Egypt and they all died in the wilderness because of unbelief except for two – Joshua and Caleb.

But all of Israel was elect nationally - believers and unbelievers; both Jacob and Esau; Isaac and Ishmael were Israelites and were the benefactors of God's national election.

And God used the national election of Israel to teach us about spiritual election. And so, when God was gracious to the nation of Israel, it foretold and prefigured how God would be gracious to his spiritual people.

Remember, that God took the nation of Israel through many experiences. And those things happened to them for an example to us who are God's spiritual people. (I Cor.10:11)

And God poured out his kindness and grace on Israel as an example for us. Our God is a gracious God. And though we often fail Him, he never fails us. We should always think of Him as a gracious God. He is ready to provide for us in all our need. And our duty is to trust him.

Now obviously, we are never to presume on his grace. Paul answered that objection in Romans 6:1.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid.

You see, there are two possible responses to God's grace. You could say, well, if God is going to be gracious to me, then I will just go ahead and sin. And that would be the thought of an unregenerate man. That would be the thought of a man who delights in his sin.

But a person who has actually tasted of the grace of God and who has been the recipient of his loving kindness and who has been made a new creature would never even consider abusing God's grace and goodness.

But let us learn by God's example to Israel that he is a most gracious God.

And he provided them with manna.

Now when the manna fell with the dew for the first time and the people went out and found it, they didn't know what it was.

Look at Ex. 16:14,15

They saw a small round thing. And when they saw it they called it manna. Manna means, "What is this?"

So, God provided them with food each day. And he did this for the next forty years. And though they were in a barren land, they ate from the hand of God daily.

And so, we may find ourselves from time to time in a barren land, but God, in his grace, will provide.

IV. They traveled to Rephidim. (Ex.17, 18)

Read Ex. 17:1-7

Now here at Rephidim the people again ran short of water. And again they murmured against Moses as though it was Moses who denied them water. Rather than to trust in God, they chided with Moses.

Now it is here that Moses was told to strike the rock and waters would flow from the rock. And I suppose the rock is a picture of Christ. (I Cor.10:4) Christ is the rock which was smitten by the law of Moses and by God. And Christ is that spiritual rock out of which flows rivers of spiritual water.

All of this happened at Rephidim. And while they were at Rephidim,

They fought with the Amalakites. (Ex. 18:8-16)

1. This was the first encounter with the various "ites." There would be many more wars in the history of Israel, But this was the first.

2. The Amalakites were the descendants of Esau. Esau was not chosen but Jacob was chosen. And you see how the hatred of Esau toward Jacob eventually led to war. And the Bible says, God loved Jacob but hated Esau. And

you see that Esau is the father of a wicked nation but Jacob was the father of God's nation.

3. The Amalakites came out against Israel being unprovoked. The people of Moses weren't looking for a fight, but the Amalakites came out against them.

This will be a recurring theme. The world will come out against God's people.

Example: Have you noticed how when any public figure comes out for God, he is immediately the target of the media and the ungodly. Political figures come to mind. Four years ago, Sarah Palin was rather outspoken about her faith in Christ and how she prayed and depended on God. And she was ridiculed and belittled unmercifully. And they defamed her in the media. And all the famous movie stars came out against her. And reporters tried to catch her in some error. And they chased after her children to find what dirt they could find. And I don't have any doubt that much of that was because of her outspoken faith.

Example: Tim Tebow is another example. He is a football quarterback who is an outspoken Christian. And he is blistered by the media because of his faith.

And the Amalakites came out against Israel.

Now this is the occasion in which Moses was told to hold his rod up in the air. This was the rod that God gave him to perform miraculous signs to Pharaoh. And when Moses held his rod up in the air, Israel prevailed. And when his arms got tired and he lowered his arms, the Amalakites prevailed. So they propped his arms up with a stone and Israel prevailed.

All of this was to show that we prevail by the power of God. It is not by our strength or by our might, but by the power of God.

It was in this first war, that Joshua, that courageous commander, came to prominence. Joshua will eventually lead Israel victoriously into the land of Canaan.

And it was also here at Rephidim that,

Moses father-in-law, Jethro came and counseled with Moses. And Moses

was judging the people all day long and he was teaching them God's law.
(Ex.18:16)

And Jethro told Moses that Moses would soon be worn out with this work. And so, Moses established rulers or judges under him. (18:25) And these judges handled the easy cases and Moses handled the hard cases! (18:26)

V. They traveled to Sinai. (19:1,2)

1. The time. Now they will be encamped before Mt. Sinai for the next eleven months. And this period of time is covered in Exodus 19 through Numbers 10:11. And there will be some great and momentous events that will occur during this time. Chiefly, God will give them the ten commandments.

Now all that has happened to Israel so far has happened in about two months. It says in 19:1, "In the third month, they came to the wilderness of Sinai." In the previous two months, God had providentially provided for the people. And he proved Himself over and over. And I think it is significant that he providentially cared for them for two months before he gave them His law. This was to encourage them to keep His laws – to give them every reason to say, "Yes, Lord, we will obey your law."

2. The scene. The scene at Mt. Sinai is described in Heb.12:18-21.

The words that are used to describe the scene are untouchable, fiery, blackness, darkness, tempest, sound of a trumpet, a terrifying voice, terrible.

(See Ex. 20:18, 19)

This scene is a foreboding scene. And it signifies the terrifying holiness of God. God's holiness is a terrifying thing to sinners. The scene at Mt. Sinai is very foreboding because it is the place where God's terrifying law will be revealed and where his awesome majesty will be displayed and where fiery judgment upon man's transgressions are evident.

And Moses said, "I exceedingly fear and quake." (Heb.12:21)

It was from Mt. Sinai that God would impose his law upon the people. And because they were sinners, the law was an instrument of condemnation. They were condemned under the law. And so the mountain quaked and fear gripped the people. But, I suspect more than anything else, fear gripped the people simply

because God is awesome. He is too great. He is too fierce. And so, we stand afar off.

3. The mediators of the law.

a. Moses was a mediator of the law. Obviously, it was Moses who went up into the mountain to receive the law from God. And he brought the law down and read it to the people.

b. Angels were mediators of the law. (Acts 7:53; Gal.3:19; Heb.2:2) It appears that God spoke to Moses through angels.

4. The content of the law.

God first gave Moses the Ten Commandments. (Ex.20) Then he gave him some 613 other laws. Most of these laws were given here at Sinai, But others were given later during the wilderness wanderings.

5. The divisions of the law.

- a. The moral law (duties toward God and man)
- b. The ceremonial law (laws concerning the tabernacle service, holy days, circumcision, etc.)
- c. The civil law (laws concerning justice, property rights, education, care of the poor, etc.)