

PREACHING THROUGH EXODUS

You are invited to read and enjoy this part of God's Word with the rest of the congregation during this month.

Exodus — second of the five books of the Law, tells of:

1. Israel's four hundred years in Egypt (Exod. 1).
2. The preparation of Moses to lead them out of bondage (Exod. 2-4).
3. God's contest with Pharaoh (Exod. 5-11).
4. The Passover and the departure from Egypt (Exod. 12).
5. Israel's journey to Mt. Sinai (Exod. 13-18).
6. Their sojourn at Sinai and the giving of the Law (Exod. 19-24).
7. God's directions for the Tabernacle and the Priesthood (Exod. 25-31).
8. Israel's sin and Moses' intercession (Exod. 32-34).
9. The construction of the Tabernacle (Exod. 35-40).

Exodus — The name of the book means "the going out," signifying the going out of the children of Israel from the land of Egypt.

The writer is Moses, who is also the central figure in the account.

The first chapter tells of the doings of nearly four hundred years; chapters two to four cover a period of eighty years; and the rest of the book tells of the important events of a few months' time.

Of special interest: The Passover is a foreshadowing of the sacrifice of Christ (I Corinthians 5:7). The Commandments are the basis of all moral law (chapter 20). The Tabernacle, so carefully constructed according to pattern, foreshadows the Church, for which the pattern is found in the New Testament.

Sermon Outlines Provided:

- "The Education of God's Man" (Exod. 2)
- "Aaron, the Priest" (Exod. 4:10-17, 27-31)
- "Christ, Our Passover" (Exod. 12; I Cor. 5:7)
- "Ten Commands to Israel" (Exod. 20:1-20)
- "The Wisdom to Work" (Exod. 35:30-36:4)

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Other Suggested Sermon Topics:

- “Author of Liberty” (Exod. 5:19—6:8)
- “God’s Conquest of the Idols of Egypt” (Exod. 9:33—10:6)
- “The Going Out and the Going In” (Exod. 14:19-25)
- “Out of Egypt Have I Called My Son” (Matt. 2:15)
- “Christian Teaching in the Tabernacle” (Exod. 25:40)

QUESTIONS OVER EXODUS

1. What was the ruler of Egypt called? (1:9, 10)
2. Who named Moses? (2:10)
3. Who were Moses’ parents? (6:20)
4. Who was Moses’ wife? (2:21)
5. What was Jethro’s other name? (3:1)
6. How did the Lord appear to Moses in Midian? (3:2)
7. Who said, “I am that I am.”? (3:14)
8. Who was older, Aaron or Moses? (7:7)
9. What was the name of the part of Egypt where the Israelites lived? (8:22)
10. What was the first plague? (7:17-25)
11. What was the tenth and last plague? (11:4—12:30)
12. Name the feast that commemorates the angel of the Lord sparing the Israelites’ first-born. (12:27)
13. How many Israelite men of war left Egypt? (12:37)
14. What is the meaning of Marah? (15:23)
15. What was the name of the bread God provided for the Israelites? (16:14, 15)
16. Who held up Moses’ hands during the battle with the Amalekites? (17:12)
17. Where did Moses receive the Ten Commandments? (19:20)
18. On what were the Ten Commandments written? (24:12; 31:18)
19. How long was Moses on the mountain? (24:18)
20. How many lights were in the candlestick? (25:37)
21. What was the large brass basin where the priests washed before entering the tabernacle called? (30:17-21)

PREACHING THROUGH EXODUS
THE EDUCATION OF GOD'S MAN
(Exodus 2)

INTRODUCTION —

What did that man do when he trod the part of the path we tread? How did God prepare the man who was to lead?

I. RELIGIOUS EDUCATION IN THE HOME.

- A. Identity with the people of God.
- B. Persistent reverence for Him as opposed to all other gods.
- C. Habit of prayer
- D. "First in thy grandmother Lois and thy mother Eunice . . ." (II Tim. 1:5). (Special need in the present day.)

II. FORMAL EDUCATION IN THE COURT OF PHARAOH.

- A. It was an adequate education.
Egypt strong in mathematics, astronomy, and many branches of science.
- C. Opportunities today . . . "Ask and ye shall receive, seek and ye shall find" (Matt. 7:7).
What are you looking for in school?
 - 1. Earning power?
 - 2. Usefulness in community?
 - 3. Personal development?
- D. One man's idea about education:
 - 1. Know how to use language.
 - 2. Have important knowledge concerning world, and know how to learn.
 - 3. Appreciate the beautiful.
 - 4. To be at home with self and the world—fit in anywhere.
 - 5. To rise above provincialism and to see all of life whole.
- E. There was much in it that he could not use—paganism of Egypt.

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IV. EXPERIENCE IN MIDIAN.

- A. The formal education "plowed in," so as not to be obtrusive.

The student needs experience, as new shoes need "breaking in."

—adequate evaluation of what is usable.

- B. Application of knowledge to the things in which one lives.

Much of training seemed to lie dormant, but the preparation of the prince came out later.

- C. Continuous gathering of information.

—he knew the geography of the Sinai peninsula.

He knew how to observe and to apply.

CONCLUSION — "A prophet shall God raise up like unto me. . . ." (Deut. 18:15).

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AARON, THE PRIEST (A Biographical Sermon)

(Exodus 4:10-17, 27-31)

INTRODUCTION —

What made Aaron the great figure in Bible history? Little is known of his life and character. He was three years older than Moses; an able speaker, companion and helper for the time of the wilderness wanderings; died some time before their end.

I. WE KNOW OF THREE OCCASIONS WHEN AARON SINNED.

- A. The incident of the golden calf—he erred in accepting the voice of the people above the voice of God (Exod. 32).
 - 1. It is required of the priest, chosen of God, that he be faithful to Him in all things.
 - 2. When “like priest, like people” becomes “like people, like priest,” both are in grave danger.
- B. The incident of Miriam’s murmuring, in which Aaron joined (Num. 12).
 - 1. One circumstance in which ambition and jealousy seem to have appeared.
 - 2. God did not still reject Aaron. See the incident of Korah’s rebellion, and the budding of Aaron’s rod (Num. 16).
 - 3. Even the members of the family are not to dissuade one from right course. “He that loveth father or mother more than me is not worthy of me” (Matt. 10:37).
- C. The incident of the striking of the rock at Meribah, denied both Moses and Aaron entrance to the promised land (Num. 20).
 - 1. Here the leader in the fault seems to have been Moses himself.
 - 2. The most trusted leaders may be wrong, and the man of God must follow the revealed will of God rather than follow any man.
- D. These incidents do not describe the character of Aaron; they contrast with it.

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1. They are notable. (One says he would be greatly disturbed if the newspaper headlines should tell of honesty as a thing unusual.)
2. They are warnings. One foolish step can undo the fidelity of a lifetime. The foolish step is what is remembered.

II. THE TRUE MEASURE OF AARON WAS HIS FAITHFULNESS.

- A. The addresses to Pharaoh and to the people, in which Aaron resisted the temptation to be original, and lent himself to be the mouthpiece of another. (Cf. John Baptist — “The voice of one crying in the wilderness” Mark 1:3.)
- B. The loss of his personality in his priesthood.
 1. He is to us a faceless figure. We trace his priestly garb from mitre to breastplate, to robe, to sandals — but see no face.
 2. “He that loseth his life for my sake and the gospel’s shall find it” (Mark 8:35).
- C. The years of precise faithfulness in performing duty in offering sacrifices.
 1. His sons showed disrespect to sacred things, and died (Lev. 10).
 2. Aaron was forbidden to mourn for them — he must choose God instead of family.
 3. Mid familiarity with things of the Tabernacle, he kept sense of sacredness.
 4. Christians face danger of becoming disrespectful through familiarity with baptism, Bible, prayer, Lord’s Table.

CONCLUSION — Aaron the forerunner of the Great High Priest — Christians are priests.

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CHRIST, OUR PASSEOVER
(A Sermon in Type and Anti-type)
(Exodus 12; I Corinthians 5:7)

INTRODUCTION —

The theme of Christ is repeated in the Bible as the theme of a musical composition is repeated over and over. See the directions given for the Passover; the occasion and the story.

- I. A LAMB FOR A HOUSEHOLD (vv. 1-3).
 - A. Observe the personal and universal nature of Christ's atonement.
 - B. The Jewish religion was taught to family units, and the New Testament speaks of the conversion of more than one "household."
- II. A MALE WITHOUT BLEMISH, A YEAR OLD (v. 5).
 - A. The best becomes the sacrifice.
 - B. It was especially so with Jesus. The inspection was most severe, but no fault could be found in Him.
- III. KEEP IT UNTIL THE FOURTEENTH DAY, HAVING TAKEN IT FROM THE FLOCK THE TENTH DAY.
 - A. It was consecrated some time before it was given.
 - B. It was taken into the house, and became loved as a pet. (David said later, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" II Sam. 24:24.)
 - C. So Jesus "came and dwelt among us." We know the cost, because we know something of the gift before the giving.
- IV. THE BLOOD ON THE DOOR POSTS (v. 7).
 - A. The prescription by which the Children of Israel were spared.
 - B. The suggestion of the Cross by the position of the strokes.
 - C. The suggestion that the doors control the life. "The Lord shall preserve thy going out and thy coming in

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from this time forth, and even forever more." (Compare the Jewish Mezuzah, on the doorpost.)

V. THE LAMB ROASTED WHOLE.

"Not a bone of him shall be broken."

A. This, with Psalm 34:20, is applied by John to Christ (John 19:36).

B. Even the manner of preparation is suggestive of the Cross.

VI. YE SHALL EAT OF IT.

A. "He that eateth my body and drinketh my blood hath life" (John 6:50-63).

B. Thus we feed upon Christ, taking His person and being into our lives.

VII. "WHEN I SEE THE BLOOD."

A. Suggests the blood atonement—"without the shedding of blood is no remission" (Heb. 9:22).

B. We come into fellowship with Christ's death in Christian baptism (Rom. 6:3, 4).

VIII. EAT IT WITH LOINS GIRDED AND STAFF IN HAND (v. 11).

A. The Israelites needed to be ready to go, pilgrims to the promised land.

B. So our Passover makes of us pilgrims, aware that we have no permanent dwelling on earth, and prepared to go to the home prepared for us.

IX. THE LAW OF UNLEAVENED BREAD (vv. 15-20).

A. Exclusion of leaven is symbolic of purity.

B. Mentioned by Paul in I Corinthians.

C. See the inconsistency of having moral impurity in the body in which the perfect Lamb dwells.

CONCLUSION —

"Keep the feast!"

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TEN COMMANDS TO ISRAEL

(Exodus 20:1-20)

INTRODUCTION — The reading of a will; everyone listens.

The Commandments were the center of the covenant:

Deut. 4:13: "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."

I. IMPORTANCE OF THE TEN WORDS.

A. Preparation (Exod. 19:7-25)

Three days preparations; washings, clothing in best; encamped about — but not touching Mt. Sinai.

Thunders and lightnings; mountain trembles; smoke of furnace; trumpet voice, louder and louder.

B. Introduction: "I am the Lord thy God, who brought thee out of the land of Egypt."

C. Giving of the commandments.

1. Spoken by the voice of God in the hearing of all Israel.

2. Written on tables of stone and given to Moses.

3. Rewritten "by the finger of God" on second tables.

D. Kept in the Ark of the Covenant, beneath the Mercy Seat.

E. Josephus: "Which it is not lawful for us to set down directly, but their import we will declare."

II. THE COMMANDMENTS.

— Two tables: One the duty to God; first four, maybe five, commands. Second, duty to man; last five, maybe six.

A. No other gods "in my presence" (not simply in preference to Him).

1. Not another nation which worshiped one God.

2. Ye shall be a peculiar people.

B. Not make unto thee any graven images or any likeness of anything, etc., etc.

1. Come from Egypt, where imitations were worshiped.

2. Into Canaan, where images were worshiped.

3. There can be no likeness of God.

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4. Commanded that altars be of earth or unhewn stone.
5. Jealous God—for the sake of the worshiper.
The worship of any other brings suffering.
- C. Not take the name of the Lord in vain.
 1. When God's name binds any, he must be really bound.
 2. Must not wear the name of the Lord lightly.
- D. Sabbath—like circumcision a sign of covenant with Israel. (Already established. Read Exod. 31:13-17.)
 1. Basis—creation, God's rest.
Servants also to rest. "You in Egypt" (Deut. 5:15).
 2. Observance—rest, refraining from specific duties.
"A holy convocation"—later worship and reading.
- E. Honor thy father and thy mother. (Heathens exposed and destroyed the aged.)
 1. Strength of the home in Israel.
 2. Obedience, respect, support, learning of both parents.
 3. That thy days may be long—limited promise.
- F. Not kill—do no murder.
 1. Does not prohibit making food of living creatures.
 2. Does not prohibit capital punishment (another, *muth*, for "put to death"). Death penalty prescribed.
- G. Not commit adultery.
 1. God's standards are for our good.
 2. Heathen religions were simply not moral.
- H. Not steal.
 1. Private property is recognized and protected.
- I. Not bear false witness.
 1. Justice due to every one—a judicial term.
 2. Spirit of the command inveighs against all falsehood.
- J. Not covet.
 1. Josephus, "We must not admit of the desire of anything that is another's."
 2. Here the command is definitely in the spiritual realm.
 3. It points up the failure of the old covenant, powerless to save from the sin it uncovers.

CONCLUSION - Read Romans 7:7-11, 18, 19, 22-25.

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THE WISDOM TO WORK (A Labor Day Sermon)

(Exodus 35:30 — 36:4)

INTRODUCTION —

The importance of labor—the doing of the world's work.

I. WORK IS OF GOD — “By the sweat of thy face shalt thou eat bread” (Gen. 3:19).

A. For thy sake. Work is a blessing.

1. “Greatness is drudgery well done.”

2. Greatest man is often the one who has been the greatest drudge, and keeps at it.

B. Labor by necessity.

1. Keeps one out of mischief.

2. Toughens the fiber of the man and the nation.

3. Drives cares away.

C. Labor by self-discipline.

1. Builds moral stamina and sense of purpose. (See Thoreau on Walden.)

2. Great secret of happiness.

(Illus. — Returned G.I., mechanic, says of things at home, “Everything is wonderful; the cars are in awful shape!”)

II. THE SKILL OF CRAFTSMANSHIP COMES FROM GOD. (See text.)

A. Wisdom, God-given, includes much besides Solomon's skill to rule well.

1. Mental attainment is not necessarily better than craftsmanship.

2. The heathen despise manual labor—the godly respect it.

B. Handwork has its own dignity.

1. Paul was not ashamed to be rough-handed (Acts 20:34, 35).

2. Peter said, “We have toiled all night” (Luke 5:5).

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III. THE SKILL TO LABOR IS A STEWARDSHIP SUBJECT TO THE WILL OF GOD.

- A. That it be used to the glory of God and the good of mankind. Be careful, then, to what purpose you work.
- B. That it be used honestly.
 - 1. Many who would not steal other things will cheat on labor.
 - 2. Henry Ford II said, "We will all be better off when we can pay five dollars an hour for five dollars worth of accomplishment than when we try to pay a dollar and a half for seventy-five cents' worth of work."
- C. A dollar should represent a hundred cents' worth of contribution to society.
 - 1. The contribution may be in constructive thought, invention, or labor.
 - 2. The evil of gambling is that it tries to get without giving. (Seth Wilson says it is "stealing by consent.")
 - 3. The same evil is seen in give-away shows, prizes, etc. (When one gets something for nothing, someone else must always get nothing for something. Valuable things don't come into being by magic.)

IV. ONE MAY WORSHIP WITH HIS HANDS.

- A. It is not as though God had need (Acts 17:25), but rather that men need to express their love of Him.
- B. Hand work made the Tabernacle.
- C. Hand work is necessary in the church.

CONCLUSION —

Wisdom to work brings one into closer fellowship with Christ — "My Father worketh hitherto and I work" (John 5:17). "I have finished the work thou gavest me to do" (John 17:4).