McInteer Sermon Outlines - Exodus

Jim Bill McInteer

May 2017

Follow this and additional works at: https://scholarworks.harding.edu/mcinteer-sermons-scripture

Recommended Citation

This Sermon is brought to you for free and open access by the Jim Bill McInteer Archive at Scholar Works at Harding. It has been accepted for inclusion in Jim Bill McInteer Sermon Outlines by Book of the Bible by an authorized administrator of Scholar Works at Harding. For more information, please contact scholarworks@harding.edu.
GIVE ME YET ANOTHER BRICK
Exodus 1:14; 12

I. My brethren have issued a statement that entails a statement to ourselves as a congregation as well as to you kind folk who may not be of this congregation yet have seen this victorious accomplishment in these words "Give Me Yet Another Brick." I'd like to comment on what this contains.

II. Not in word order but with reference to the whole we begin with the word Brick. What does this convey? Perhaps contrasting elements.

A. Brick to many means Toil, Hard work, Sacrifice.

Exo. 1:14 "And they made their lives bitter with hard bondage—in mortar, in brick and in all manner of service in the field."

1. We deny not the sacrifice of labor and money.
2. At times it was very hard.
3. But as of old it resulted in good.

v-12 "And the more they afflicted them, the more they multiplied and grew"

4. The work and labor of love has been good for this church.

B. But a Brick represents something else: solidarity and permanency.
1. We hope the congregation is here to stay and to that end we pledge our lasting desires.

2. We know not when the Lord shall return but it is our aim that He finds this and succeeding generations here magnifying the name of Jesus.

3. Hear the words of the wise man.

Prov. 4:20-27 (READ)
Ps. 133:1 "Behold how good & how pleasant it is for brethren to dwell together in unity"

C. This will be our purpose.

Deut. 12:32 "Whatever I command you, be careful to observe it; you shall not add to it NOR take away from it"

III. See the Phrase "Give Me"

A. Not in a spirit of boastfulness, but I say via "give me"--I am grateful to be a part of this effort.

1. I have participated.

2. Some longer, some more talented.

3. Some with greater responsibility but we testify it's been a joint effort.

4. We each have had a part.

5. David had an Army of 600 at one small time--he put 400 to the front & he kept 200 to guard their possessions. Each did his part.
6. Everybody can't be on the front row, but it takes everybody to fill the effort.
7. Each has a talent and to that united effort we seek to so exercise.

Acts 4:31 "And when they had prayed the place where they were assembled together was shaken and they were all filled with the Holy Spirit and they spoke the word of God with boldness"

8. Obviously it's a joint effort.
9. By God's grace we've done it together.

IV. Examine "Another"
A. Expressly that means we are not through--there's more to be done.
B. I want to do more.
C. The future looks good.
D. I was earlier involved--God willing, I hope to continue.
   1. We cannot put our hand to the plow and look back.
   3. We can't reverse it--can't plant weeds expecting soybeans to grow.

1 Peter 1:22 "Seeing you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren love one another fervently with a pure heart"
4. That will grow & extend itself!
5. 80-year-old Caleb after 40 years in the wilderness said "Give me this mountain!"

E. I want to lay another brick.

V. Finally "Yet"

Acts. 6:7 "And the word of God spread and the number of the disciples multiplied greatly.
A. Time brings quick change—the Lord's to return.
B. I've no time to delay.
C. Moses came to the end of his life he wrote Israel a song.

Deut. 31:32--they must not forget

Deut. 32:3 "For I proclaim the name of the Lord. Ascribe greatness to our God, He is the Rock"

Acts. 2:47 "And the Lord added to the church daily those who were being saved"

Acts. 2:37-38

D. We call those afar off! God Give Me Another Brick.

Mortgage burning, New Haven, IN - 4/22/07
When Two World Leaders Collide

**Exodus 2**

I. In this lesson we think of Moses and Pharaoh.

A. For Moses some dramatic changes came. (Peloubet's Notes)
   1. His people slaves in Goshen.
   2. NE part of Egypt toward desert.
   4. Dwindles to mere track of land to East.
   5. Triangle of about 16 miles per side.
   6. 100 square miles.

B. Hardships enlarged for Jews.
   1. British museum bricks 4x8 inches square, 1 1/2-2 inches thick, unbaked by hand.
   2. Walls showing graduation of bricks--last courses, no straw.
   3. "Blessed is the night for it reveals to us the stars."

C. Moses from Amram and Jochebed.
   1. Faith, courage, ingenuity, truth his heritage.
   2. Three Months hidden as a baby.
   3. Ark, papyrus of triangular stem 3 to 6 feet high, word paper.
   4. Secluded spot in Nile where they could watch.
5. Pharaoh's daughter, Moses (drawn out of water) cried and was adopted as her own.
6. Own mother became his nurse.
   a. Trained in atmosphere of love, virtue, religion, faith, patience.
   b. Taught about God.
   c. Knew writings and traditions of his people.
   d. Learned most precious promises.
   e. Not always to be slaves.
   f. Good morals, taught to work.
   g. Hebrews 11:24-26
   h. Stephen "learned in all wisdom of Egypt, mighty in work and deeds." (Acts) 7:20
   i. Court let him see rulers and their ways.
   j. Feel at home under all circumstances.
   k. Great library at his disposal, math, music, act, medicine, history, law.
   l. Fitted for official duties.
   m. Saw Rameses army.
   n. "A lighthouse is not built in a sweet landscape, girded with gardens and sheltered from the storm; but on the naked rock, on the edge of the awful sea, exposed to all the winds that blow."
o. Early home - Egyptian palace.
p. Every stone in his building was cemented with human blood-practiced on him every form of injustice, extortion, violence, insult, contempt, scorn, and treachery.

7. He stands on the brow of life's hill. There has come to him as to every man, the hour when he is called to make his choice between two roads in life. Which the two will you have-royalty or rags. Two destinies lay before him. Which will he take—the glitter or the gloom?

8. Will he be a Hebrew or an Egyptian—one is poverty, reproach, contempt, danger, maybe death.

D. He saw the battle—and killed the Egyptian. He went east.

E. Exodus 2:11-15

F. Defended seven women.
   1. Met Reuel, Jethro of Midian.
   2. Midian — 40 years of silence except two sons born.
      Gershom — a sojourner.
      Eliezer — God my helper.
   3. From a prince to a shepherd.
      a. Became familiar with a region where he'd led a nation.
b. Learned its water, grass, etc.
c. Learned to meditate.

G. Burning bush (Exodus 3:1-10).
1. Busy as a shepherd.
2. God never goes to the idle or lazy for a worker. Note:
   Moses and flocks.
   Gideon and threshing floor.
   Saul and asses.
   David and sheep.
   Elisha and 12 yoke oxen.
   Nehemiah and king's cup.
   Amos and flock.
   Peter and Andrew - nets.
   James and John - mending nets.
   Matthew and taxes.
3. Saw God in the fire. (Browning)
   Earth's crammed with heaven, and every common bush afire with God.
   But only he who sees and takes off his shoes, the rest sit around it and pluck blackberries.
4. God told him who he was and said he saw his people's woes.
5. He's been training Moses for 80 years.
6. Moses had difficulties to overcome - who am I?
7. I am send you.
8. Read the exchange between God and Moses.
H. They go to Egypt.
   1. Meets with his elders.
   2. Ready for Pharaoh.

II. Duel with Pharaoh.
   A. Asks for three days' journey into desert.
   Ex. 5:1-4; 20-23
      1. Made burdens harder.
      2. God heard (Ex. 6:1-9).
   B. Before Pharaoh - rod serpent.
      1. Magicians duplicate.
      3. Cover 8 or 9 months - midsummer to last of March.
   C. First contest - water to blood (Ex. 7:15)
      1. Lasted seven days.
      2. Magicians did the same thing.
   D. Second contest - frogs.
      1. Everywhere
      2. Croaks, slimy skins
      3. Heart hardened.
   E. Third contest - lice (Ex. 8:16-19)
      1. Dust became lice.
      2. First time magicians could not produce.
      3. This is the finger of God.
F. Fourth - flies (Ex. 8:20-23).
1. First time distinction made between Israelites and Egyptians.
2. Confined to Egypt.
3. Mayest known I am the Lord.
4. Flies mean either incessant motion or a large number of insects.
5. Flies, mosquitoes, fleas, stinging insects.
6. Pharoah yields a little--go sacrifice go, but not very far.
7. God entreated to remove plague.

G. Fifth - cattle plague.
1. Murrain is a malignant, epizootic contagious fever affecting domestic animals.
2. Separation made between what happened in Egypt and Israel.

Ex. 9:14 "That thou mayest know there is."

H. Sixth contest - Boils and blains.
1. General term for ulcers and sores.
2. Blains were open sores.
3. Magicians could not duplicate, rather they had boils.

I. Seventh - Cyclone of hail and fire.
1. Rained hail as never before.
2. No hail in Goshen.
3. Pharoah gave in: "Call Moses and Aaron. I and my people are wicked, the Lord is righteous. Entreat the Lord for no more hail. I will let you go."
4. Storm ceased – changed his mind.

J. Eighth plague of Locust (Ex. 10)
1. Lord said "Let my people go."
2. Pharaoh's servants let the men go.
3. Pharaoh – let men alone go and drove them from his presence.
4. Moses, rod.
5. Locust everywhere – cut a piece of meat—they move in it.

K. Ninth plague – darkness (Ex. 10:21)
1. Goshen exempt.
2. Pharaoh -- all go – leave flocks.

L. Tenth – death of first born.
1. Get thee from me – day see my face you all -- I will see thy face no more.
2. Asked for jewels.
3. Lamb slain without blemish – one year old.
"Bless me also" – to sucoth (tent).

Neely's Bend – 5/11/03 (Part I)
I. As the holidays come, we look forward to a time of restful diversency.
   A. But do our ladies get the same?
      1. Will it be football and turkey for both men and women, fathers and mothers alike, for host and hostess?
      2. Are many of you women without regular responsibilities, or all our families going to Kroger for their packaged Thanksgiving?
      3. Are any wives totally free or will they be doing some work?
   B. It seems like a good time to have a salute to every lady who has the responsibility of dressing both table and turkey.
   C. I've chosen relay to you something I just read about Miriam as a salute to every serving sister.

II. Go with me to many texts.
   A. Let's start with Exodus 2:4-8:
      1. We meet a competent girl.
         a) Miriam, Mary may mean bitterness.
         b) She's big sister to Moses by three years (Ex. 7:7).
c) They are of the tribe of Levi.

d) Another younger brother is Aaron.

e) She is Amram's daughter, Kohath, Levi, in parental order.

f) Her mother is Jochebed.

2. We meet her at the Nile River--
maybe 8 surely not more than 10 years old.

a) Safe-guarding her floating little brother.

b) He's under threat of death and can be hidden no longer.

c) Man or woman could not stand guard--draw too much attention, but a child could be the sober responsibility.

d) Her little brother was a "goodly child" and the parents defied death for him.

e) Ark of bulrushes daubed with slime and pitch.

f) Place of princess bathing thus surely some privacy.

g) Ark retrieved, opened, saw child.

h) On exact cue he cried. Great timing!

3. Miriam's first speech, V-7, call a Hebrew nurse?
4. Jochebed, the child's mother, was called.
5. Talk about the Providence of God!!
6. Moses, "drawn out of the water," did the Egyptians name him?

B. Next let's meet her at the dance - Exodus 15:20-21.
1. With timbrel led the women's dance.
2. Great song--sing ye to Jehovah.
3. "Triumphed gloriously."
4. Rider and horse thrown into the sea.
5. To be backed by God is to be a winner.

C. Next we meet her in jealousy.
Num. 12:1-2
1. Moses remarried.
2. Family didn't like the Cushite, the Ethiopian.
3. After all, God was closer to Moses than to Aaron and Miriam.
4. She's a prophetess and God spoke in dreams and visions; but to Moses face to face (Ex. 15:20).
5. She should have been satisfied with her role.

Micah 6:4 "And I sent before thee Moses, Aaron and Miriam."
6. We need to follow leaders as Israel was apostacizing.
Micah 3:9-11  "The heads thereof judge for reward and the priests thereof teach for hire."

a) This was in later times.
b) Priests teach for hire—anybody's dog that will hunt with them.
c) Worship idols.

Micah 5:12-13

d) People should remember what God has done for them.
e) Respond to our leaders and leaders need to know their place too.

7. Family quarrels over marriage choice.
8. Miriam's leprosy.

Num. 12:1-2; 9-13

9. Hear the prayer for healing.
10. She was the leader in the criticism but she was healed.
11. Resist petticoat rule.

D. As we all will, she died.

Num. 20:1

1. At Kadesh she died.
2. Closest point to Canaan before they turned back for 40 years.
3. We see she never reached the Promised Land but died close to it.
4. However, she lived down her mistakes.

Heritage C/C — 11/22/09
Neely's Bend — 11/29/09

New American Version
Wicker Basket, chest
Papryus Reeds
Tar & Pitch
Walked Bank
Boy, child, lad, 3 mo old
Wages

Acts 7:20 He was lovely in the
sight of God
Heb 11:23 Parents saw he was
a beautiful child
Is 18:1 Papryus vessel, surface
at the waters
A BABE IN A BASKET
Exodus 2:1-10

I. We find babies in strange places.
   A. Door steps.
   B. Garbage Dumps.
   C. Sis in Morehead's mail box.
   D. This one in a basket.

II. If you read this story:
   A. Not too exciting.
   B. Names painfully absent.
   C. Yet birth of foremost man of his age,
      founder of a nation, originator of inde-
      pendency, lawgiver, historian,
      prophet. (P.C.)
   D. "There went a man -- wife -- conceived -- son"
      1. Moses' parents not even named.
      2. Nor his sister.
      3. In fact, God isn't.
      5. Jochebed, mother.
   E. Son born.
      1. At height of persecution a deliverer
         is born.
      2. Men think the church is failing and
         maybe God is now preparing for its
         growth. (Henry)
      3. Great men often come into the world
         with little commotion.

III. Now Story Increases.
   A. Saw he was a goodly child.
      1. Beautiful before God.
   Acts 7:20-21
   Heb. 11:23
   2. Very beautiful -- (must favor your
      grandchildren!)
3. Scott asks are we not driven by things we perceive to be good omens?

B. Hide 3 months.
1. Act of courage as baby under death threat.
2. Egyptians punished by mutilation or death.
3. Just so long you can hide a baby.
4. Defiance of King called an act of faith.

Exo. 1:22 "Every son that is born ye shall"
5. Did parents have a special revelation to save this child?

Heb. 11:23
6. Note the power of a woman—yea 2 women—mother & sister.

C. Ark of Bullrushes.
1. Tebah = box, chest.
2. Bark of a child's existence is o frail.
3. Clark calls it small boat or basket.
   a) Papyrus woven together, coated with tar but couldn't hide baby's lungs. (Bruce)
   b) Papyrus reeds.

Isa. 18:2
5. Did parents have a special revelation to save this child?

Heb. 11:23
6. Faith is not inconsistent with the use of means.

D. Baby, Basket, Flags
1. Boy put in box.
   a) Couldn't float away.
   b) FJB says on bank.
   c) Didn't trust the current of the Nile.
   d) Lit. "lip of the river."
   e) Was Moses put into the sea to comply with Pharaoh's order though not exactly?

Exo. 1:22

f) Mrs. Chick Brown with paper in her shoe--"over 18."

E. Sister Stood Afar to Witness What Was Done.
   1. Miriam?

Gen. 15:20

2. Capable.
3. Baby couldn't last long in that crib.
4. She'd hide her time.
5. Parents did everything they could to save the child--rest is in the hands of God.
6. "Duty is ours, events are God's."

F. Enter Daughter of Pharaoh.
   1. Might be sister of Rameses the Great.
   2. Pharaoh will be thwarted by his own daughter.
   3. She came to wash.

Dan. 9:20 "While they were yet praying"

4. Some answers come quickly.
5. Maids fetched--she herself opened.
6. Moses' best speech--cried!
   a) Tears melt race or creed.
b) "One touch of nature makes the whole world kin."

7. Hebrew child—no Egyptian mother need expose her child this way.

G. Rest of Story.

1. Nurse called.
   a) Mariam knew where to find her mother.
   b) Was she waiting for this moment?
   c) God raises up friends for his people even among enemies.

2. Jochebed paid from royal funds to look after her own baby.


4. Brought to Pharaoh's daughter.
   a) Gave up her son for the good of Israel.
   b) Saved her son's life by transferring a mother's rights to Pharaoh's daughter.

5. Pharaoh's Son.

Acts 7:22 heard in all the wisdom of the
   a) Privileges of adopted son.
   b) God works strangely—had it not been for edict Moses would not have been educated as he was. (P.C.)
   c) Many contingencies.
   d) Providence raises the poor out of the dust & sits them among princes.

Ps. 113:7-8 Praise the poor out of the dust,

(P.S. This is my own note to myself.)
   a) Gentile name for a Jewish baby
      a good omen (Henry).

Isa. 19:25
   b) Means draw out or child, son.
   c) Word from produce, draw forth.

7. Thus a Deliverer is Prepared.
Ps. 76:10
   "He heaps up the wicked also will I cut off: the root of the righteous shall be exalted."

Paragon Mills - 6/27/93
West Nashville Heights - 8/8/93
Jefferson Ave., Cookeville, Tn - 9/19/93
Schochok, KY - 10/10/93
Radcliff, KY - 10/24/93
MOSES AND THE BURNING BUSH
Exo. 3:1-5

I. In plants there is a great blessing.
A. Longwood Gardens I saw my 1st camphor tree.
B. At Vernon Tapp's, Somerville, a cactus grew in kitchen. Cut off a bit & rub it on to heal burns.
C. At WEBE we'll learn of Bible Plants.

II. I want to tell you of a most famous one: Moses & the Burning Bush Exo. 3.
A. The Man Moses.
   1. Drawn out of water.
   2. Now 80.
   4. At work - post of duty.
   5. Accumulated little it seems in 80 yrs.
   6. When his call came he was busy doing what he normally did.
   7. Will admit some places are more favorable for communications than others.
B. Other details.
   1. Flocks either sheep or goats - not cattle.
   2. Father-in-law = any relationship in marriage.
   3. Mt. of God = Sinai.
   4. Moses had earlier turned aside from court life.
C. The Ashless Bush (V. 2).
   1. Angel.
      a.) Means messenger.
      b.) Was Jesus.
   2. The Bush.
      a.) Hebrew shows everyone already knew about the bush.
b.) Thorny bush, shrub.
3. Ashless.
a.) Fire is pure & purifying.
b.) It's destructive.
c.) It also comforts.
d.) It protects.
e.) All nations use fire emblematically.
4. Lessons:
a.) Ways of God not ways of man.
b.) Saw spirit - God in a fire but was not fire.
c.) Mercy - bush not consumed.
Jn. 4:12 "Art thou greater than our father Jacob, whic
Matt. 10:29 "Are not two sparrows sold for a farthing?"
D. Moses turned aside to see (V. 3).
1. Shows good sense.
2. Shows spirit of investigation.
3. Natural to inquire.
4. Are our eyes open?
E. Of verse 4.
1. The Lord saw.
2. Moses turned to see.
3. God called him 2x out of bush.
a.) Voice was real.
b.) No vision.
c.) God's call is personal - by name.
4. Moses Ans. Here am I.
a.) Need right attitude toward God.
b.) Need be in position to ans.
c.) Stood aloof till called.
d.) Be submissive.
F. Call of the Bush.
1. Take off shoes.
   a.) Sandals - no shoes then.
   b.) Customary to remove at palace.
2. Ground Holy.
   a.) God there was reason.
   b.) Places restrictions.
      (1) Cattle couldn't come to mt.
      Gen. 19:12 "And the men said unto Lot, Hast t!
      (2) Some died for looking.
      I Sam. 6:19 "And he smote the men of Bethshemesh, b
      (3) Uzzah died.
3. Reverence necessary.
   (a) God not like us - He's pure, majestic.
   (b) Moses covers his face.
   (c) We honor God, Word, women, flag.
4. Let us continue to burn & give light.

Camp WHERE 8-1-76
GOD IS GREAT
Exo. 3:1-6

1. There came an unexpected encounter. On a day
unexpected a shepherd met God.
A. "Now." What? Is that Jesus? Aaah?
1. From the Turning Point I read of an executive
who said, "I can hardly wait to get up in the
morning to see what God is up to." Pg. 55
2. As long as there is a "now"—expect something.
B. Same man—same family—same flocks—backside
of the desert—Horeb. Out of routine comes
wonders
1. It's the last word that leaps.
2. Horeb is Sinai—and Sinai will strongly be in
the future of this 80 year old man. In the
shadow of Sinai
   a.) From palace to desert in one short act of rashness.
   b.) Man who was self appointed deliverer of Israel
      now a lonely shepherd.
   c.) Married—2 sons.
   d.) Rashness resulted in exile, inactivity, discipline
   e.) Egypt 3 days journey to the West.
   f.) Horeb—desolate place.

   a.) Away from political intrigue.
   b.) No disgust c. the idle rich.
   c.) No sight of the overworked slaves.
   d.) Joy of the family in a priest's household.
   e.) 40 years of the test: least action when life
      should be strongest.
f.) "How various his employment whom the world calls idle" - Cowper.
C. Suddenly a flame. Now time!
1. It's a bush.
   a.) Wild acacia? The shaggy thorn?
   b.) Lowly bush - not stately tree.
   c.) Same word as bramble.
Judges 9:14 "Then said all the trees unto the bramble...
1 Cor. 1:28-30 "And base things of the world, and it
2. It burns. no flesh glory
   a.) No crackle.
   b.) No diminishing.
   c.) No leaf curled & no branch charred - Meyer.
   d.) Not consumed.
   e.) Required no fuel.
3. Moses turned to see this sight.
4. God called unto him out of the midst of the bush.
   a.) God is light, fire.
   b.) God's lamp between 2 pieces in covenant c Abraham.
   c.) Now in wilderness.
   d.) At Pentecost.
   e.) 7 lamps before throne in Rev.
   f.) God appears in fire, cloud, storm, human - never as an animal.
   g.) No theophany in NT - Jesus, the incarnate, is there.
D. Voice from the Bush.
1. Death can't destroy us - bush not consumed.
2. Called Moses, Moses.
   a.) By name - we are individuals.
   b.) We can be God's partners.
   c.) Every man's life is a plan of God - Erdman.
3. Here am I.
   a.) Lit. "Behold me."
   b.) God expects a response. "I'm talking to you" spirit.
   d.) God works purpose thru human channels.
4. Reverence demanded.
   a.) Remove shoes.
   b.) They represent contact c the world - lay it aside - you are on holy ground.
5. Introduction "I am God."
   a.) Not c Egyptians but c the slaves.
   b.) With man - Immanuel.
   c.) Name declares his person, self existent, changeless, eternal - I AM.
   d.) Not unknown - but the God of Abraham, Isaac, Jacob.
   e.) Knowledgeable of my people.
   Exo. 3:7 "And the Lord said, I have surely seen the (1st X "my people")
   f.) I am not "that strain of tendencies which makes for righteousness."
   g.) I hear - I care.
6. No wonder Moses covered his face.
7. This God promises to use him & be with him.
   V. 12 "Ye shall serve God upon this mt."
Matt. 28:19 "Go ye therefore and teach all nations,
8. So came the call of Moses to God who is great.
II. Of God Moses was destined to write:
Deut. 10:17-21 (Read).
A. Great God.
1. Created 3,500 species of mammals, 6,000 reptiles, 9,000 birds, 30,000 fish, & 800,000 insects.
3. Courtney Card.
B. Reward not persons nor takes rewards.
1. English story.
2. Is not partial - he knows our circumstances & condition.
3. Can't bribe.
C. Executes the judgement of the fatherless & widow.
1. "How shall we speak of God? What meaning gives substance to that three letter word which John Updike called an "ominous hollow noun"? Dealing c Doubt C. W. Brister Pg. 63
2. Vindicates the rights of the defenseless.
D. Loveth the stranger.
1. Helpless.
2. Oppressed.
3. Gives food & raiment. We need to follow God's example.
E. Done great things for you.
1. Durant Clip.
2. V. 20.
   a.) Serve him.
   b.) Cleave to him.
   c.) Swear by his name.
   d.) Rejoice in him: He is thy praise.

H. Remember. It is Thy God.

1 Chron. 16:25 "For great is the Lord & greatly to be
Ps. 147:5 "Great is our Lord & of great power; his un
Titus 2:11-13 "For the grace of God that bringeth sal
Neh. 1:5 "And said, I beseech thee, O Lord God of
heaven, the great and terrible God, that
keepeth covenant and mercy for them that
love him and observe his commandments."
testimony proclaiming, "We are the wondrous works of God." The famous scientist, Sir Isaac Newton, wrote, "This universe exists, and by that one impossible fact declares itself a miracle; postulates an infinite Power, a whole greater than any part; a unity sustaining all, binding all worlds into one. This is the mystery, the unquestioned fact that we know, implying every attribute of God." The Lord Himself said, "Be still and know that I am God." Finally, Paul summarized this point in Romans 1:18-20 (New American Standard), "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known about God is evident within them, for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made. So that they are without excuse, because, although they knew God, they did not glorify Him as God or give thanks. Instead they became futile in their thinking, and their senseless minds became darkened. They exchanged the glory of the immortal God for images resembling mortal man and birds and animals and reptiles. Therefore God gave them over in the exercises of their corrupt desires to receive what is fitted for their corrupt deeds. And even their women exchanged natural relations for unnatural. They made use of their reasonings in impurity, and their senses in impurity, to the dishonor and degradation of one another. They exchanged right relations for unnatural ones. And as they were not content to remain unchanged, they were consumed in the desire they were in, and things that are men's shame were exchanged for wages. So their thoughts were filled with the things that are not of the Lord. ... Faith and hope disappear; doubt and despair are the order of the day. ... It seems impossible any longer to believe in the permanent greatness of man, or to give life a meaning that cannot be annulled by death. ... The greatest question of our time is not communism vs individualism, not Europe vs America, not even East vs West; it is whether man can bear to live without God. — WILL DURANT.
One of the plants that I have always loved is the Jack-in-the-pulpit. I remember it as a child. It was later that I learned that one Jack-in-the-pulpit is male and the other is female. During the pollination time the male Jack-in-the-pulpit sends waxes up the funnel so that when an insect enters he slides down into the flower cluster. In trying to escape he flutters his wings and kicks his legs and gets covered with pollen. When the plant "thinks" the insect is heavily pollinated, it roughens its interior so that the insect can climb out. If he finds a female Jack-in-the-pulpit (which seems to be a contradiction of terms), he slides down to a flower cluster as before. In trying to escape, he shakes off the male pollen and thus fertilizes the female. But the female Jack-in-the-pulpit, unlike the male, does not roughen the incline surface, but lets the insect die there.

Such illustrations are endless, but let us move on to say that our world is amazingly mathematical. Light is a matter of mathematics. Sound is a matter of mathematics. Beauty is a matter of mathematics. Color is a matter of mathematics. We live by heartbeats and temperatures. But who was the Mathematician who determined all these things and set them under regulation?

It was Sir James Jeans, the great British scientist, who once said that "our universe seems more like a great mind than it does a great machine." Ah, but if there is mind there must be a thinker. If you have a thinker you must have a personality.

In 1867 when the great chemist and physicist, Michael Faraday, lay dying, a friend said to him, "What are your speculations now?" Faraday turned his head and said, "Speculations? I'm not laying my dying head on speculations. I know whom I have believed, and I am persuaded that he can keep that which I have committed unto him against that day."

Sir Francis Bacon commented one time that "a little philosophy inclines a man to atheism, but philosophy in depth inclines a man to religion," and to faith in God. It is my guess that in our day a little science inclines a man to atheism, but science in depth inclines a man to religion and to faith in God.
In English history there was a Scot who was ambassador to Prussia for Great Britain. Sitting in on a conference with the king of Prussia and others who were discussing the threat of war, the Scot said, "England, by the help of God, will stand by Prussia." The French ambassador, an infidel, turned to the king of Prussia and said, "God? I didn't know you had any allies by the name of God." "God," the Scot replied, "is the only ally England has to whom she does not send subsidies!"

Bible Comparatives
by R. Earl Allen
Page 18

With the many illustrations which abound in nature of order and design, it is difficult to fix on one in particular. Perhaps the beautiful and industrious bee is one of the most illuminating. "The number three is seen in relation to the bee, from whatever point we view it. In three days the egg of the queen is hatched. It is fed for nine days (3x3). It reaches maturity in fifteen days (5x3). The worker grub reaches maturity in twenty-one days (7x3); and is at work three days after leaving its cell. The drone matures in twenty-four days (8x3). The bee is composed of three sections—head and two stomachs. The two eyes are made up of about three thousand small eyes, each (like the cells of the comb) having six sides (2x3). Underneath the body are six (2x3) wax scales with which the comb is made. It has six (2x3) legs. Each leg is composed of three sections. The foot is formed of three
Keble, in the *Christian Year*, thus describes what the appointed Leader of Israel witnessed:—

"For seen across the sandy wild,
Where like a solitary child,
    He thoughtless roam’d and free,
One towering thorn was wrapt in flame—
    Bright without blaze it went and came;
    Who would not turn to see?

"Along the mountain ledges green,
The scattered sheep at will may glean
    The Desert’s spicy stores;
The while, with undivided heart,
The shepherd talks with God apart,
    And, as he talks, adores."
On one occasion, when a crowded audience had assembled to hear Paganini play, the great violinist, to the dismay of those who had paid great prices for their seats, deliberately broke all the strings of his instrument save one; and then triumphantly holding up the violin before the people cried, "One string and Paganini!" Ah, what cannot God do, when He obtains entire possession and control of one nature, wholly yielded to Him? There are no limits, except those imposed by our Unbelief.
I. If ever a man did not want to accept his God directed assignment, Moses was the perfect example.
   A. I tell you this story to ask you not to shy away from what God wants done.
   B. I ask you to see God triumphant in the end and the compliant Moses revered.

II. Let me set the stage.
   A. God has not publicly spoken for 400 years.
   B. The children of Israel had descended from a favored people to slavery.
   C. The man chosen to lead them is old (80) and ran away as a murderer unheard of for 40 years and has been a lonely shepherd in a foreign land—totally out of touch.
   D. He admits great weaknesses as a speaker, without credentials and doesn't want the job, has no physical power or following.
   E. Yet God chose him.
      1. Must face early failure.
      2. Yet God will grant victory.
III. We begin with the assignment (Ex. 3:11) "who am I that I should go?"

A. God promises success.
   1. Yet they will not believe or harken.
   2. Moses certain the slaves will not believe nor harken to his voice.
   3. Lay the plan first before the elders, not the multitude.
   4. Natural for nation not to believe.
   5. Must offer credentials, not just bare words.
   6. Must prove it comes from God--even today as we use Scripture.
   7. Wise to think "Lord has not appeared to thee."
   8. Yet it's a great message--Let my people go! Great beyond belief.
   9. Could God love us enought to send his Son to die for us?
  10. Is the cross the route to salvation?

Ps. 78:41

11. People won't believe us today.
12. Condescend to human weakness but meet with credentials!

B. What is that in thine hand?
   1. We must be conscious of individual and person existence.
2. Each has gifts, capacity.
3. Dare to begin; dare to fail; dare still to persevere. The muscle grows by use. The hand becomes defter by each fresh operation.
4. He had a rod.
   a. Shepherd's staff—Egypt dis-likens shepherds (Gen. 46:34).
   b. Long stick as Egyptians carried such for good posture.
   c. Symbol of authority.
   d. Simple staff as an 80-year old man might use.
   e. Not described.
5. Throw it on the ground—became a snake.
   a. Serpent generic—any kind.
   b. Egyptians used cobra in head-dress.
   c. Fact it was a serpent rather than any other animal would impress Egyptians—change a shepherd to a monarch was to happen.
   d. Egypt (from whence we get gypsy) had big one called Apap—believed he could create other powerful serpents.
6. Moses ran in fear.
7. Put forth hand and take it by tail.
   a. Called for courageous faith.
b. Charmers took them by the neck so as not to bite them.
c. Became a rod again.
d. Sign also to convince Israelites

C. Another use of hand.

1. Bosom trust - leperous.
   a. Regard as incurable.
   b. Instanteous production and removal contrary to all experiences.
   c. What was it God could not do to smite?
   d. Snow - worst form.
   e. SEE CARD

2. This an unheard of ability.
3. Egyptians deathly afraid of lepers and their history says drove them out because Moses a leper.
4. Moses could chance defilement.
5. But if impenitent face judgment.

D. Triology of Signs - Third one Blood.

1. Voice of the latter sign.
   a. All things have a voice - day, night, heaven, beasts, stones.
   b. NIV says Nile not river.

Ps. 19:1-3
Job. 12:7-8
Hab. 2:11
Luke 19:40

2. Pour water on dry ground and it becomes blood.
5. a. Nile their divinity--so God is over their God.
b. Snake by tail--could conquer Pharaoh.
c. Leper--above human ability.
d. Blood--rob Egypt of its beauty, fertility, prosperity.
e. No reversal of this sign.

3. Superabundance and the accumulation of evidence renders unbelief impossible and inexcusable.

4. Blood sign on sacred water death blow to all hope of help from Egypt's gods.

IV. But Moses still objects--not satisfied or silenced.

A. I am not eloquent.
   1. Tests patience of God.
   2. Words not readily come to him.
   4. I am not better at it since we started this interview.
   5. Heavy of mouth, heavy of tongue, yet wrote some of most beautiful poetry world ever has had.
   6. Feels he labors under personal defect that disqualifies him.
   7. Some men are petrified to speak.
   8. Don't over value eloquence.
9. Feel your weakness, depend on God to supply, stay humble, let God supply.

10. Paul:
   2 Cor. 11:6   Rude in speech.
   1 Cor. 2:1   Not by eloquent words.
   2 Cor. 2:4-5 Magnifies divine power.

11. Total his inadequacies.
   a. Lacked speech power.
   b. Married to woman of another country (2:21).
   c. Old man (7:7).
   d. Lost some of God's law (4:24-25).
   e. We can be used of God if:
      1) See the need, 2) Know God is concerned, 3) Recognize own inadequacies, 4) Believe God will help you, 5) Commit yourself to the work.

B. God answers - v. 11.
   1. Who made mouth.
   2. Who made dumb and deaf.
   3. Or seeing or blind.
   4. Have not I the Lord?
   5. I will be with thy mouth and teach thee what thou shalt say.
   6. Nothing is too hard for God.
   7. Perfect (complete) in what He can do.

Ps. 94:9
8. Don't exaggerate too much or make too little of effort.
9. So far God has shown great patience with Moses--no rebuke so far.
10. Note RAMM quote.

C. Moses finally (v.13) says I don't want to do it--send someone else.
   1. He was staggered at the power of Pharaoh.

Ex. 3:10
   a. We too feel power against us.
   b. See only our weaknesses.
   2. Anticipated unbelief of the people.
   3. Felt his lack of ability.
   4. Moses wants out.
   5. "Send I pray thee by the hand of him whom thou wilt send. Send anyone you choose but do not send me. Or if absolutely necessary, if there is no one else I will go but I am sure there must be some better choice."

D. Anger of the Lord was kindled.
   1. Strong word.

Gen. 43:20
47:18
Mark 12:11
Josh. 7:8
2. God must act--degrade Moses and
depose him from position of sole
leadership.
3. Gifts God ready to bestow not
given--leadership diminished.
4. We can't continually offend God.
5. Continued reluctance not to be
excused.
6. Close to disobedience, lack of
faith, stubbornness.
7. God was going to make him a match
for Pharaoh, help him overcome
disbelief of the people, give power
to overcome speech defect, but he
blew it.
8. We'll see an intermingling of
righteous anger and compassionate
aid as the patience of God is
shown.
9. Note kindled--already some anger
but grows hotter and hotter about
to flame out.
10. His anger brings us to do His will.
11. We see Him mingle anger and aid.

E. Call Aaron.
1. Brother.
2. Speaks well.
3. On his way to see you.
4. Be glad in his heart.
5. 83 years old.
6. Few things more beautiful than
affection of brothers.
F. Assignment of duties.
1. Speak to him--put words in his mouth.
2. God will be with Moses' mouth and his mouth.
3. God will teach you what you shall do.
4. He shall be the spokesman.
5. God initiated second best arrangement.
6. Binds us together by our own deficiencies.
7. Yet remember we prevent ourselves from reaching attainable heights by folly.
8. Aaron to be right-hand man, aider and assister.
9. Dangerous to decline our tasks.
10. Aaron will speak for him and he shall be as God to Aaron. Aaron can only speak what Moses tells him.
11. We can speak only the Word.

G. The power of the rod.
1. Shows Israel was delivered not by human hands but divine operation.
2. What (Meyer) could more suitably symbolize Moses in his limitations and helplessness than a rod: cut off from the root, sapless, without vitality or power of its own.
3. Simple rod to become power of destruction.
4. Specific "this" rod.
5. You've got it– in your hand.
6. With it do signs that convince.

Chapel, Lipscomb Middle School - 8/22/03
EXODUS 4:1-17

Pulpit Commentary

23. "It begins with mealy crusts and scurvy scabs, originally not larger than a pin's point, a little depressed in the skin (Lev. xiii. 3, 30), and covered with white hairs (ib. 3, 20). These spots rapidly spread (ib. 8), and produce wild [proud?] flesh (ib. 10, 14). The leprous symptoms appear most frequently on the hairy parts of the body, and also on member which have been ulcerously affected. When the leprosy has gained ground, the whole skin appears glossy white at the forehead nose, etc., tuberated, thickened, dry like leather, but smooth; sometimes it bursts, and ulcers become visible. The nails of the hands and feet fall; the eyelids bend backwards; the hair covers itself with a fetid rind, or goes off entirely (Lev. xiii. 42). All external senses are weakened: the eyes lose their brightness, become very sensitive, and are continually blearing; from the nostrils runs a fluid phlegm."

{\ldots}
Two things may be said here:

(a) This passage does not affirm that all who are so stricken are smitten of God. Rather, it means that if God wills He can affect the organs of man. Therefore, if He wills He can make Moses' tongue eloquent.

(b) The Hebrews had no concept of secondary causes such as a specific organism (a virus or bacteria) that could cause blindness or deafness, but attributed all that happened to God, the Creator of all. Thus they considered the Lord to be the Author of all the conditions that produce blindness or deafness.

This view might be a welcome theological addition to our way of looking at things, correcting an excessively scientific and cause-oriented way of regarding our history and cosmos.
I. The most wonderful experience of redemption deliverance, freedom often begins with the smallest of steps taken.

A. God's folk have been in Egyptian bondage for centuries.

B. Their cries for deliverance are being heard and God will use an unusual man (Moses) to be their deliverer.

C. We see it all begins with a series of God imposed questions:

1. An 80-year old shepherd came to Horeb.
2. An examined bush burns without consumption.
3. God called one man, Here am I, come no closer, holy ground.
4. I am God, afraid to look, I've "seen," "heard," "know," "deliver," "Bring milk and honey," "send thee."

D. The Questions:

Who am I? That I should go, I bring forth? -- come to this mountain.

What is his name?

What shall I say?

What is in thy hand? (Serpant by tail--not neck as did false folk and keep from biting), leper, water-blood.
Who made man's mouth?
Who makes dumb, deaf, seeing, blind?
Is not Aaron thy brother?
Take this rod in thine hand!

E. Thus Moses accepts reluctantly.

III. With rod in hand there comes wonderful preparatory events.

A. Moses returns to Jethro--let me go--return to Egypt--any alive--go in peace.

1. Jethro
   a) A mission does not release one from social obligations.
   b) Power to work miracles does not release from family obligations.
   c) We are not so important we do not need to say thanks; I love you.
   d) Jethro, kin, gave protection, employment, food.
   e) Forget social duties hurt--"my mother was preacher clothes--no thanks.
   f) Moses asks permission to go from his adopted people to his brethren.
   g) Moses goes back to Midian before going to Egypt--opposite direction but civil respect demands it.
2. Go in peace.
   a) I do not oppose.
   c) Their parting courteous, peaceful, pleasant, always friendly.
   d) No prying.
   e) See Card #69 and 70.

3. Could all families do this?

B. God (V-26) speaks to Moses and Moses starts with wife, sons, rod.

1. Events are not quite ready for his departure, so many things are occurring.
2. Life of faith is one of pilgrimage.
3. All objects have been answered and Moses leaves from centra span of Sinaitic peninsula.
4. God comes forth to save, not to judge.
5. Stephen refers to Moses as a ruler and redeemer.
6. Equipment: one ass and one rod, yet in the duel with Pharaoh Moses would deliver.
7. Enemies are dead.
   a) God takes care of his children as obedience brings its blessings.
   b) All "police" are dead.
   c) God times events at all times as he's concerned about safety of his children. He knows how to have his children wait.

8. He took the rod of God in his hand.
   a) Rod of verses 2,3,4,17.
   b) Indispensable for his miracles.
   c) Christian's rod the Bible. By it God's made known, his will is proclaimed, obey brings blessings; disobey curses and without excuse, gives assurance of victory.
   d) "Lions we saw in the distance are chained" -- no harm.
   e) This rod would humiliate Pharaoh, part Red Sea, and give wilderness care.

   a) Do wonders if ever submissive to God.
   b) You have in your hand something out of the ordinary.

    a) Always tough for me.
b) Used here for first time, but often repeated - 291 times.

c) Men harden their own hearts toward God as the sun melts or hardens clay.

d) If men "do not like to retain God in their knowledge, God gives them up to a reprobate mind" (Rom. 1:28); if they resist the Spirit, he "takes his holy Spirit from them" (Ps.51: 11); if they sin against light he withdraws the light; if they stifle their natural affections of kindness, compassion and the like, it is a law of his providence that those affections shall wither and decay.

e) God foreknows the effect of every appeal we receive, but the knowledge that his word will be rejected is not a reason for keeping it back.

f) Repeated rejection hardens the point of no feeling.

g) Final responsibility is with us.

h) See Card #71 and 72.

i) Circumstances hardened Pharaoh's heart.

Rom. 9:16-18
C. Against this darkness comes the brightness of the firstborn.

1. Pharaoh called himself "Son of Sun," so he'd understand.
2. Israel as dear to God as a father to his firstborn.

Deut. 14:2 "Adopted, taken into covenant, peculiar people unto himself, above all the earth."

3. First time sonship of Israel is mentioned.
4. Fathers appreciate kindness shown their sons—avenge the wrongs.
5. God will always have his people on the earth.
6. If people not allowed to go, Pharaoh's firstborn will die.

Crieve Hall - 8/8/07
33. There are times when a man's hands need to be absolutely free; when it is his duty not to enter into relationships which would encumber him; or, if these already exist, to make the temporary sacrifice of comfort and affection which the exigencies of his work demand (Matt. viii. 21, 22; 2 Tim. ii. 4).

34. He took with him the rod of God. This was indispensable. By it he was to work signs (ver. 17). The rod of the Christian worker is his Bible. Armed with that, he can speak with Divine authority, work miracles in the souls of men and confound the mightiest of his enemies.

-over-
56. How strange it appeared that he, an old man, from whom the world seemed to have receded forever, and who had absolutely no ambition but to die quietly in a shepherd's tent, should be suddenly summoned to lead to freedom a nation of slaves! The children of the promised had already surrendered many of the noblest traditions of their race and lay as an abandoned child, weltering in blood. Was it possible to resuscitate a nation?

69. Momentous events in history often have obscure beginnings. An aged shepherd, a lonely spot in a desolate wasteland, a desert plant in flames, and the voice of God are the ingredients that are about to merge into a hitherto unheard of happening—a bold demand for freedom made to the mightiest ruler of the then-known world: "Let my people go!" It is a cry for recognition of human dignity that has echoed down to the present time.

70. God had already ordered Moses to go to Egypt, but he nevertheless went to his father-in-law to ask permission to depart. The normal rules of deference to the head of the family in the ancient Near East—over—
Exodus 4:18-23

71. "I will harden his heart, that he shall not let the people go" (4:21). The statement is found eighteen times in the chapters that follow and is expressed three different ways: 1) God hardened Pharaoh's heart, 4:21; 7:3,13; 9:12; 10:1,20,27; 11:10; 14:4,8; 2) Pharaoh hardened his own heart, 8:15,32; 9:34; and 3) and Pharaoh's heart was hardened, 7:14,22; 8:19; 9:7,35. Three different words are translated as "hardened" in these passages; one of them means "to be strong," hence stubborn (found in 4:21; 7:13,22; 8:19; 9:12,35; 10:20,27; 11:10; 14:4,8); the second means "to be heavy," hence dull or unresponsive (found in 7:14; 8:15,32);
71. (cont'd)

9:7,34; 10:1); the third means "to be hard, severe," hence obstinate (found in 7:3). Together they describe Pharaoh's response to Moses' demands to free his people.

72. Does it imply that Pharaoh had no choice, even if he had desired to act otherwise? If so, how could he be punished for what he could not control? The solution to these vexing questions lies in the biblical paradox of the sovereignty of God set against the freedom of man. God's purposes will be accomplished, but man is free to accept or reject the will of God for his own life.

Exodus 4:18-23

72. (cont'd)

Therefore, man is responsible and accountable for what he does. Whereas we would say, "The circumstances hardened Pharaoh's heart," there were no secondary causes for the ancient Hebrews. God was sovereign and all things could be traced to Him. Therefore, the Israelites could say, "Pharaoh hardened his heart," or "God hardened Pharaoh's heart," and see no difference or contradiction. As the same fire can melt wax or harden clay, so the same word of God can make one heart responsive and another hard and unresponsive. Ezekiel 20:9 adds the thought that Pharaoh was an instrument of God's punishment of Israel.
The Plight of the Frogs

Ex. 8:1-4

I. It's the time of the second plague.
   A. It's against Egypt.
   B. The time of separation from the first plague is unknown.
   C. It's God's call for the release of His people.

II. The announcement of the plague.
   A. See the purpose - "Let my people go." - (obedience is possible) - treat if Pharaoh refuse--punishment is justified.
      1. "Let my people go" not said in first plague, so a new dimension is added.
      2. Release so they can serve me--call to duty.
      3. It's wickedness to keep someone from serving God.
   B. Refusal brings frogs.
      1. "If neither judgements nor mercies bring sinners to repentance, destruction would overtake them without remedy." (Harvey and Scott)
2. "God does not punish men for sin unless they persist in it." (FJB)
3. "I will smite thy borders with frogs" (v.2).
   a) This throws contempt on the religion maintained in Egypt.
   b) Egypt counted frogs sacred.
   c) One of their dieters--hexes a headed goddess.
   d) Frogs symbol of creative power.
   e) Special name for these frogs-like toad that creeps and crawls--no leaping, but croaks perpetually.
   f) They'll find their sacred animal now an intolerable annoyance.
4. Some froggy lessons.
   a) God makes those who will not own Him, to know Him--He can make the meanest creature insult them.
   b) He can make the smallest part of His creation to be against us.
c) If God's our enemy, all creatures are at war with us.
d) A frog is rather harmless if he'd brought tigers/ lions, they would submit due to fierceness of animals- a frog to punish shows the hand of God.
e) God in mercy gives them notice of the evils He will bring if they continue in their obstinacy.
f) Nothing plainer than- if you refuse you'll be punished.
g) Egyptians might not kill them, but they destroy comfort and happiness and animal worship proven wrong and ridiculous.

III. The promised invasion.
A. Smiting of the borders.
   1. River brings forth abundantly.
   2. Into house.
   3. Into bed chambers.
   4. Upon thy bed.
5. House of the servants.
6. Upon thy people.
7. Into ovens.
8. Into kneading troughs.
9. Upon thee, thy people, thy servants.

B. The whole country filled, can't walk streets without treading on your gods.

C. Proves hand of God and Egyptian gods unable to stop it.

D. Note "houses" - all the palaces invaded.

E. Royal palaces, peasants' cottages, inner bed chambers, couches, beds, baking utensils, defiled food and water.

F. Feel their clammy skins, walk on them, feel them crawl upon naked feet, always hearing their melancholy croaks.

G. Egyptians known for their cleanliness - priest dressed in linen, wash entire body in cold water 2 times per day, 2 times per night.

H. Kneading troughs were where bread prepared - no escaping them.
IV. Aaron stretched out his hand - frogs covered the land (v.6) - signal of battle.

V. Magician did so.
A. Not told how they did it.
B. Perhaps by juggling or dexterity of the hand as they seemed to initiate a miracle.
C. They could not create frogs.
D. If they could do this, then why didn't they take the frogs away?
E. Every religion has some false imitations.

VI. Pharaoh's call for help.
A. This was the first sign of yielding.
B. Intreat the Lord.
   1. This plague gave strength to Moses as intercessor for deliverance.
   2. Intreat the Lord - Pharaoh acknowledges God as never before.

Ex. 5:2 Who is the Lord that I should?
3. He further acknowledges the power of a righteous man's prayers.
4. His disdain gone - now pleads for mercy.
C. I will let the people go.
  1. Absolute, unreserved promise
  2. If he doesn't keep word,
      he's without excuse.
  3. Preachers best take the sinners' word though they
      may still hold to some of their own feelings as to
      how sincere they are.
D. Glory over me.
  1. At time of triumph still shows Pharaoh respect.
  2. Says he's ready to so pray.
  3. Courteous statement.
  4. Means "I will submit to thy will."
  5. I will pray to God clearly shows the answer is coming
      from God--not just a casual thing--it was all super-
      natural.
E. When? Tomorrow.
  1. Strange answer.
  2. Do you suppose that Pharaoh thought when the river was
      healed and the blood plague over that he'd won so there
      was value in holding out?
  3. Why not today?
4. Did he like his guests or did he think the frogs would go away on their own thus making him clear of the plague.

F. Be it according to thy word.
1. You called it.
2. One day is no more than any other time with the power of God--you set the date.
3. None like the Lord our God.
   a) Date accepted but wants him to see the power of God.
   b) None can compare with God.
   c) None like one mighty, formidable, powerful God.

G. Lord did - frogs died.
1. God uses various methods to bring me to repentance.
2. He wants not the death of the sinner, but conversion.
3. His cry "Why will you die, O house of Israel?"
4. Frogs died.
   a) v. 13 Houses, villages, fields.
b) Villages is courts or courtyards in some translations.
c) Didn't return to river-died where they were.
d) Shows they were real frogs.
e) Gathered in heaps upon heaps, land stank, reeked from putrification of dead frogs.
f) Stink was real too.

VII. Pharaoh changed his mind.
A. Respite
   1. Literally saw a "breathing spell."
   2. Took breath and hardened heart.
   3. Did he think the danger is past and nothing else can come?
   4. Some men forget the promise they have made.
   5. God's patience is shamefully abused by impenitent sinners.
B. Hardened his heart.
   1. Continued impenitence produces increased hardness of heart.
   2. He did it himself-not God.
C. What have we learned?
1. God is supreme in Kingdom of nature.
2. Possibility of resistance to God lies in human nature.
3. God's readiness to respond favorably is surely seen.
4. Our disobedience can result in humiliation.
5. It's best to immediately obey and avoid punishment.
6. Nothing is gained by resistance.
7. God always asks us to do what is right.

Water Street, Charlotte, TN - 10/26/99
Central, Johnson City, TN - 11/2/99
Double Springs, AL - 11/9/99
Lick Skillet, KY - 11/16/99
Smithville, TN - 5/7/00
SILENT DOGS, CRYING PEOPLE, DELIVERED CHILDREN - Exodus 11

I. It was the climatic day of Israeli-Egyptian relations - it came centuries ago.
   A. Pharaoh had ordered Moses out under threat of death.

   Exo. 10:28 "Get thee from me, take heed to"
   (All men have right to choose)
   B. Now comes the initiation of the 10th plague plus a little playback of Moses and Pharaoh.

   1. God told Moses 1 more plague.
      a) Literally stroke, blow.
      b) Note how longsuffering God is.
      c) Took 10 plagues to convince Pharaoh God meant business - it was all not a coincidence.
      d) Truly we can see Pharaoh was adequately warned.
      e) Like New York Islanders - Caribbean Christians to the right; NY Islanders to the left.

   2. Borrow jewels of silver & gold.
      a) Hebrew word means "aark".
      b) Borrow might sound deceitful.
      c) Why give them?
         (1) Fear as saw no Israelite hurt by plague.
         (2) Guilt - knew they owed it to them for slave labor.

   3. Plus people had favor & Moses was "very great."
      a) Magnified as were apostles.

Acts 5:13 Apostle "the people magnified them"
b) Those who honor God He honors.

4. Midnight Blow
   a) Time - midnight
      (1) Hour least expected.
      (2) Particular night not specified.
      (3) Suspense increased.
   b) I
      (1) God himself would via angel carry it out.
      (2) Moses & Aaron did earlier ones.
   c) 1st born, throne, mill, beast.
      (1) Pharaoh is a "god" & he can't protect his own, thus his incompetence exposed.
      (2) Mill slave lowest form as she pushed two stones.
      (3) Never too high or too low to be noticed by God.
      (4) Who would know the genealogy of beasts except God.
      (5) One man at Camden wouldn't wash hand because at Lex. he'd touched Risen Star.
   d) Cry
      (1) "By men King's rule" - all guilt - all share it.
      (2) Never a cry like it.
      (3) Like many, cry too late.
      (4) Israel cried - now Egypt.
Exo. 2:23 "By reason of bondage they cried"
   g) No dog moved his tongue.
      (1) Not a growl - in Goshen, so peaceful while others howl.
      (2) Lit. sharpen his tongue.
C. No wonder Moses very angry.
   1. Exo. 10:27-29 describes that last encounter.
   2. Exo. 11:7-8 shows more.
      a) God is different.
         (1) "Against all the gods of Egypt I will execute judgement" thus aim of plagues.
      b) Moses angry.
         (1) Leaves council chamber for last time.
         (2) Filled with indignation as promises repeatedly broken and now no promise of a future conference.
         (3) Lit. driven out under death penalty.
         (4) Mercy lingered long & was despised.

Prov. 29:1 "A man's heart plans evil thoughts, but the Lord's plan is to bring salvation.
(5) Hard to see people go head long into ruin when it could be otherwise.
(6) Hard-heartedness a burden.
   c) Pharaoh will ask for a blessing but too late.
Exo. 12:32 "Take your flocks, herds, be gone & bless me also."
II. Then came the initiation of the Passover.
   A. Marks beginning of a New Year.
   B. Features substitution — one lamb for whole household.
   C. Lamb observed for 4 days.
   D. Blood put where clearly seen.
   E. No foreigner partook & no part of it was used for profane purposes.
   F. Ate anticipating a move to another area of promise.
   G. Leaven purged.
   H. Passover would educate the people — Regular — Annual.

I. Lamb
   1. W/o blemish.
   2. Killed between 2 evenings.
   3. No bone broken.
   4. Bread w/o leaven.

III. No wonder here Jesus initiated Supper.

I Pet. 1:19 "Having died, Christ was set forth as Lord and Shepherd".
   A. 1/3 gospels about death of Jesus.

I Cor. 15:3 "Christ died for our sins".
   B. Lamb — so gentle — resisted not its own death.
   C. Unleavened — sin puffs & spreads.
   D. Red wine of cup — blood symbol.
   E. Passover showed deliverance by blood. Christ delivers via blood from bondage of sin.
   F. Passover observed til He came 1st time. Lord's Supper observed til He comes again. Each time move to higher ground.
G. We anticipate a glorious future.
H. For centuries Christians have observed his command "This Do."
1. Didache card #1.
2. Commentary quotes #2.
3. Justin #3.
Granny White church - 10/30/88
Washington St., Fayetteville, TN - 11/6/88
Cedars church, Wilmington, DE - 11/13/88
Jefferson Ave., Cookeville, TN - 9/10/89
Union Ave., Memphis, TN - 11/5/89
Adairville, KY - 11/18/90
6th & Izard, Little Rock, AR - 5/16/93
Petersville church, Florence, AL - 6/20/93
DIDACHE: Having earlier confessed your sins so that your sacrifice may be pure, come together each Lord's day of the Lord, break bread, and give thanks. (14:1)

"Early Christians Speak" - By Everett Ferguson - Page 67

THOMAS SCOTT, (Presbyterian) in his Commentary on Acts 20:7, wrote: "This ordinance (the Lord's Supper) seems to have been administered every Lord's day, and probably no professed Christian absented themselves . . . "
AUGUSTUS NEANDER (Lutheran) in the book, History of the Christian Religion and Church, wrote: "As we have already remarked, the celebration of the Lord's Supper was still held to constitute an essential part of divine worship every Sunday..." Vol. 1, p. 332.

ERSKINE, in the book Erskine's Dissertations, page 271, wrote: "The weekly communion was prepared in the Greek church till the seventh century; and, by one of their canons, 'such as neglected three weeks together were excommunicated.'

The most complete description of a church service coming to us from the first 150 years of the church's history is found in "The Apology" of Justin Martyr. He addressed his work to the Emperor as an explanation of the "strange beliefs and practices of the Christians." In describing a Sunday worship service of a Christian congregation he wrote:

On the day called the Feast of the Sun, all who live in towns or in the country assemble in one place, and the memoirs of the Apostles or the writing of the Prophets are read as time permits. Then, when the reader has ended, the President instructs and encourages the people to practise the truths contained in the Scripture lessons. Thereafter, we all stand up and offer prayers together; and as I mentioned before, when we have concluded this prayer, bread and wine and water are brought.
Then the President likewise offers up prayers and thanksgivings according to his ability, and the people cry aloud saying Amen. Each one then receives a portion and share of the elements over which thanks have been given; and which is also carried and ministered by the deacons to those absent.

(From "The First Apology of Justin Martyr," LXXVII.)

"Worship in the Free Churches" – By John E. Skoglund – Page 30

Earlier Justin had described the celebration of the Lord's Supper following a baptism, as follows:

Our prayers being ended, we salute one another with a kiss. Then bread, and a cup of wine mixed with water, are brought to him who presides over the brethren. He, taking them, offers praise and glory to the Father of all through the Name of the Son and the Holy Spirit, and gives thanks (eucharistian) at great length for that we have been counted worthy to receive these gifts from God; and when he finishes the prayers and thanksgivings all the people present cry aloud, Amen. Amen in the Hebrew tongue means, So be it.

After the President has given thanks and all the people have said Amen, those among us who are called deacons give to all present, sharing it among them, the bread and wine mixed with
water over which thanks have been given, and carry it also to those who are absent. And this food is called eucharist (eucharistia) by us, of which it is not right for any one to partake save only he who believes that the things taught by us are true, and is washed with the washing that is for the forgiveness of sins and regeneration, and so lives as Christ commanded us.

(From "The First Apology of Justin Martyr", LXXXV-LXXXVI)
SAVED BY BLOOD

Ex. 12:1-2; 21-28

(Notes from Elam's Notes - July 25, 1926)

I. The Jews were in Goshen, Egypt where Pharaoh placed them.
   A. Best of the land.
   B. Store cities: Pithom, Romees were there.
   C. It lay between the Mediterranean and Red Seas, east of the Nile.
   D. To the Jews Lord told of meeting of Moses and Aaron and miracles done.
      People believed and rejoiced.

Ex. 4:1-9
Ex. 4:27-31

E. Moses and Aaron before Pharaoh demanded a release.

Ex. 5:2 "Who is Jehovah that I should..."
   1. They were driven away.
   2. Said they caused idleness among the people.
   3. Burdens increased.

II. Then came the plague: water to blood, frogs, lice, flies, murrain upon cattle, boils and blains, hail, locust, darkness—finally first-born's death.
   A. Directed against idolatry of Egypt thus showing God alone true one.
B. Magicians withstood Moses.
2 Tim. 3:8
1. Finally they said "this is the finger of God" - Ex. 8-19.
2. Couldn't stand before Moses.
Ex. 9:11
3. God separated Israelites from Egyptians.
Ex. 7:5
4. Plagues called "God's wonders in Egypt." Ps. 106:7,22
5. When Moses told of coming tenth plague he left in hot anger.
Ex. 11:8

III. Preparation for the Exodus
A. God established the calendar.
Ex. 13:4
Esther 3:7
B. Moses praised.
Heb. 11:28 "By faith he kept the passover."
2. Obedience the measure of faith.
B. Last minute details for passover.
1. Draw out--go forth and take a lamb.
a) Elders told them what to do.
b) Lamb size of family to eat it or get help of next door neighbor.
V-3,4
c) First mention of "congregation Israel."
d) Lamb, sheep or goat without blemish.

Lev. 22:19-21
Deut. 17:1
1 Pet. 1:19

e) Lamb separated from flock tenth day of month and kept until 14th day.
f) Killed at same time throughout area, "at even" (v-6) sundown Deut. 16:6
g) Ate at same time.

h) Blood caught in basin and put on door post and lintel with bunch of hyssop.
i) No one leave house until morning.

j) East flesh, not inwards, roasted, no bone broken, roasted whole, unleaven bread, bitter herbs.

1 Cor. 5:7-8

k) Not eaten raw and nothing remained until morning—all not eaten burned.

Ex. 23:18
Ex. 29:34
Lev. 7:15-18

l) Christ's body saw no corruption.
m) Eat in haste, garments tucked in, sandals bound on feet after came out of house, Kneading troughs bound on back.

2. NOTE: blood and obedience necessary—without blood or go outside lost.

3. God saved, blood saved, obedience saved, saved themselves, faith saved, no right to alter anything.

Heb. 9:11-28
Heb. 5:8-9
1 John 1:7

4. Hope rested on God's word.

Mk. 16:15-16
Acts 2:38
Gal. 3:26-27
1 Cor. 5:7
John 1:29

Cumberland Mt. State Park - 10/17/04
THE PASSOVER STILL SPEAKS
Exo. 12:21-28

I. A long time of suffering comes to an end. Let's apply lessons.
   A. Slavery has been experienced—even as we repent and are baptized we learn Satan's power and come to God's deliverance.
   B. Nine plagues have come with heart softened, then hardened they reversed. Who of us today responded the first time we thought of becoming a Christian?
   C. God authorized the way of escape for enslaved Israel—He does it today for those who come in loving obedience.
   D. Let's study the comparisons.

II. Its History
   A. Moses comes as the deliverer.
   B. Christ is our passover (1 Cor. 5:7) "Our passover also has been sacrificed even Christ"
   C. It took time to set the method of deliverance in place.
      1. Moses was 80.
      2. Christ the fulfillment of prophesy.
      3. Their deliverance came on 14th day of Abib called Nisan, about April 1st.
      4. Ours came in springtime as Christ died & authorized a 1st day resurrection & remembrance.
5. Moses & Aaron presented proof to Pharaoh even as the Scriptures speak to us.
6. Let my people go--Pharaoh "Who is Jehovah?" and he kept via no straw heaping burdens on Israel.
7. Two wills met--Pharaoh vs Jehovah.

III. The Deliverance Set in Place
Exo. 12:21-28
A. Lambs tailored to size of family killed.
   1. Hyssop dipped in blood caught in bason.
   2. It is to be applied.
   3. Blood plays a vital part.
   4. Flesh roasted with fire and entirely consumed--nothing remains the next morning.
   5. All to be done on day God chose.
   6. Bitter herbs and unleaven bread used.
   7. "But I don't like either--may I substitute?" "Sight of blood makes me sick!" "Save some of meat for next day--why burn the leftovers?"

B. Use of blood
   1. Dip hyssop into it--any other plant OK?
2. Remember the emergency—it was the escape of their life!
3. Strike lentils and 2 side posts.
   a) Not on roof.
   b) Not stay inside—want to stay outside and watch!
4. Note order: collect blood then dip or sprinkle.
5. We are baptized not sprinkled.
C. Deliver once: "When I see the blood, I'll pass over you"
1. Life is in the blood.

Gen. 9:4
2. Power in our deliverance.
3. Safety in house so marked.
4. Can we alter any command?
5. Christ purchased us with his blood.

Acts 20:28
Heb. 10:19-22
6. His blood protects.

D. That night!
1. Ate entire lamb.
2. Shoes on.
3. Haste.
4. Remember forever.
5. Answer for our children's questions—home training!
7. Never forget our deliverance—so we meet first day of every week.
8. Talk in our homes—answer questions as local preacher can't tell it all every sermon!

9. Lamb of God for us without blemish.

John 1:29 Behold the lamb of God
Heb. 9:13-14 How much more blood
Heb. 10:4 "Blood of bulls cannot take"

10. Can we substitute day or elements or frequency?

1 Cor. 11:26 "Proclaims the Lord's death"

11. Thus powerful preaching.

12. People bowed the head & worshipped.

E. Exo. 12:28 "And the children went"

1. Note children—His people.
2. Went & did
3. As Jehovah had commanded.
4. So did they!
5. Thus acceptable!
6. Could be blessed in obedience.
7. Fatal to disobey.
9. Not female animal but male.
10. Not 2 years old vs one.
13. Only as God commanded.
14. Only way to please God is do what He says.

Matt. 7:21 Not everyone that says Lord Lord
Rev. 22:18-19
1 Cor. 5:6-8 Unleaven bread of sincerity and truth.
15. Later swept houses to get rid of leaven so meticulous in obedience.

16. Only circumcised males.

F. Lessons Learned
   1. Can disobey or delay if you want to.
   2. Can choose either salvation or damnation.
   3. Can exercise pride or compliance.
   4. Can obey or disobey.

Old Union (173rd anniversary) - 3/25/07
Moods of the Memorial
Exo. 12:26-27

I. To most the cardinal, calling, compelling avenue of worship is the Lord's Supper.
   A. We'll skip song & sermon.
   B. We'll leave before contribution & dismissal prayer
   C. But we'll ask, "May I have the Supper?"

II. Purpose of lesson is to tell moods that are mine at this memorial.
   A. We need to retell.

Exo. 12:26 "And it shall...when children 'What mean"

1. This was to explain Passover.
   (a) Egyptian bondage & deliverance.
   (b) Unusual method - (foolish?)
      (1) Lamb w/o blemish.
      (2) Prepared to eat.
      (3) Blood on lintels & door post by head of house.
      (4) Meat, bread, wine, fruit, herbs.
      (5) Taken in promise & faith of a deliverance.
      (6) Death angel pass over.
      (7) Shelter beneath sign.
      (8) Ate in haste to move out into new life.
      (9) Unleaven bread - haste shared meal - solidarity
      (10) Demanded by God.
   (c) "Cleanse away old leaven" I Cor. 5:1, 8.
      (1) House purified.
      (2) Old thrown away.
      (3) Pure life in midst of crooked society.

2. We rehearse reasons to kids.

B. Christians need to retell Lord's Supper.
III. I seek to Retell Via Moods of My Meditation at the Memorial.

A. I have the Feeling of Rightness.
   1. It's doing what Heaven wants.
      1 Cor. 11:23 "For I have received of the Lord that whi
      2. As Paul knew his source, so do I!
      1 Cor. 11:24 "This do in remembrance of me."
   3. Last will of anyone a sacred trust. His final
      exercise of his wish for his estate.
   4. Every time I eat I do it because the Lord commanc
      it - thus warm glow of obedience.
B. I have the Feeling of Projection.
   V. 26 "For as often as ye eat this bread
   1. I get more help preaching than at any other time.
      we are all proclaiming.
   2. Supper is Evangelical.
   3. Show forth (not repeat His death as in mass) but
      proclaim with sign & seal of bread & wine - like
      a wedding ring.
   4. Table a pulpit.
   5. An altar embodies sacrifice but Supper is the
      finished work of Christ not to be repeated.

Heb. 9:28 "So Christ was once offered to bear
C. I Have the Thrill of Partnership.
   Mk. 14:15 "And he will shew...there - Ready - for u
   1. Communion - to have a share in.
   Rom. 15:27 "Partakers of spiritual things
   Rom. 12:13 "Distributing to the nec.
   2. We do not live to ourselves.
   3. By grace a partaker.
I Cor. 10:21 "Ye cannot be a partaker of the Lord's table..."
4. Feast is fun.
5. At table we sit & mutually share - eat many meals in silence?

D. I know the strength of Victory,
1. Judas just betrayed Jesus before Supper.
2. He kissed him much - plural.
3. Yet denial did not deny origination of supper - in spite of it Jesus brought it about.
4. I rightly ask, "Is it I, Lord?"

E. I Experience the Inner Joy.
1. Thanks goes c Joy.
Gal. 5:22 "But the fruit of the Spirit is love, joy...
Col. 2:7 "Abounding therein c thanksgiving.
Heb. 12:2 "Let us run c patience the race that is set b...
2. Only those who love him should benefit from his will & table.
3. Story of African chief to Buckingham Palace to see Victoria - what did you think of it - Ans., "I was most of all surprised to see myself there."
4. Nobodies made acceptable in the beloved

I Jn. 3:1 "Behold, what manner of love the Father ha...
II Cor. 9:15 "Thanx be to God for his unspeakable gi..."
WHAT'S TIED IN C GOING FORWARD?
Exo. 14:15-19

1. I should like to tell a well known story and cite applications.

II (V. 8)

1. Before the sea.
   (Lit. region of salt, marshes).
2. Between Migdol & the sea.
   (Tower, fortress).
3. Over against Baalzephon.
   (Lord of the North).
4. Entangled in the land, shut in by the wilderness.
   (Hopelessly so, perplexed, confused) (wandering aimlessly). Do we have goals?
5. V. 4 "And they did so."
   a.) God turned them South.
   b.) Why into trouble?

C. Pharaoh changed his mind. "Why have we done this? Let Israel go from serving us?"

1. Made ready.
2. 600 chariots - picked ones.
3. 600 captains.
4. Pursued - "went out c a high hand." (V. 8)
   (Freedom tough to keep).
5. Overtook c army. 
   D. Israelites saw the rising dust.
1. "After them" (V. 10).
2. Sore afraid – desperate situation (cry of terror).
3. Cried unto the Lord.
   a.) No graves in Egypt.
   b.) Is not this the word we did tell thee – Let us alone. God’s helpers look across at –
   didn’t want to go
   c.) Better slaves than die.
E. Moses answer – (7 points).
   1. Fear not.
      (Need to listen to God’s leaders).
   2. Stand still.
   3. See the salvation.
      (Originally = to be spacious, broad, freedom of deliverance).
   4. Show you today.
   5. See Egyptians no more. Look now.
   6. Lord will fight for you.
   7. Hold your peace.
      (Be still – silent, dumb, speechless. This will test your faith – can God do it w/o my advice).
F. Lord’s Ans.
   1. Why cry to me.
   2. Speak – go forward. Plant weed & see it.
      a.) Into the sea?
      b.) A Red Sea faces us all.
      c.) To Canaan.
      d.) Thru obstacles.
      e.) In triumph.
f.) Because God said so.
3. Lift up rod - stretch out hand - Divide Sea - God a.) Pharoah adv. now most difficult.
G. Pharoah destroyed.
Exo. 14:31 "And Israel saw that great work which the Lorp did to the Egyptians; and the people feared the Lorp, and believed the Lorp, and His servant Moses."

1. Believe is same as Amen here - confirm, support
2. We are baptized in cloud & sea, Nephilim& harvest

III. What did they have? [Mark 7:3, 11:11]
A. Fellowship with God.
B. Instruction from the Lord.
C. Mind to grasp what He said.
D. Willingness to do this wall.

Spanish - green cheeks color in cheek's who wants green cheeks
Food
1. Dog ate meatloaf
2. Potato is bad
3. Sandwich bread
4. Store 12 cent go or eat it here

Speeches
1. Duel party - let's go home can't I'm the host
2. Long speech refreshing
3. 30 yrs
4. Gerald Turner or Miss
5. Twin Horses - put tall, man, great back
Measure - white hair 2 inches black
By the time we're ready to relinquish our youth, we make a disturbing discovery ... it gave up on us years ago.

What most folks need is not so much a new position as a new disposition.

Some men wake up and find themselves famous—others stay up all night and become notorious.

Egoism: A case of mistaken nonentity.

Many a man stopped calling his wife "the little woman" after taking a good look at her in slacks.
One Heck of a Fight!

It was an outstanding case in a small Western mining town. Joe was brought in on an assault charge. The state presented the weapons he used: a huge telegraph pole, a dagger, a pair of shears, a saw, a gun and a Civil War saber.

Counsel for the defense produced the weapons used by the alleged victim to defend himself: a scythe, a hoe, an ax, a shovel and a pair of tongs.

After deliberating, the 12 men of the jury filed in slowly and the foreman read the verdict: "We the jury would give $5 to have seen that fight."

—American Salesman
When the Morn Appeared
I. All men await the morning.
A. Fear of Sin, waiting for salvation.
II. God uses our innate love for AMI.

Jacob at Peniel. Gen 32:4-22
1. Meet Esau, fears, presents.
2. 2 wives, 2 w. servants, 13 sons, 50 mens.
3-21 "And I was left alone." 47yo,
4. With another, Laban, nite.
5. Wrestled with man.
6. 12:4 "and I saw God" (Gen 32:30 'God"
7. From dust stir up as wind around.
8. Fort 1 day break - hollow at thigh
9. (out of joint) - grace of antagonist
10. Let do other things to do & not be seen
11. Requests blessing to Israel: chief or
12. Prince of God" "first contended with Elohim""oosh
13. "Man" unnamed - Peniel - face of God
14. Limped - sciotic nerve & spine not
15. Eaten today, did mind limp?
16. 14:14 "And as he passed over P. Pharaoh
17. Ex 14:14 "when the AMI appeared.”

Moses at Red Sea. Ex 14
1. Pharaoh, 600 chosen & other chariots,
3. Told to hard - stand still vs Go forward
The Sermon on the Mount: A Summary

Matthew 5:1-12

1. Blessed are the poor in spirit, because theirs is the kingdom of heaven.
2. Blessed are those who hunger and thirst for righteousness, because they shall be satisfied.
3. Blessed are the merciful, because they shall receive mercy.
4. Blessed are the pure in heart, because they shall see God.
5. Blessed are the peacemakers, because they shall be called sons of God.
6. Blessed are those who are persecuted for righteousness' sake, because theirs is the kingdom of heaven.

Matthew 5:3-10

1. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The poor in spirit are those who recognize their need for God's grace and rely on Him alone. Their spiritual poverty is a virtue, for it leads to true wealth. (v. 3)
2. "Blessed are those who hunger and thirst for righteousness, for they shall be filled." Those who thirst for righteousness are those who desire to live in accordance with God's will. Their righteousness will be rewarded with fulfillment. (v. 6)
3. "Blessed are the merciful, for they shall receive mercy." The merciful are those who are kind and compassionate to others. Their mercy will be repaid by God. (v. 7)
4. "Blessed are the pure in heart, for they shall see God." Those who are pure in heart are those who live sincerely and honestly. Their purity will bring them a vision of the divine. (v. 8)
5. "Blessed are the peacemakers, for they shall be called sons of God." The peacemakers are those who work for harmony and reconciliation. Their peace-making will earn them the title of sons of God. (v. 9)
6. "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Those who suffer for righteousness are those who stand up for what is right. Their persecution will end in glory. (v. 10)
REPHIDIM AND 4 QUESTIONS
Exodus 17:1-7

I. It's not all I shall ever hear but life definitely will present me with Rephidim's 4 questions.
A. Why tempt God?
B. To man—why are you doing this to me?
C. For man—what shall I do unto this people?
D. Before all—is the Lord among us or not?

II. The Story of the Riven Rock (Exo. 17)
A. Event in the Journeying of Israel.
1. Jensen said, "Each wilderness step brought crisis and with it the blessings of God. They should have gloried in one with the attitude of "we'll now see more great things" but no, they murmured.
2. They are now in the grand route from sea to mountains.
3. They move by stages—not long wearisome journeys.
4. According to their journeys means several marches performed with encampments and departures.
Keel-Delitzsch.
5. Camped 2X before got to Rephidim (Numbers 33:12-14).
6. Leaving wilderness of Sin—as we often find ourselves.
7. Thanks to the Interstate Highway system, it is now possible to travel across the country from coast to coast without seeing anything. (Charles Karait)
B. They Come to Rephidim

1. It means "resting place."
   a) Usually a green oasis with abundant streams.
   b) Location unknown.
   c) Area surrounded by grey, red, brown, green, chalk white stones, capped by raven black peaks.
   d) Meyers said it looked like the entrance gates of the most august temple of the world.

2. But horrors--no water!
   a) Crushed--no resting place here.
   b) Scorched & barren.
   c) Thirst sets whole being ablaze.
   d) We all come to our Rephidim of crushed hopes and Heavens seem as brass.
   e) We're in a dry void with nothing to slake our soul's thirst.
   f) Earth's pleasures lead us to thirst again.

Jn. 4:13 "Whosoever drinketh of this water shall"  

3. So we chide or quarrel with Moses!
   a) Word for grumble, growl, find fault, revile, get angry as various translations have it.
   b) Give us water!
      (1) Anguish of the wilderness is intolerable.
      (2) From bitter water of Marah to no water of Rephidim.
III. Question #1
Why chide ye with me?
Wherefore do ye tempt the Lord?
A. Accuse Moses
1. We look for a substitute for our misery.
2. We fail to see the full implication of our accusation.
3. They'd just seen bread given 600,000 now fuzz again.
4. I've developed a new philosophy. I only dread one day at a time.
   (Charles Schultz)
B. Really you are tempting God.
1. Tempt=prove, test.
2. What is the full impact of their murmuring?
   a) Shows they have no appreciation of what was earlier done for them.
   b) Shows gross ingratitude.
   c) Though led by the cloud of God they still doubted their position.
   d) Turned their minds away from all the miracles they'd earlier experienced.
   e) Blatant doubt in the very gracious presence of the Lord to help them.
   f) Men are not satisfied with the moral evidence of the Being & Providence of God, they point to physical evils around like hunger, thirst, disease, & ask if there is a God why is there evil?
g) Shoe is on the wrong foot!
(1) God tests our loyalty.
(2) Man is not to test God because of unbelief.
(3) Refused to learn lesson--murmured at Red Sea with Pharaoh, Marah due to bitter water.
(h) Smallest cloud hides light of his presence.
(i) Failed to develop the habit of faith. (Barnes)

IV. Question #2
Why have you brought us out of Egypt--to kill us, children, cattle with thirst?
A. We will have our actions misjudged.
1. Here's a people who will take slavery again rather than the rigors of freedom.
2. We are the leeks and cucumber bunch.
3. Give me the sweltering of a jail.
4. If travel broadens the mind, some folks must be nailed to the floor.
   (Sam Ewing)

B. Unfounded Accusations are Lodged.
1. Moses a murderer?
2. The original Jim Jones?
3. "Your leadership is faulty" they said. It's evident you don't know what you are doing.
4. Even threatened violence--stone him. How quickly we turn from Hosanna to Crucify.
5. Electric blanket & cooked ham - #1.
6. It is the practice of the multitude to bark at eminent men, as little dogs do at strangers. (Seneca)

V. Question #3
"What shall I do unto this people?"
A. I have an obligation to my fellowman.
   1. Various translations:
      do unto
      do with
      do for
      How am I to deal?
   2. Man can be a puzzle.
B. What's your responsibility to all attitudes of society?
   1. Clip on Protecting citizens rights #2
   2. Persevere for performance clip - #3
   3. Have a nice day clip - #4
   4. Good guys clip - #5
C. God devised the plan.
   1. Go on before the people.
      a) Don't slacken good resolves.
      b) Note love & patience of God as He did not fuss about their complaints. Dean Sears, "He smilingly assigned you to an 8 o'clock class."
      c) Translation--"go on at the head."
      d) I don't know the key to success, but the key to failure is trying to please everybody. (Bill Cosby)
   2. Have elders as witnesses.
      a) Need older heads.
6.

b) Need support of recognized authority.
c) Let them be eye-witnesses--don't run away from the elders.

3. Take your rod.
   a) Dance with the one that brung you.
   b) It was effective at the Nile will be at Horeb & Sinai.

Exo. 3:1

c) Have all your tools at your command--need your ammunition on the front lines.

4. I will stand before thee.
   a) God must be connected with all our experiences.
   b) God before Moses at the Rock shows gracious assistance.
   c) It also shows a servant standing before his master ready for immediate obedience.

5. Smite the Rock.
   a) This will show the power of God and make them rely on Him, not Moses.
   b) 3 essentials: God, Moses, and staff that strikes.

6. There shall come water.
   a) A gracious promise.
   b) Smitten Rock gave its stream.
   c) Water meant life to Israel.
   d) Yet had to drink to live.
   e) Moses did as he was told and water gushed out.
VI. Question #4
Is the Lord among us, or not?
A. Shall it be Massah & Meribah.
1. Two names: Stowers & Middleton for the same place.
2. Great temptation to murmur.
3. Testing & strive or argue the 2 names.
4. Names show this sin never to be forgotten.
5. Harold Pluimer quote - #7.
B. Or will it be the Rock that's Christ.
1 Cor. 10:3-4
1. Salvation: full, plenteous, continuous

Isa. 55:2
2. Will I still trust him to get me through the wilderness and give evidence of this trust?
3. Neglect the Rock, you die.
My husband thoughtfully bought me an electric blanket, since I always complain about cold sheets. I was a little reluctant to sleep under all that electric wiring, but he assured me it was safe, and in minutes I was dozing off contentedly.

What my husband did not know was that I had put a ham in the oven to bake all night at low heat. When he awakened in the night and smelled something cooking, he reached over and shook me. “Dot, Dot, honey!” he cried. “Are you all right?”

The Reader’s Digest Treasury of American Humor
EDITORIALIZING

Michael Medved, movie critic and co-host with Jeffrey Lyons of the PBS TV Sneak Previews, writes against what he calls "the war against standards." A symptom of this war, Medved says, is the judging of any artistic performance solely by the external, technical skills involved, never by its value to society.

Medved charges that this war is being waged in three forms: the glorification of ugliness, the assault on the family, and a hostility toward organized religion. As to the first he offered as an example the testimony of a professor of literature at the trial of 2 Live Crew. Under oath and with a straight face he compared them, with their lyrics of rape and mayhem, to Shakespeare, Chaucer, and Joyce. Medved's response was to quote George Orwell: "There are some ideas so preposterous that only an intellectual could believe them."

As to the family, Medved charges that the music of the day glorifies simple-minded animal lust. Television and movies constantly depreciate the wisdom of parents, portraying them as bumbling fools. And films overwhelmingly exalt singleness, while depicting marriage as largely dysfunctional.

Medved, president of Pacific Jewish Center, avers that this war against standards leads logically to hostility toward religion, the basic bastion of values. It is portrayed persistently as hypocritical, manipulative and self-interested.

Clearly, these efforts have affected our society for the worse. But all is not lost. God help us hold forth the Divine standard against this barrage of lawlessness! (EB)
I'm glad the government is protecting citizen's rights. On the top of job applications, the following appeared:

"The following information is considered to be private: home address, home telephone number and social security number. By law you are not required to provide this information at this time, however, failure to provide it will make it impossible to process your application."

Ted Kuse

Worldwide competition provides the United States with a major reason to improve performance. We attribute others' success to low wages, but there are other factors.

About 72 percent of all U.S. students graduate from high school vs. 92 percent in West Germany. And 13 percent of all Americans are illiterate compared to 5 percent in Japan. Japanese students attend school 240 days a year. Korean children 250 days, and U.S. students 180 days. Also, U.S. firms invest much less time in training.

In his book Peak Performers, business writer Charles Garfield says U.S. firms must: 1) Decide to excel; 2) Learn from setbacks; 3) Sustain commitment; 4) Define individual and team missions; 5) Build group pride; 6) Seek individual excellence; 7) Persist even when goals seem unreachable; 8) Put restlessness to work; 9) Integrate natural talents and acquired skills; and 10) Pay attention to preferences.

The Office Professional; Executives' Digest
The supermarket checker - new on the job - overcharged the price on eleven items, mishandled the eggs - breaking four in the process - which of course, were replaced. Next, she dropped a can of Coca Cola on the check-out stand, which ruptured and fizzed all over the groceries - spraying the woman's eye glasses, as well. Being a senior citizen, her 5% store discount, somehow, was added to the grand total - quickly corrected, however - and finally, in the midst of bagging the foods and sundries, the cheery novice clerk placed a large Honeydew melon on top of three baskets of ripe strawberries - in one sack - and a box of leaking powdered laundry soap on the meat - in another. While the speechless, dazed and fuming customer trundled away the grocery cart - which kept turning hard to the right due to a bad wheel - the young girl merrily called out: "Have a nice day!"
Good Guys

There has been much ado about the idea that good guys finish last, that good guys can't be winners. I think it could be said that good guys often are not the first to win, but they may be the people who retain their winnings longer.

We forget, and sometimes we don't practice them too well, but there is a place for manners; and shoving and nudging when getting ahead can be so all-encompassing that when we get where we're headed, we don't remember why we wanted to get there in the first place.

Winning and good guys go together - not for temporary, but for lasting victories.

A British magazine sent billionaire Paul Getty a check for £200, asking for "a piece, not any great length," explaining his success, Getty replied as follows: "Some people find oil. Others don't."

— Jack O'Brien, King Features
Spurgeon said that the greatest compliment ever paid him was spoken by one of his outspoken enemies who said, "Here is a man who has not moved one inch forward in his ministry. At the close of the 19th century he is teaching the theology of the first century, and is proclaiming doctrine current in Nazareth and Jerusalem in the first century."

With the passage of time comes changes in our lives and in the world around us. But for those who have accepted and love Jesus, the road is still, and always will be, the same.

Un fortunately many of our distinguished institutions of learning constitute little more than knowledge factories which abdicate the more important aspect of growing up and lacking morals, values or ethics which constitute the foundations of a civilized society. The dazzling achievements of technology such as the lunar landing, medical miracles, the computer society, intelligent robots. "smart" missiles and a five trillion dollar economy do not redeem the moral poverty that has eroded our society. We are plagued not only by an abundance of poverty but by the poverty of abundance. What is needed then is perspective, for as children of the universe we are the inhabitants of a perishable planet cycling about a dying star. We must believe in something beyond ourselves.

Harold Pflumer, Futurist
I. It's no secret - the need of this and every hour is leadership.
   A. We swing between dictatorship & anarchy - neither is desirable.
   B. An OT event shows how an organization came about - we study Exo. 18.

II. The Events that Preceded the Organization's Establishment.
   A. Jethro reunites a family.
      1. Priest of Midian, a Kenite, name means excellency, prominence.
      2. Moses father-in-law, also Reuel, or his brother-in-law.
      3. Trusted man - kept Zipporah and the boys.
      4. Realized the limits of his authority - husband & wife. Keenest of union & he must not break.
      5. Grandfather of Gershom & Eliezer.
      6. Openminded to events and the evaluation of them.

   B. Thus see character of man destined to make a valuable suggestion - listen to this type of fellow.
      1. Gentle
      2. Trustworthy
      3. Team spirit
      4. Observant - heard all God did
      5. Learning

---

*I. not only use all the brains I have but all I can borrow* - Woodrow Wilson
C. The Greeting

1. Moses went out
   a) Ruler — but mark of humility — not self important.
   b) Religion does not destroy good manners.

2. Did obeisance
   a) Kneel
   b) Bow & touch ground with forehead.
   c) Kiss hand
   d) Rise & kiss both cheeks was the customary way.
   e) Moses used to be his shepherd!

3. They ask each other of their welfare.
   a) We scatter to all parts & are lonely.
   b) Good to come together in a common faith.
   c) Lit., wished peace to each other.

4. They came into the tent
   a) Silently?
   b) Privately
   c) 13th Century BC.
   d) Great to renew acquaintances.

5. Moses told father-in-law all God had done (V-8). Family concludes to
   a) Told all Good things God had done for them.
   b) Men need to tell religious experience.
   c) Wonderful to sit & talk of God’s blessings.
d) Must reflect gratitude for God's watch-care.

e) Moses same man that left Midian so no embarrassment in reunion with Zipporah.

   a) Jethro convinced.
   b) Jesus said, Go home to friends & tell great things God did.
   c) Happy over good fortune of another tho no personal blessing to him.

7. Now I know that the Lord is greater than all the gods.
   a) Faith grows.

8. Offered Burnt Offering.
   a) Jew & Gentile together in worship.
   b) Gentiles welcome to bread of life - in fact led the way.
   c) We must eat & drink to the glory of God.

   Mal. 1:11 (READ) Name: Guest Gentiles
   d) Joint participation of a family in worship enhances life.

III. What Jethro Saw

A. Moses judged the people.
   1. From morning to evening.
B. Jethro asked what he was doing.
   1. Why sit alone?
   2. Why all people from AM to PM.
C. Answered
   1. Come to inquire of God.
      a) Vague about God.
b) Teach - his business not to make laws but make known what God earlier said.

2. Make them know statutes.
   a) At that time no law or knowledge of God's way.
   b) Show way to live - they had no Bible.
   c) Great to teach others way of God via every occasion.

D. What you do is not good.
   1. You will wear away also the people.
      a) He slowly plowed thru the cases.
      b) Day wore out Moses & the people.
      c) Mistake for one man to be it.
      d) We can't give ourselves to constant labor.
   2. It's too heavy.
      a) There can be an overdoing in well doing.
      b) Moses is 80 yr. old.

E. My suggestion.
   1. Ever be Godward (V-19).
   2. Teach ordinances & laws.
   3. Show way & work to do.
   4. Out of all the people:
      a) Able men.
         (1) Lit. men of might.
      b) Men that fear God.
         (1) Men of ability & piety.
         (2) Judges must be more concerned with how God feels than how man does.
      c) Men of truth.
d) Men who hate covetousness.
   (1) Uncorruptible honor.

e) Rulers over 1000, 100, 50, 10.
   (1) Organization a sign of life & vitality. Unifying talents more
   (2) Life tends to become more complex.
   (3) Graduate the cases.
   (4) Develop latent talent - thus completely fill all slots.
   (5) Better to put 100 men to work than to do the work of 100. (Moody)

1 Sam. 14:52

f) Let them judge at all seasons.
   (1) When men are unused they become critics & schemers.
   (2) When used become strong allies.
   (3) Dispatch employed - open sores hurt. Agree quickly with thine adversary. Galery Clig #11
   (4) All season - not occasional court days.

5. End result.
   a) God honored.
      (1) Need prayers.
      (2) Must love the Lord.

   b) You are able to endure.
      (1) All types of assistance given.
      (2) Labor so divided as to preserve strength.
      (3) Be sure you place the plan before God.
c) People go to place in peace.

6. Bring tough things to me.
   a) Moses could concentrate on highest branch of his calling.
   b) Great matters come here.
   c) Moses let people select these rulers.

Deut. 1:13

IV. Moses let him depart - Jethro went his way into his own land.
   A. Be responsive to suggestions of another's good ideas.
   B. Jethro had done his do.
   C. Don't shrink from responsibility - such on our part calls into question the resources of God to generously give us.
   D. Moses didn't think he was too wise to be counselled.
   E. People's need thus quickly met.
   F. Jethro left with satisfaction in his heart.

West End - 9/7/86
Michigan Christian College - 6/6/87
Palo Alto–Panama City, FL - 3/11/89
That's How It's Done

Did you ever see a committee of five work? One man does all the work; two men tell him how to do it; one man pats him on the back for doing it well; and the fifth man keeps the minutes of the meetings.

Page 82 ——— February

A commissar asked a peasant in Hungary how the new potato crop production plan was working.

"Under your enlightened leadership, our potato crop has been miraculous. If we were to put all our potatoes in a pile, they would make a mountain reaching to the feet of God!"

"But you know there isn't any God," said the commissar.

"There aren't any potatoes either," replied the peasant.

— Soundings

The world has yet to see what God can do with and for and through and in a person who is fully and wholly consecrated to Him.

Dwight L. Moody
Top corporate executives work an average of 56.9 hours per week, reports a survey of 100 of America's largest companies by Robert Half International, a recruiting firm.

EXECUTIVES—17

A recent survey reveals the average business executive spends 1.25 hours a day commuting, receives 15.7 telephone calls (and makes 11.5), entertains 13.8 office visitors, receives 14.1 letters (and writes 5.8), reads memos, reports, and letters 1.4 hours a day, makes 7.4 sales calls per week, and spends 2.4 hours a week doing office work at home. And for all this he earns on average of $28,206 annually. — Allen Garvin, Family Weekly.

EMPLOYMENT

This quadrennial run-for-jobs for "ins" or "outs" is no new thing. It even dates back to the beginning of this country. When George Washington took office, he found "three thousand applicants for Federal employment even before a single job was created."

The spoils system reached its worst during the Administration of Honest Abe, who had to put up with job-hungry Republicans enjoying their first victory after the birth of their political party. They flocked to the Capitol demanding employment to pay for party services. The restless tromp of job seekers up and down the White House stairways was to plague Lincoln all during his Administration. "I am like a man so busy letting rooms at one end of his house that he has no time to put out the fire that is blazing and destroying at the other end." When he became ill with smallpox, Lincoln rejoiced and invited them in because "at last, I have something I can give to all of them." — Liz Carpenter.
Top executives in the nation’s largest corporations are more likely to attend church than the general public, according to a survey in Forbes magazine. Of those surveyed, 65 percent said they and their families regularly attend church or synagogue. The national attendance figure is about 40 percent.

The survey showed 25 percent of the executives are Presbyterians, though that denomination makes up only 2 percent of the population. Another 19 percent are Episcopalians, who make up 3 percent of the population. But only 6 percent said they are Baptists, who are 20 percent of the population; and less than 8 percent are Methodists, who make up 9 percent of the population. Jews, at 2 percent, and Roman Catholics, at 28 percent, were represented in about the same proportion as their presence in the population.

**New Presidents For Moody, North Park**

Joseph Stowell has been named the 7th president of Moody Bible Institute in Chicago. He succeeds Dr. George Sweeting, who...
STAR-SPANGLED BANTER

Returning to New York after his Giants had been annihilated by the Packers, 35-0, Coach Allie Sherman was asked to pinpoint the turning point of the championship game.

"It happened," replied Allie with a straight face, "during the playing of the national anthem."

--from "A New Treasury of Sports Humor"
by Herman L. Masin
page 67
NEEDED: MEN FOR THE MOMENT
Exo. 18:19-22

I. Always there is the need for leadership and consistent confederacy.
   A. Story of Moses & Jethro tells it.
   B. We study for valuable lessons for today.

II. The Visit of a Father-in-Law & Son-in-Law.
    Exo. 18:13-22
   A. Tho visited by an important relative Moses went on with his business.
      1. It was "on the morrow"—the very next day.
      2. Didn't suspend duty to job for family ties, tho Jethro was there only one day!
      3. Moses sat to judge the people.
         (a) Heard all the complaints & made decisions on matters.
         (b) Long day "from morning unto even."
         (c) He was easy access.
         (d) Tho at times people would have stoned him he made himself servant of all.
         (e) If others fail in their duty to us, we must not fail in our duty to them.
         (f) Moses worked in most diverse fields.
         (g) Dealt with anything that arose between people.
   B. Father-in-Law felt close enough to ask a qt.
      1. "What are you doing to the people?"
      2. "Why sittest thou alone?"
      3. "Why do the people stand from morn to even?"
         (a) Must consider what we are doing to others, regardless of how fine our intentions.
(b) Must consider the end result of our actions in the lives of the people served.

C. Son-in-Law Bold Enuf to Ans.
1. I have a special ability - V. 15 "Because the people come to men to inquire of God."
   (a) Evidently he had an inside track.
   (b) God using him as legislator & judge - pre-figure of Jesus.
   (c) Ans. he gave were God inspired.
2. 2ndly, (V. 16), "I do make them know the statutes of God & his laws."
   (a) He used the opportunity to teach God's way.
   (b) Are we alert to the open door?
   (c) Have we a basic desire from whence we work - teach God's word!

D. Father-in-Law had the courage to take issue.
V. 17 "The thing that thou doest is not good."
1. He told Moses he was wrong.
2. He told him why:
   (a) "You wear out self & people.
   (b) You are not able to do it all.
3. Some observations:
   (a) Wonder why he delegated no responsibility - others not capable in own eye? He wanted all the action? Never really thot it thru? Country men unfit?
   (b) Intention good but what about the man who wait all day- you never get to him - he's turned away unresolved - happy or disgusted?
(c) Can we critically analyze things of today?
   (1) Bus ministry?
   (2) Meals on wheels?
   (3) Bible School program?
   (4) $2 million Herald of Truth baptized 300 - Jerry Hill at $6000 per yr., baptized 1000.
   (5) Mission program?
   (6) Hospital ministry?
(d) Can we look at a thing and say "it's not good"
   w/o destroying it?
(e) Can there be an overdoing in well doing?
(f) Can our good be evil spoken of?
(g) Richard Rheinbolt says we never make a critical study of anything in church to improve it.
(h) Am I content c anything less than duty?
(i) Do I undertake anything more than strength?
(j) Am I too important to be counselled?

V. 19 "Hearken now unto my voice, I will give thee 4.
   4. Great men must be useful & must make others use also.
   5. Am I enlarging the circle of God's people?
   6. We need to produce men for the moment.

Sheet End 1-6-74
QUALITIES NECESSARY FOR LEADERSHIP
Exo. 18:19-22

1. We are familiar with Moses crowded schedule, Jethro's suggestion he get relief.
A. 1st we notice the qualifications of advice.
   1. I love you enuf to advise you, thus showing an interest in you.
   2. 2ndly, I recognize it is advice of man - submit it to God for overruling.
V. 19 "God be with thee
3. My counsel is a suggestion - not a command, adopt only if God approves.

-B.-Next we notice the advice given.
1. You keep doing your job.
V. 19 "Be thou for the people to God-ward, that thou
   (a) You represent God to the people.
   (b) You take their cause to God.
   (c) You may delegate but never relinquish your role
2. You keep teaching, showing.
V. 20 "Thou shalt teach them ordinances and laws, or
3. 3rdly, get you some help!
   (a) You need some subordinates.

II. Quality of Leadership Needed.
V. 21 "Moreover thou shalt provide out of all the pe
A. You do have talent in your own group.
B. Look for men that have this character.
   1. Able men.
      (a) Men of good sense.
      (b) Men not daunted by frowns or clamor.
      (c) From strength usually physical, men of valor, heroics.
(d) Also men of ability & moral worth.
(e) 244 usages in OT:
   13 = ability
   30 = wealth
   All rest = strength, force.

2. **Fear God.** Men will enquire by religion, write Truth.
   (a) Of piety & religion.
   (b) He believes there is one over him who sees, to whom he is accountable, & of whose judgments he stands in awe.

Neh. 5:15 "The former gov. that had been before me
Gen. 42:18 "This do & live, for I fear God

(c) Reverence, awe, wonder
(d) Dedication
(e) Commitment

3. **Men of truth**
   (a) Won't lie
   (b) Won't betray a trust
   (c) Won't act insidiously
   (d) So conscientious they do no base thing - tho they could & be undetected.
   (e) Men of integrity - what do you believe?1
(f) Trustworthy, firm
(g) Faithful, reliable
(h) Stable, continuance
(i) Dependable - you can lean on it as a door hangs on post.

4. **Hate covetousness.**
   (a) Can't be bought.
   (b) Aim is not to enrich self.
III. Reaction of Moses.

A. Didn't think he was wise to be counselled.
B. Didn't resent correction.
C. Knew he occupied a special place in plan of God.
D. Referred it all to God, then acted on it.

C. Employment of these men.
1. Serve all seasons - not occasional.
2. Serve as able - over 100, 100, 50, 10.
3. They handle small, Moses big matters.
WHERE ARE THEY NOW?

The Little Big Man From Toledo

In December of 1950, Michael Vincent DiSalle was urgently summoned to the White House by President Harry S. Truman and offered the controversial new post of Director of Price Stabilization. "Mr. President," protested the portly, wisecracking mayor of Toledo, "surely there must be many people far more qualified than I." "There are, Mike," replied Truman wryly, "and don't think we haven't tried to get them." But despite this dampening send-off, DiSalle promptly—and boldly—decreed a stringent, 30-day price freeze and followed that up with sustained price controls. It was soon clear that Truman could hardly have found a better man for the job.

Whether testifying before intensely hostile Congressional committees or holding forth at one of his freewheeling press conferences, the 5-foot 5-inch dy-...
The history of man and religion points out two things; that men who cry out against the established order some times wind up as very great servants of the Lord, and, second, that men who accuse are often raising a clamor to take attention away from their own weaknesses and shortcomings.

Ours is an age of turmoil, of anxiety, of abiding fear that with our rockets and our jets and our bombs and our knowledge and our inability to get along spiritually with each other, and with other races of men, we will blow up this earth. This is our fear whether we voice it or not. It is.

A great tragedy of Christianity, as I see it, is the failure of each layman to do his part—to take his place in the batting order. Each one of us is a minister of Christ whether we will do so or not. We are. How good—how effective ministers we are—is the question. Christianity is judged by men as they judge us Christians in our daily actions. I don’t think today that Christianity is on trial so much as it is that we Christians as individuals are on trial.

RED BARBER, Show Me The Way To Go Home, (Westminster)
The basic reason that drugs are seriously taken today is not for escape or kicks but because man is desperate. On the basis of rationality and logic man has no meaning, and culture is becoming meaningless. Man is therefore trying to find an answer in "first-order experiences". This is what lies behind the modern drug mania. It is related to a thousand years of pantheism, for Eastern mystics have taken hashish for centuries to achieve religious experience. So it is nothing new, even though it is new to us. In "The Humanist Frame", in which Aldous Huxley wrote the last chapter, he was still, right before his death, pleading for the use of drugs by 'healthy people' for the 'first-order experience'. This was his hope.

"Escape from Reason" - By Francis A. Schaeffer - Page 54
Staunch Believer

An elderly woman, staunch member of her church, was visited by another Christian. In the course of the conversation the visitor noticed the old "saint" was vague about what she really believed. The visitor finally asked, "But tell me, sister, just what do you believe?"

"I believe just what my church believes," the woman answered.

"But what does your church believe?" prodded the visitor.

And the dear "saint" answered, "My church believes just like I believe."

Since you believe what the church believes, and the church believes what you believe, then tell me, what do you and the church believe?"

Pinned down by that logical question, the woman replied, "We both believe the same thing."

Mrs. S.V.C.

Harlan, Iowa

Leisure Problem
NCC Reports Protestant Giving Is Up

NEW YORK, N.Y.—Even though membership of many Protestant churches is declining, contributions continue to increase, according to a National Council of Churches study.

A total of $4,615,607,162 was received last year by 39 Churches covered in the survey, an increase of $229 million, or about 5.2 percent, over the year before, and a per capita increase from $93.35 to $99.16. According to government figures, the rise in the cost of living for 1972 was 3.3 percent.

ABSENT FROM the list of 39 Protestant Churches are reports from the Churches of Christ (non-instrumental), Mormons, Christian Scientists and the undenominational fellowship of Christian Churches and Churches of Christ.

A separate study of 10 denominations, each of whom showed a membership loss, found total income up by $88 million, reaching $2,629,977,832. At the same time, total membership of the 10 denominations decreased by 1,542,364, to reach 28,372,344.

Per capita giving for the 10 rose from $96.74 to $103.33, an increase of $6.59, or 6.7 percent.

Total Southern Baptist giving passed the $1 billion mark for the first time for any U.S. Protestant body, increasing by more than $96 million.

A sampling of five conservative, smaller denominations showed an increase of 5.6 percent in contributions, just slightly more than the total group of 39 Churches. The five were Church of the Nazarene, Conservative Congregational Christian Conference, Evangelical Church of North America, Free Will Baptists and Seventh Day Baptist General Conference.

CONTRIBUTIONS for the five increased by $6,235,532, to reach a total of $119,039,870. They showed a slight rise in membership, a gain of 4,819, to reach a total of 643,259.

Highest per capita giving was reported by the Seventh-day Adventist Church, whose 449,188 members gave an average of $417.20 during the year. The denomination was also unusual in that 70 percent of the total was earmarked for benevolences, almost the reverse of the usual relationship.

Of the total amount given to the 39 bodies studied, only about 20 percent—$924,790,413—was for benevolences, and about 80 percent—$3,690,816,749—was for congregational expense.

A COMPILATION of reports for Canadian Protestant denominations showed that income for nine of the largest churches rose from $160,688,906 to $167,543,383, while combined membership was declining from 2,760,421 to 2,653,015. Per capita gifts rose from $31.68 to $38.13.

A comparison in the giving of the 11 largest denominations is printed below:

<table>
<thead>
<tr>
<th>Communion</th>
<th>*Membership</th>
<th>Per Capita Total Giving</th>
<th>Per Capita Outreach Giving</th>
</tr>
</thead>
<tbody>
<tr>
<td>American Baptist Church</td>
<td>1,484,393</td>
<td>92.60</td>
<td>12.80</td>
</tr>
<tr>
<td>American Lutheran Church</td>
<td>1,773,414</td>
<td>104.27</td>
<td>16.99</td>
</tr>
<tr>
<td>Disciples of Christ</td>
<td>881,467</td>
<td>140.77</td>
<td>20.79</td>
</tr>
<tr>
<td>Episcopal Church</td>
<td>2,143,557</td>
<td>120.14</td>
<td>16.80</td>
</tr>
<tr>
<td>Lutheran Church in America</td>
<td>2,165,591</td>
<td>108.04</td>
<td>21.05</td>
</tr>
<tr>
<td>Luther Church—Mo. Synod</td>
<td>1,963,262</td>
<td>136.27</td>
<td>25.86</td>
</tr>
<tr>
<td>Presbyterian Church US</td>
<td>946,536</td>
<td>165.42</td>
<td>35.45</td>
</tr>
<tr>
<td>Southern Baptist Church</td>
<td>12,065,333</td>
<td>88.78</td>
<td>14.48</td>
</tr>
<tr>
<td>United Church of Christ</td>
<td>1,895,016</td>
<td>102.03</td>
<td>14.67</td>
</tr>
<tr>
<td>United Methodist Church</td>
<td>10,334,521</td>
<td>81.58</td>
<td>18.42</td>
</tr>
<tr>
<td>United Presbyterian Church</td>
<td>2,908,968</td>
<td>127.93</td>
<td>20.32</td>
</tr>
</tbody>
</table>

*Membership is the number listed as full, confirmed or participating members.

The above figures are taken from the annual report compiled by the National Council of Churches Commission on Stewardship, under the direction of Nordan C. Murphy, in cooperation with Constant H. Jacquet, Jr., editor of the Yearbook of American and Canadian Churches, an NCC publication. The full report has been published by the Commission in pamphlet form, under the title Church Financial Statistics and Related Data.

All data in the annual report were actual figures received from the denomination involved. They have not been adjusted or modified.
I. May I set the stage.
A. The most momentous moral truths ever given to man that touches you strongly today are on the verge of presentation.
B. It is all outdoors and it is before and with a bondage lifted people that will become a famous nation.
C. It is in a remote rural area—no electricity, no amplification of sound, mountains that bear familiar names: Horeb the range, Sinai the peak.
D. It will be the first time presentation of a code of living better known today than the Constitution by which you are governed.
E. It will not be filmed; not a flash picture will be made, not a soundtrack preserved; it will be recorded only in words and they will be few.
F. A liberated people shortly out of bondage, having crossed the Red Sea, on dry land, yet baptized in the clouds and in the sea.

1 Cor. 10

G. They by foot have come, a million strong to the "wilderness of Sinai and are encamped before the mount."

Exo. 19:1-2
H. God as he had earlier done to a lonely shepherd had appeared to him in a burning bush at the very same place—moving from one to a million.

Deut. 4:15 God spoke "in Horeb out of the mist of fire."

1. Six centuries later Elijah would be here.

1 Kings 19

2. References would be made to this event.

Judges 5:5
Psalms 68:8
68:17
Heb. 3:3

3. This becomes one of the most memorable spots in the world.

4. Zion is yet to come in importance.

Gal. 4:21–31
Heb. 12:18–29

II. As this event moves to transpiring:

A. Moses goes up to God in the mount and is told what to do.

B. People are to be sanctified and be made ready for the appearance of God.

1. It will be "done" in the sight of all the people.

2. Moses implicitly obeys.
C. We come now on the morning of the third day after Moses gets his directions.

III. The unfolding of the Prelude to the Law.
   A. There was "thunder and lightening and a thick cloud upon the night."
   B. Heard was "the voice of the trumpet exceedingly loud."
   C. This announced the majestic descent of God on the mount.
      Heb. 12:21 "All the people in the camp trembled."
      "I exceedingly fear and quake."
   D. Moses had earlier heard:
      Ex. 19:3-6 "Thus shalt thou say to the house..."
      1. He had reported to the elders and the people.
      Ex. 19:7-8
      2. God's response.
      Ex. 19:9
      3. After this they got ready for this third day.
      Ex. 19:10-13
      4. They got ready for the third day.
      Ex. 19:14-15

IV. On that morning.
   Ex. 19:16-17
A. The Presentation of the Mount.
Ex. 19:18-25

B. Men came to meet God.
   1. Mount smoked—smoke of a furnace.
   2. Whole mount quaked greatly.
   3. Thick clouds, thunder, lightening, loud and louder trumpet.
   4. Terrible earthquake.

C. The people saw all of this.
Ex. 20:18 "And the people saw the..."

D. The purpose:
   1. Reverence the majesty of God.
   2. Believe the law given.
   3. Turn from all idolatry.
   4. Engage in pure worship.
   5. Make no form of God, only hear "the voice of words."

Deut. 4:9-13

E. Surely they must:
   1. Engage in pure worship.
   2. Change not one iota.
   3. Respect word given.

Ex. 34:28
Ex. 20:3-17
Deut. 5:6-21

F. God moves us!
Ex. 20:18-26 READ
Heb. 12:18-29 READ
V. All of this was done to impress men with the seriousness of the Word of God.

A. Literally ten words. Ex. 34:28; Deut. 4:13; 10:4.

B. Tables of stone—front and back—teach them.
Ex. 24:12
1. Finger of God.
2. Place in ark of covenant—Heb. 9:4.
3. Duties to God on one side; man on the other. Matt. 22:37-40
BE CIRCUMSPECT
Exodus 23:13

I. What does B.C. mean to you?
A. Before Christ.
B. Headache powder.
C. Hobbs or Goodpasture.
D. Really Be Circumspect?

1. May I tell you about it?

II. God in Exodus 22:21 began some new moral laws for His people.
A. Let's see some.

1. Don't vex a stranger.
   Exo. 22:21"Thou shalt never vex a stranger.
   a. Israelites didn't hold exclusive rights to God.
   b. You once were strangers in Egypt.
      Lev. 19:34"But the stranger that dwelleth

2. Don't afflict widow.
   Exo. 22:22"Ye shall not afflict any widow,
   a. Bereft of human guardianship God will interject himself.

3. No usury.
   Exo. 22:25"If thou lend money to any of my
   a. No interest from Israelite.
   b. No article essential to use could be kept as a pledge like thick coat--couldn't keep it at night if used for a blanket.
   c. No Orientals undress--his bed is a mat--sleeps in clothes he wears. Thus humane law.

4. Be holy.
b. Was holy of heart and spirit.  
c. Outward ordinances not enough--must be inward.

5. No false report--no slander.
Ex. 23:1 "Thou shalt not raise a false report:  
a. Don't receive such--give no credit to it.  
b. Don't be unrighteous witness.  
c. Follow a multitude to do evil.  
(1) Vox populi--vox Dio is false.  
d. Pick on a poor man. Matt. 7:13-14  
e. Kindness to enemies' ox.  
f. No false judgment--let the questioned be free, God will punish.  
g. Accept no bribe.

6. Sabbath or Seventh year:  
a. Rest to land--we are tenants of God.  
b. Gleanings for poor.  
c. Think about God.  
(1) Make no mention of false ones.  
(2) Keep the 3 feasts.

B. After listing all these he said:  
Ex. 23:13 "And in all things that I have said,  
1. Means take heed,  
2. Common verbs,  
3. Surely there are lessons here for us.

III. Be Circumspect.  
A. Think of the journey:  
1. One road.  
2. Many detours.
B. These things are apparent:
   1. All life must conform to God.
   2. He knows the way.
   3. We must attend his will.

C. Note this:
   1. God is our authority.
      a. Listen to all his will.
   b. Don't just abhor adultery.
   c. Abhor covetousness too!

James 2:10-11 "For whosoever shall keep

2. Attention must be given the way we do our duty.
   a. Inattention to small details will damn.
      (1) Eve talked to tempter.
      (2) David looked at Bathsheba.
      (3) Abstain from appearance of evil.
      (4) Note progression in Psalms 1.
         (a) Walk--stand--sit.
         (b) Counsel--way--seat.
         (c) Ungodly--sinner--scornful.
         Each word reaches a climax.

b. Whiskey: "Rev. 22% 1st two 14% 3rd one 15% in 65
   $2 billion annual economic loss
   Cigarettes ceased 400% death increase in
More attention you give to circumspection, the better off you'll be.

a. Give no occasion to adversary to speak reproachfully.

Prov. 16:2 "All the ways of a man are clean in his own eyes, but the Lord weigheth the spirits.

4. Though objections come—keep on.

a. Do not be detoured.

Wheat Ed. 5/14/67
Adairville, Ky. Baccalaureate 5/14/67
Chattanooga 57. Banquet 5/19/67
II. What deeds should I do today?
A. Exercise Faithfulness
1) To the Lord.
2) To your ideals
(a) Concert pianist - Paderewski
500000, & per do = 6350 do = 1918 y
(b) Antony of Padua: "His life was gentle
The elements so mixed in him that
Nature might stand up and say to all the
World - this was a man."
(c) Clock ticking 31,536,000 x per yr.
1.205 bones 13 pt. blood
639 muscles 98.6° Temp.
8 brains

B. Stay Informed
1) About God & his way
2) Today's world - atomic, population, etc.
(a) Textbooks clipped - 10 yrs ago listed 10 yrs
(b) Textbooks today - 3
(c) Mfg. products nonexistent 10 yrs ago
C. 1965 - 88 million college grads
1964-

D. 2086.56 yr. now 2" taller & 53 lb
heavier than 1900 Gen
Dr. Lee Borchard
Women 5'10" 129 lbs

C. Choose right treasure.

1. TV dinner vs. No money

2. Education

3. Service

4. Write

Lincoln: "If I die, it will be a 20".

2) Casualty rate 2 to 4X higher for
   teenagers than 20's yrs. old.

D. Respond to opportunity.

1. 1st Apollo equip demands 500,000
   lb of fuel.

Ecc 12:11 "Remember now Thy Creator.
2 Tim 2:15 "Study to show Thyself
I Tim 5:12 "Let no man despise thy

B. Thou - an example erring exceeding:

1 Sam 26:21 Said "I have played the
2 Tim 4:7-8 "I have fought the good
ACCORDING TO THE PATTERN
Exo. 25:9

I. Mr. Clark helped me build a panel fence.
   A. My fence grew because each board I cut became
      the pattern for the next one.
   1.) I was honest.
   2.) I was industrious.
   3.) I wanted a fence.
   4.) But the longer I went, the wilder it looked.
   B. Mr. Clark gave me a pattern - cut every board by
      this one - then they will all be the same.

II. Similarly, Moses built a tabernacle.
   A. There was a pattern.
   B. It came from God.
   C. Man could follow it.

III. There are some eternal truths.
   A. There was one sermon to be preached.
   Acts 8:35 "And Philip opened his mouth, and began at
   1. Message in city & country.
   2. To crowd or to eunuch.
   3. In Samaria or Judea.
   4. To white or black.
   5. Christ supreme - death, burial & resurrection the
      gospel.
      a.) Way, Truth, Life, Door, Shepherd, King, Lord,
         Lamb, Alpha Omega, Author, Finisher, Head,
         Captain, Wonderful (Isa. 9:6), Rose, Lion,
   6. Blood the means, gospel the power.
   7. Faith takes away love of sin.
      Rept. destroys practice.
Baptism changes relationship.
Pardon removes guilt.
Matt. 16:16 "And Simon Peter answered and said, Thou
Matt. 17:5 "Hear ye Him"
B. There is a wondrous word.
1. By it world created.
John 1:1-3 "In the beginning was the Word, and the W
a.) "God said" 9X Gen. 1.
b.) What he said "was done".
Ps. 33:6 "By the word of the Lord were the heavens made
9 "For he spake & it was done, he commanded & it stood fast."
Ps. 148:1-6 "He commanded & they were created."
2. It brings fruit today.
Lu. 8
Matt. 28:20 "Teaching them to observe all things
Jn. 14:6 "I am the way, the truth, and the life: n
Jn. 8:31-32 "If ye abide in my word, then ye are
a.) One's a disciple to the degree he abides in the
word.
b.) Not feel right, think to be right, brot up to
believe, abide in father's religion, abide in
opinions.
3. This Bible is authoritative.
a.) God the primary source of authority.
b.) Christ the mediate.
c.) Apostles executive.
d.) N.T. - permanent.
e.) Card on Miller.
C. Established a church, the pillar & ground of
truth. 1 Tim. 3:15
a. Pillar - support of truth as a pillar supports a bldg
b. Ground - fd. or stay thereof. It keeps it unshaken as a firm fd. supports a bldg.

IV. With this believe:
A. Jesus is All.
B. The Word is Authoritative.
C. The Church is the Pillar & Ground - men looked for a consistency & saw none!
D. They found
1.) Human creeds - see card on Frenchman weighing Confession of Faith vs. Bible.
2.) Total depravity - babies doomed - await manifestation of irresistible power of God.
3.) Conversion c "miraculous accompaniments" - bells, visions, dreams, angels, etc.
   (Geo. Wilson Pardon)
4.) Neglected Bible - dead letter.
5.) Sectarianism. "The early church conquered the heathen world; the world also conquered the early church." Kershner

V. Men came to meet Issues.
A. James O Kelly left Meth. to take name Chr. only (1795 Va.).
B. Abner Jones 1802 - Vermont - "disturbed in regard to sectarian names & creeds". Out of Bapt.
C. Barton W. Stone out of Presby. 1804 in Ky. - death of Presby. to be assimilated "into the body of Christ at large."
D. Campbells 1809 Dec. & Address

"Nothing ought to be admitted, as of divine obligation, in the constitution & management of the church, but what is expressly enjoined by the authority of our Lord Jesus Christ & His apostles upon the NT church, either in express terms or by approved precedent. Nothing ought to be received into the faith or worship of the church, or be made a term of communion among Christians that is not as old as the N.T."

In matters of faith = unity.
    opinion = liberty.
    In all things love.

E. Alex. Campbell incidents.

1. Lord’s Supper.
2. Baptism of self & child.
4. Sermon on law.

VI. There falls on us the continuing Restoration.

A. Follow N.T.
B. Have Spirit aglow - not like stuffed elephant.
C. Invite all to join in you can be a Chr. only.

[Handwritten note: Old Abington Road, Church. Sheet Rand Mills 11-28-78]

[Handwritten note: Sheet End 12-16-79]
When I was a boy my father used to take me to an old-fashioned mill by a stream whose waters flowed onto the big waterwheel that turned all the other wheels in the mill. If the miller should discover some morning that the creek had become clogged or diverted so that there was not enough water to operate the mill, how foolish he would be to try to make the wheel go around by striving and straining to turn it in his own strength! But he could go up the creek and clear the channel, remove whatever blocked the water's flow, and then he would be in business again.

All over the land I find church workers striving to make the wheels go around. We need to go up the creek, get sin out of our lives, and remove the hindrances and debris. Then the Spirit would flow, the wheels would
turn and we would have something to show for our grinding. The secret of the Acts of the Apostles was simply the inflow, the outflow, and the overflow of the Holy Spirit. Are we ready to go up the creek to make way for that inflow in our hearts and homes and churches?

"Seasonings" - By Vance Havner - Page 12

It happened in the days of Pres. Andrew Jackson and the great John Marshall was chief justice of the supreme Court. A railway mail clerk named Geo. Wilson, riding on the train through Pa, killed his fellow clerk. He then stole the mail and tied himself in some way with a rope. When the train arrived at its destination they found Wilson tied up, and the dead clerk lying in his own blood. Wilson told the story of how he had been assailed by bandits. His partner was killed, and he was tied up and the mail stolen. But as the officers of the law began to question Wilson, they found some discrepancies in his story. As they pounded at those facts that didn't quite fit, Wilson finally confessed that he killed his partner and had perpetrated the hoax. He was tried and sentenced to be hanged in the federal penitentiary. But as time passed, pity began to form for Wilson as so often happens.
people seemed to have forgotten the dastardly act and the sorrow of the dead man's family. Because so many people began to pity Wilson, political pressure was brought upon Pres. Jackson and he pardoned Wilson. The warden of the penitentiary told Wilson the president of the U.S. had pardoned him but to the astonishment of the warden and of the country the man refused to accept the pardon and said he wanted to be hanged—he wanted to die. The warden didn't know what to do so he called in the greatest legal minds and it was finally carried to the Supreme Court of the U.S. The decision was handed down and was written by Chief Justice Marshall. This is what the court wrote: "A pardon is a paper, the value of which depends upon its acceptance by the person implicated. It is hardly to be supposed that one under sentence of death would refuse to accept a pardon, but if it is refused, it is no pardon. Geo. Wilson must hang." And in the federal penitentiary.

... one of the great exhibit halls stands a behemoth—an African bull elephant restored to an imposing stance. Six-foot tusks menacingly raised and trunk proudly lifted to trumpet his presence to the jungle of people around him. But there is no sound: the life is gone from that once majestic lord of the jungle. The marvel of an exact restoration was there, but something vital was missing, and I found myself regretting the sight before me. His glory was departed. This speaks to me of what has happened many times to the people of God.

Biblical restorations—Restoration! What a noble concept! The word has been a rallying cry for countless generations of God's people. The concept goes back at least to Josiah, king of Judah, who came to the throne after a series of evil kings who had ruled his people. In the eighth year of his reign, Josiah began to seek God more fervently. By the time four more years had passed, he

for May 30, 1976
His early schooling was to be in the academies. By the time he was seventeen he was assisting his father in the school at Rich Hill. Thomas Campbell, at this time, held the pastorate at Rich Hill.

Because of his failing health, the elder Campbell sailed for America on April 8, 1808. (The American Frontier must have done wonders for his health because he lived to a ripe old age of ninety-one dying at Bethany, Virginia in 1854.) About a year later, Thomas sent word for his family to join him in Pennsylvania. They set sail but were delayed by a shipwreck. It was the providence of God that Alexander be given the opportunity to study at the University in Glasgow, Scotland. This interim also gave him the opportunity to become acquainted with men whose aim it was to get back to the Bible concerning New Testament worship. It was while in Glasgow that Alexander began to have doubts that the Seceder Presbyterians had a market on salvation to the exclusion of all others. The Seceders practiced the observance of the Lord’s Supper annually. The time had come for the annual partaking of the Supper. Alexander, because his membership was with the Church in Ireland, had to take an examination to see if he was worthy enough to partake of the emblems. He passed the examination and was given a token to drop in the plate signifying that he was acceptable to the Church in Scotland as worthy to commune. When the time came, he refused to partake. Campbell’s biographer and physician, Dr. Robert Richardson regards this event his final break with the Presbyterians. So an ocean apart, both Thomas and Alexander Campbell renounced the Presbyterians and began to plea for Biblical based church. It was to be a church that was patterned after the church that is spoken of in the Word of God.

Alexander and the rest of the family left Scotland on August 4, 1809 and arrived in the United States on September 29, 1809. They were reunited with Thomas on the Pennsylvania frontier and settled down to their new home in Washington, Pennsylvania. Here, under the guidance of his father, he began a rigid study of the Bible and of other related theological studies. He made his first public discourse on July 15, 1810, his text being Matthew 7:24-27.

On May 4, 1811, the Christian Association of Washington constituted itself as a congregation. It was located 2½ miles SW of West Middletown, Pennsylvania. Thomas Campbell was appointed Elder, four deacons were selected and Alexander Campbell was ordained to preach. Shortly, one of the members became convinced that immersion was the Scriptural mode of baptism and requested that Thomas Campbell immerse him into Christ. Thomas agreed to it although he, himself, was not at this time immersed. That would come later. Alexander Campbell, had on March 12, 1811, married Margaret Brown of Brooke County, Virginia. The birth of their first child caused Alexander to make a complete study of the question of baptism. Once he was convinced that immersion was the Scriptural way he sought out someone to immerse him. A Baptist preacher, Elder Matthias Luce consented to immerse him on a simple confession of
faith which was contrary to Baptist doctrine. On June 12, 1812, both Thomas and Alexander and their wives and Alexander’s sister Dorothea presented themselves to be baptized in the Apostolic Way. In a short time the entire membership of the Brush Run Church were immersed.

The brethren at the Brush Run wanted to have fellowship with other believers of like manner. It was in 1813 that Brush Run-affiliated itself with the Redstone Baptist Association. They were applying on the condition that they not be bound by the creeds of the Baptists and that they be free to teach whatever they learned from the Bible. So the Brush Run Church was for all its existence (1811-1827), considered a Baptist Church no matter how different than most. Alexander’s popularity with the Redstone Association began to deteriorate after the events of the Association Meeting at Cross Creek, Virginia in 1816. It was here that Campbell gave his famous “Sermon on the Law”, based on Romans 8:3: For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh. This sermon caused a great stir in the Baptist Church. The Baptists taught that both the Old and the New Testaments were equally binding on the Christian. Alexander showed that we are not bound to the Old Covenant and that the Church must go to the New Testament to obtain it’s constitution. As a result of the sermon many pulpit’s were closed to the Campbells. It was to be, in later years, in another Baptist Association that the Campbells and their associates would have the most success in preaching the Primitive Gospel.

More will be said in the following articles about the years from 1816-1830. We will be relating how whole congregations and later how a whole Baptist Association threw off the shackles of partisan bondage and united on the side of New Testament Christianity. May we ever realize that our circle of Christian fellowship should be wider than those of us who are heirs of the Restoration Movement. Let it be our aim to work for the unity that Jesus prayed for in John 17. Let us be willing to recognize as brothers and sisters all whom God does.

These words of Brother Carl Ketcherside are fitting for closing. “Wherever God has a child I have a brother or sister, and... I should be willing to work with them as far as my conscience allows.”

Maranatha
IF CLOTHES MAKES THE MAN --
Exodus 28:2-3

I. Then Aaron had it made.
   A. We tell the story of the HP clothes.
   B. It radiated a magnetism that's amazing.
   C. What God telegraphed here he fulfilled in his own Son & in us as his followers.

II. 1st Note the Specific Call -- Aaron & his Sons made priests.
   A. It meant Moses no longer it.

Ps. 99:6"Moses & Aaron among his priests"
   1. From now on priesthood specifically assigned.
   2. Position of Moses unique - he'd been it! Now put in brother & excludes his own family.

B. Aaron & Sons
   1. Nadab & Abihu destroyed.
   2. Eleazar a HP.
   3. Know nothing of Ithamar after Brother's death.

III. The Call of the Cloth.
   A. Holy garments.
      1. Worship must be in harmony with its surroundings.
      2. We must be able to reflect the light in which we walk.
      3. Adornment of salvation & righteousness.

Isa. 61:10"I will greatly rejoice in the Lord"
Ps. 132:9"Let thy priests be clothed with r."
:16"I will also clothe her priests with s!"
4. Serve in the beauty of holiness.

1 Chron. 16:29

B. For Glory & Beauty
1. Dress is important.
2. Grand & sumptuous attire.
3. Garments intended to convey that rendering ministration are respected.
4. Not to glorify Aaron but God.
5. Glory - exalt the priestly office and make one look on it with reverence.
6. Beauty to show harmony with the ministers.
   a) Give honor & glory to those who lead in service of God.
   b) Garments costly: blue, purple, scarlet, gold, fine linen.
   c) Whatever is rich & rare should be devoted to God.
   d) White = purity.
      Gold = precious graces.
      Scarlet = martyrdom.

Heb. 10:7-4

C. Use the Best Minds to Manufacture Them.
1. Men's abilities are related to the gifts of God.
2. God wants best qualified for his work.
3. Need human intellect as partner with God.
4. We need "taste" in what we do - "class".
5. God's interested in every detail.
6. Garments were to be made according to divine pattern.

D. Garments Requested
1. Breastplate
2. Ephod
3. Robe
4. Braided Coat
5. Mitre
6. Girdle
7. About them:
   a) Made of linen typical of human nature Christ wears in glorified state.
   b) Carefully fastened together - thus unity.
   c) Garments of peace & obedience, not war.
   d) Materials same as veil.
8. Christ our H.P.

9. He carried our names before God.

So. Main Church, Weatherford, TX (A.M.) - 4/25/88
III. Now See the Garments

A. The Ephod

1. Kind of a waistcoat - vest like.
2. Short - breast to loins.
3. Sleeveless
4. Outermost garment.
5. Consists of 2 pieces.
   a) One covered chest.
   b) One covered back.
   c) Joined above the shoulders.
   d) 2 sides open
   e) Note unity and variety both in the service of God.

6. Curious girdle.
   a) United at waist by a band.
   b) It was one piece.
   c) About hand wide & wound twice around waist.
   d) Not sewn on but continued as piece of ephod.

7. Two onyx stones - with clasps?
   a) One on each shoulder.
   b) 6 names on each stone - in order of birth.
   c) Served as buttons (?) 
   d) Set in ouches of gold.
      (1) Brooch of figured work to form setting for stones.
      (2) Buckle clasp.
      (3) Rosettes
      (4) Frame for setting.
      (5) Open work or filigree.
      (6) Sockets

      Apions serve!
8. Chains of pure gold - after the manner of a rope (wreathen)
9. Cunning work of skilled workmen.
10. Note priest took every name on shoulders before God.
   a) Their sins.
   b) Their interest.
   c) Sorrows of an entire nation.
   d) His duty to plead cause of the people.
   e) As he ministered he bore the people with him.
   f) Tribes double represented.
12. Jesus had golden girdle.

Rev. 1:13 "Gird about his loins a golden
   Isa. 11:5 "He shall be King of his kings, Saint of Saint"
   Eph. 6:14 "Stand having your loins girded about"

Tuscumbia, AL - 3/28/88 (A.M.)
B. The Breastplate of Judgement.
1. Like the Ephod
2. 4 square - doubled - span
   a) 9" square
      (1) Perfection - 4 square
      (2) Span = 1/2 cubit
      (3) Strength
   b) Doubled - why?
      (1) Form a bag to keep Urim or
      (2) Bear wt. of stones or
      (3) Cloth was plate
      (4) Pouch for Urim & Thummim
3. 4 rows of stones - 3 each
   a) 12 stones in exterior
   b) Each tribal name
   c) Rich or poor - all the names of
      all the tribes are precious to
      God - as are all saints.
   d) One day God will make up his
      Jewels.
   e) We may be despised by the
      world & others - even our boss -
      but you are a jewel to God.
   f) Hard to identify stones.
   a) 4 rings - 2 at two upper corners,
      2 just behind 2 lower corners.
   b) Attach to upper sockets of
      shoulder stone.
   c) Blue lace thru lower rings set
      on front of ephod.
d) 4 fastenings thus secure.
e) Tied to ephod, garment of service, breastplate - symbol of honor - not to be separated.
5. Nothing left to individual taste - God supreme.
6. H.P. wholly identified with the people.
7. Significance
   a) Whenever the wearer stood before the mercy seat, the whole 12 stones of the breastplate flashed with glory.
   b) Also said, "Don't forget me, Brother Priest when you come face to face with God."
   c) Carried both on shoulders and heart with tender affection names of Israel. Souls are precious in sight of God.
   d) God will not forget us.

(Eph. 2:6) Raised us up - made us sit in

9. Service (ephod) Worship
9. The Urim & Thummim
   a) Very haze
   b) Translated
      (1) Light & perfection
      (2) Manifestation & truth
      (3) Doctrine & Truth
      (4) Curse & yes
   c) For Judgement
      (1) Got judgment or decisions from it - how a mystery.
      (2) By it will of God made known.
         (a) Joshua Nu. 27:21
         (b) Others 1 Sam. 14:38
   d) What was item in pouch?
      (1) Image - teraphim
      (2) Gold plate with God's name on it.
      (3) 3 plates - yes, no, blank - all theories, no Script.
      (4) Sacred lot used to transmit revelation from the Lord.
      (5) Stones of Breastplate.
   e) How did God answer?
      (1) Secret suggestions to mind of priest.
      (2) Audible voice
      (3) Glow of Jewels
      (4) Selection of right plate.
   f) We must to invade the privacy of God.
   g) Lost & never recovered.

Lev. 8:8 Put in the breastplate the Umm T.

Ezra 2:63
10. We seek to know the mind of God today.
   a) Word
   b) Christ
   
   Heb. 1:2 God who is
   John 1:14 Bourne of the Father, he declaring
   
   c) In Christ are hid all the treasures of wisdom & knowledge
   
   Isa. 40:29-31 Run not weary, walk not fear.
   
   Isa. 35:8 Thus is the Way of the Lord, the Redeemer.
   
   1 Cor. 1:30 With him are ye in Christ Jesus, who... 
   d) He instructs in all things for our welfare.
   e) Prayer
   f) Providence

11. We must continue to seek the mind of God in all matters as we need his guidance.

Tuscumbia, AL – 3/29/88 (A.M.)
C. The Robe
1. Blue - depth, heaven.
2. Sleeveless - 1 piece, armholes.
3. Middle garments - under ephod & above coat.
4. One piece.

John 19:23 coat w'oseam
5. Hole woven so won't tear.
6. Habergeon is a linen corselet.
   a) Pomegranates size of orange.
   b) Bells - 72, 12, 365
   c) Hem = at edge
8. Significance:
   a) Pomegranates are fragrant fruit = so is gospel.
   b) Our ministry should bring forth pleasant sounds. "Don't you hear the bells now ringing?"
   c) Music of movement associated with fruitfulness.
   d) Melody of holy life rings out in fruitfulness.
   e) We praise God in music today.
   f) We need to advertise.
   g) Christ entered veil for us - sound this out via "bell" of the gospel.
   h) People could hear priest walking & pray while he was.
   i) We need to know the movements of our leaders.

Luke 1:10 whole people praying

---
j) Could die if came into God's presence unannounced.
k) Call for vigilance & attention.
l) Abuse office - deserve death.
m) Priest must be careful to observe every detail.
n) Priest must stay in garments appointed him.
o) Hole woven so won't tear - we must not let a rip render our service unacceptable.
p) Bells say we can't enter unannounced.
q) People outside can coordinate movements with inside priest.
D. The Mitre
1. Form not described.
2. Josephus said shaped like cone.
3. Mitre = that which is wrapped around.
4. Others said it's a crown.
5. On it a plate of pure gold fastened by blue lace.
   a) Words "Holiness to the Lord"
      (1) Means true likeness of God.
      (2) Engraved - not painted - won't wash off.
      (3) Plate from blossoms - possibly to shine.
6. Why?
   a) To take away the iniquity of holy things & make them acceptable to God.
   b) We know our human representative may fail in personal holiness but on golden plate we place our ideal that we desire the priest to attain.
   c) If God is holy priest should be.
   d) On forehead an open confession of our allegiance.
      (1) Religion culminates in Holiness to the Lord.
      (2) Without this all else worthless, ritual, etc.
      (3) The best of service we ever perform is mixed with sin & needs atonement made for it.
(4) It humbles the self-righteous.
(5) It encourages the despondent.
1 Pet. 1:15-16 Be ye holy, for I am holy.
1 Pet. 2:9 Cleanse ye yourselves from all forensical profanation.
(6) The height (24: long?) of religion is holiness - w/o it all paraphernalia of worship a mockery.
(7) If not holy a great offense to God.
(8) Need to forward holiness in every way: ceremonially, ministerially (by teaching & exhortation) individually (by example).
(9) If men corrupt a curse comes.
Mal. 2:2 Corrupt the cow.
:8 Cast out curse.
(10) God is merciful & accepts even in imperfection.
e) Holiness crowns all other garments & proclaims the object of worship - we grow better.
f) We have a great High Priest.
Heb. 4:14-16 Bead.
:19 g) He bears our sins.
Isa. 53:4 Surely he hath borne our griefs.
:12 He has borne our sorrows.
1 Pet. 2:24 For even here unto whom ye call.
Who his own self have our sins.
14.

h) We must follow after holiness w/o which no man shall see God.

E. The Coat
1. Checkered work – alteration of colors.
2. Or quilted & raised portion of the same color.
3. Inner garment.
   a) Spotless white – outward & inward – top to toe.
   b) Purity wraps around them.
   c) Purity of hidden & seen.
   d) Girdle tho not seen – says "I'm ready."

Tri-State Soul Winning Workshop-Owensboro,KY-8/15/87
A.M. Service,Downtown Church,Lamesa, TX - 8/31;9/1;9/2/87
Tuscumbia, AL - 3/30/88 (A.M.)
So. Main Church, Weatherford, TX(A.M.)4/25-27, '88
Old friends

Loretta Lynn knew President Jimmy Carter and First Lady Rosalind long before he became governor of Georgia, and has always addressed them as Jimmy and Rosie. One time she did this in Chicago and a newsman chided, “Don’t you think it’s presumptuous of you to call the President and the First lady by their first names?”

Loretta replied, “I call Jesus by his first name.”

Funny Funny World

He counted . . .

I counted dollars while God counted crosses.

I counted gains while He counted losses.

I counted my worth by the things gained in store, but He sized me up by the scars that I bore.

I coveted honors and sought for degrees.

He wept as He counted the hours on my knees.

And I never knew ’til one day at a grave how vain are the things that we spend life to save.

People who refuse to get involved in the problems of their community are like the two shipwrecked men in a lifeboat. From their end of the boat, the pair watched as those at the other end bailed frantically to keep the boat afloat. One said to the other, “Thank heaven, the hole is not in our end of the boat.”—LEO AIKMAN.
GOD AND HIS PERFUME
Exodus 30:25-31
I. At Homestead Men's Class we read Exodus 30 and the perfume, ointment, anointing oil arrested my attention.
A. Why did God give such instruction?
B. Why today would we be interested in such?
II. Here's What He Said About It.
A. These facts:
1. It came from the finest spices. (v-22)
2. It was made in exacting portion. (v-23)
3. It was for a specified purpose. (v-26)
4. It was for perpetuity. (v-31)
5. It was exclusive. (v-32)
B. What shadow could these cast for today?
III. Does it not telegraph this is the personality of God?
A. Love of the Universal.
1. Everything consecrated to God must have it. Unto the minister lift oil on them.
2. All stood in need of his anointing.
3. So today all must be blessed by Jesus if useful.
4. If any man have not the spiritual gift,
Rom. 8:9 "But ye are not in the flesh, but in the spirit."
B. Love of Preciousness:
1. These things were costly - so is the church and salvation.
2. Spices were rare and odoriferous.
3. Oil was most pure.
C. Love of Coordinated Efforts:
1. Many spices could do what one could not.
2. One would sacrifice part of self to the blend of another.
3. Some not even useful 'til burned.
4. Once anointed all others knew
   a. Each anointed imparted a sanctity to others it contacted.

Exo. 30:29 "And thou shalt sanctify them,
Ps. 45:8 "All thy garments smell of myrrh"

5. Do we so diffuse?

2 Cor. 2:14 "Now thanks be unto God which

I Cor. 7:9-11 "But if they cannot contain, let

D. Love of the Exclusive.
1. It was not for everything--neither was it without purpose.
   a. They stopped making it after the Babylonian captivity--don't know why.

2. It was for the holy!
   a. H.P. were forbidden to display feelings
      like common men because the "crown of the anointing oil was upon him."

Lev. 21:10-12 "And he that is the h.p. am

E. Love of Exactness.
1. Details were specified--
2. Rejection of them not lightly regarded.
3. So today no corruption tolerated.

Eccl. 10:1 "Dead flies cause the ointment o

4. If we are sons of God we should:

Phil. 2:15 "Be blameless and harmless, the

III. As you yours so God enjoys the perfume of:
A. Universality.
B. Preciousness.
C. Cooperation.
D. Exclusiveness.
E. Exactness.

West End - 7/4/67

*Myrrh of Tyre...* (First time I see this. *Please mention it in Bible*)

Myrrh - one of the precious oils R 4:18

Cinnamon - one of direct Pisces

Calamus exhales its scent when burned

Cassia - glory of Tyre, Mentioned in Ezek. 27:19

In combination, all of best

[Address list]

1. Ladies Class - Byrnwood Hills - Dallas, Tex. - 9/26/67
2. Preston Rd. Methodist Sch. - Dallas, Tex. - 9/2/67
3. Byrnwood Hills - Dallas, Tex. - Ladies Class - 9/2/67
5. Schoothr, Ky. - 10/11/67
6. Preston Rd. - Dallas, Tex. - 9/2/67
7. A.C.C. - 11/14/67
8. Jackson Ave. - Memphis, Tenn. - 11/19/67
10. Maytey O'Coile - 4/10/67
12. Wewoka, Okla. - 10/14/67
It is a common experience to see parents nowadays blaming their children for lack of interest on their part in religious and spiritual matters. Instead of grumbling, they would do better if they do a bit of introspection. — Sikh Review, Calcutta, India.

CHRISTIANITY—10

Christianity abides in the world, not to indulge the curiosity of the human mind, but to answer some lonely and utter cry. — John Hutton, quoted by S Barton Babbage, The Light of the Cross (Zondervan).

CITIES—11

Nobody really believes in the American city. We have lived so long with old, wornout, ugly places that we have become anesthetized to their condition. — James Rouse, developer and financier who plans to build a $2 billion city on farmland near Baltimore, Md.
There's little doubt that Americans, who've made grooming a daily routine and who look, smell, and feel better for it, will exceed the $7 and one-half billion they spend on products and services. Our morning deodorant, brushing after meals, and nightly bath preparations have made cosmetics basic shopping-list items. As such, these routinely used staples should meet government standards, safeguards, and checks similar to those applicable to food and drugs. They are not required and they don't. Consequently, every consumer is subject to an uncalculated risk whenever he or she uses any one of the hundreds of thousands of grooming products classified as cosmetics. — Toni Stabile, *Cosmetics: Trick or Treat?* (Hawthorn).
ORIGIN—Perfume—38

A dash of cologne to make a man smell nice—or dab of perfume for a
woman—didn’t exist for the ancients. For they had no alcohol, the fluid
used as the vehicle for most modern scents. Ancient civilizations used
fats, which have the power to absorb aromatic essences. Thus Egyp-
tians developed a bizarre party-going custom. Guests, male or female,
arriving at a high-class Egyptian blowout were each greeted with a siz-
able lump of expensively perfumed fat pressed on top of the head. As
the party warmed up, the scented fat melted and ran down over hair, face
and shoulders, providing every person with a good smell to enjoy.—
True Magazine.

PERSONS—37

The sacredness of a person represents an unchanging and eternal fact
with which we must come to terms . . . Persons are final values in this
world, and if we deny it, ill fares the land. — GERALD KENNEDY, Fresh
Every Morning (Harper & Row).

June 19, 1966
SHOW BUSINESS—training—43

If I were a young artist breaking into show business now I would consider both sides of the Atlantic my training ground. The U.S. and Great Britain. Along with singing, dancing, pantomime or jokes I would also learn to speak at least one foreign language fluently. And that would broaden my potential audience by millions of people. Already Broadway and the West End of London are practically interchangeable as far as shows go.—JONATHAN WINTERS, quoted by Rob't Musel, UPI.

SHOWMANSHIP—44

Whenever I think of how to stay in the limelight, I think of Bert Lahr. This sober, even somber man, who has had a lifetime of success before the footlights as on-stage buffoon and comic, once told an interviewer, "You can do almost anything on stage, if you do it as if you haven't the slightest idea there's anything wrong in what you're doing". It's like that in business, too. — ELMER G. LETERMAN, How Showmanship Sells. (Harper & Row).
I. May I throw out 3 words and ask you to define them:
   A. Selflessness -
   B. Sacrifice -
   C. Service--J O Y--Jesus, Others, You

II. Now may I tell you a story that personifies them all:
   A. Moses' Absence (Exodus 32:1).
      1. Moses in Mt. Sinai.
         a) Hidden from people.
         b) Absence tested leaders & people.
         c) People grew restless—6 week absence.
         d) Enemies before, behind and in desert.
      Exo. 17:8-13
         e) Just made pledge of allegiance and obedience, but still could not see God.
         f) Knew Moses only a short time and he's left them in this wilderness.
         g) Didn't know where Moses was.
   B. Wanted something visible.
      1. Away from "this man that brought us out of Egypt."
      2. Aaron best substitute.
      3. Forgot God—went for an ox.
   Ps. 106:19-21
4. Call for earrings--costly--maybe when they saw cost they'd forget it!
5. Ox solid gold or overlayed?
6. "These be thy gods" brought out of Egypt
   a) Feast
   b) Revelery
7. They'd earlier said "All that Jehovah hath said we will do and be obedient."
8. Yet they were forbidden to make images to represent God.

C. Moses Heard & Came Down
1. Broke 10 commandment stones as they had broken God's word.
2. Took calf & ground it to dust & made them swallow their god.
3. Who is on the Lord's side?
4. Aaron punished
   a) Blames people
   b) Gold in fire & out pops the calf.
   c) Blame people, fire, fire did it.

D. Selfless Intercession.
Exo. 32:30-33
also 11
1. I will go to the Lord.
2. Aaron "surely not leave them at this time."
3. Make atonement.
4. Asks for forgiveness--if not blot me out.

Ps. 139:16
Ps. 56:8
Rev. 20:12
9. He'd die if nation saved.
Rom. 9:3

10. God answers v-33.
Ezek. 18:4

11. Now go lead the people where I told you.
v-34
Exo. 33:12-13
Exo. 33:14
Exo. 33:17

12. Asked to see God's glory.
Exo. 34:6-7

III. Do we feel for our fellowman?
A. Do we intercede for others?
I. It's true with most things—its beginnings are rough.
   A. Did every day in the first year of kindergarten or school go easily?
      Was the glamour of school a bit tarnished?
   B. What about first year of marriage?
      Was it immediate introduction to in-laws? Erudition of I and use we?
      Gracious sharing?
   C. What about first week in new job?

II. So it was with the beginning of a new nation.
   A. 400 plus years of Egypt over with all its changes.
   B. Red Sea divided; manna and quail come; giving of the law terrifies; golden calf episode.
   C. Wilderness traffic now experienced.
   D. Moses set up Tent of Meeting.
      1. Let's see it.
      2. Moses' first plan—if can't forgive people, blot me out rejected.
      3. Angel sent; God not in midst lest he consume them, but he's still guiding them as his people.
III. The Tent of Meeting

A. Moses before them in social, political, religious affairs.
   1. He would be divinely guided.
   2. This fact needed be manifested before the people.

B. This Tent of Meeting would evidence the fact God was meeting Moses and guiding in all things.

C. It was pitched without the camp.
   1. Was its location a rebuke to the people for their idolatry?
   2. Does it show God refused to dwell among them?
   3. Anyone who wanted to inquire of God would come to this spot.
   4. Information would come through Moses the mediator—not direct.
   5. Joshua, his ministry, would stay all time at the tent.
   6. Priesthood not yet established as Joshua only one.
   7. This a pre-tabernacle structure—sanctified by God's presence.
   8. Called Tent of Assembly or Tent of Appointment.
   9. It was outside camp, not in the midst of it as later tabernacle.
  10. KJV called it Tabernacle of the Congregation.
11. Temporary meeting of place, it was one year after leaving Egypt before "big" tabernacle set up.
12. Yet this sanctified by the presence of God.

D. It was recognized as something sacred--8 months after golden calf.
1. When Moses went, all arose and stood at door of their tent.
2. Stood until he went inside.
3. Pillar of cloud stood over it.
4. This signified God was delivering a message to Moses.
5. They knew matters concerning their destiny were being discussed.
6. Answers would come via of their mediator, Moses.
7. Cloud only evidence of the presence of God--move and then stand.
8. To accept what Moses revealed was to accept it as from God.
9. To accept Jesus is to accept God.
10. See:

Ps. 99:7
E. Spoke as face to face.
Num. 12:8
Deut. 34:10
1. Signifies closely.
2. Directly
3. Not at distance or indistinctly.
4. Or dream, or vision.
5. Spoke as a friend.
   a) Kindly
   b) Sympathetic
   c) With love
6. Thus not remote, or by angels, but plain and direct.
7. Signifies God speaks clearly, understandably.
8. God speaks clearly to us today—faith in Jesus, repent, be baptized.

F. Moses asks for God's leadership.

V-12 on READ

1. We need this spirit today.
2. People need to accept Moses without question or complaint if shown it's the will of God.
3. So today we implicitly follow Jesus, our mediator.
4. Jesus superior to Moses, as being led to heaven about their going to Canaan.

G. So today we can show Jesus is with us.
   1. Not like "nations" around us.

Lev. 20:22-24
20:26
Deut. 14:2
26:18-19
2. We must be distinct.
Col. 2:20-23
Titus 2:14
Matt. 7:21
I Cor. 3:16

3. Let's plead for the presence of God in our midst and follow his word.
SHOW ME YOUR WAY
Exodus 33:13-14

I. In a successful journey of life, its detours must only be temporary.

II. That journey must have great leaders who lovingly trust the Lord.

III. Returning from every detour or side journey the true travelers must return and remain on the right way pleading with God to "show me your way."

IV. While in pursuit of its destiny there comes as a gift of God our individual blessing for each traveler.

V. I will demonstrate this by a study of Exodus 33.

A. As often happens, the journey may encounter a temporary detour.
   1. The children of Israel have come to Meriba Sinai.
   2. In view of their erratic behavior God through Moses gave them bad news.
   3. V-1 He said it's time to move--"sign says yield, it didn't say surrender."
      a) People out of bondage.
      b) I will put my angel before you.
      c) Angel not identified.
      d) Note it is not God at the front as heretofore--it will be a helper not God.
      e) An angel a poor substitute for God.
      f) Heaven's promise of gift of land is kept.
4. God said "I will not go up in your midst, lest I consume you on the way for you are a stiffnecked people" (V-3).

5. Does it mean God could not restrain his anger as he recalls the golden calf?
   a) See his reaction to idolatry and revelery.
   b) He could send an angel as a surrogate.
   c) Even the merits of Christ cannot avail unless one turns from sin and with detestation makes renunciation plus a new resolve.
   d) Sin causes humiliation.
   e) End of ambiguity--now they know via plainness God's feelings.

   a) Like a stubborn animal.
   b) We are slow to see the enormity of our sins.
   c) We presume believers are constant in their faith. Ranim said pulsation of strength and/or weakness every pilgrim's lot.
   d) Just agreeing to a covenant will not insure our faithfulness. We get tested!
7. I will consume you on the way.
   a) There is a limit to God's patience.
   b) God keenly felt the rebuke.
8. People heard grave, evil tidings, mourned and put off ornaments.
   a) People felt threat of God's leaving.
   b) Took off their jewelry—were their amulets associated with other deities? (Gen. 35:4)
   c) Only when we are stripped of nature's ornaments can God deal with us.
   d) Stripped of all that glorifies self.
   e) Our pentitence must be real.
9. Again God called them stiffnecked and threatened destruction.
   a) Families need to pray, meet and play together as we solemnly assess ourselves.
   b) Our mobile society does not promote this.
   c) Let's talk together about our being faithful and help each other.
   d) Are we TV crazy?
   e) The were within an eyelash of destruction.
10. Take off your ornaments.
    a) Lay aside all together.
    b) From Horeb on their deep contrition for bad ornaments.
B. The Crisis Calls for Leadership

1. Moses took his tent made and tabernacle outside the camp.
2. So it's not total abandonment.
3. Anyone who desires could use this tabernacle.
4. Outside the camp—God was displeased—can't compromise this.
5. Camp disowned as place of God's presence—he was displaced by human intervention.
6. People watched Moses.
   a) Each man at tent door.
   b) When Moses went in pillar of cloud came too.
   c) Each man stood at his tent and worshipped God.
   d) Moses and God talked face to face at "tent of meeting."
   e) Open to all Israelites.
   f) Mark of respect for Moses as they worshiped, lit. bowed themselves down.
7. Moses left Joshua at tent—note power of young man—why not Aaron?
8. Presence of cloud token of God's approval.
9. No man ever so close to God as Moses.
10. We too need to seek the Lord and call on Him while He may be found and is near—worship public is vital.
5. God said "I will speak with Moses mouth to mouth, clearly, not in dark speeches (Nu. 12:8).

C. It is the return to God of Israel and Moses is renewed.
1. Repentence genuine.
2. There is an accepted time for return.

2 Cor. 6:2
3. Day of grace won by intercession of another.

V-13 "Show me now your way"

4. Read Verses 14-17

VI. There is a Personal Blessing
V-18 "Please show me your glory"
A. God loves to be importuned.
B. He does distinctively have a people.
C. His presence with them powerful.
D. For you a personal blessing--show me your glory.
1. God's goodness passes before Him.
2. God's sovereignty declared.
3. God had a place for Moses.
a) On a rock.
b) Cleft in mountain.
c) God's covered him with hand.
d) None see his face.
e) Glory no man can approach (1 Tim. 6:16).
f) Covers him with hand.
g) Glory passes by.
h) See afterglow.

Rock of Ages--cleft for me
Let me hide myself in thee

Rivergate (100th anniversary) - 10/12/03
WHEN YOU HAVE TO DO IT OVER AGAIN!
Exo. 34:1-4

I. Oftentimes we repeat things:
   A. We can do it better.
   B. We made a mess the 1st time.
   C. We need to repeat it for another's learning benefit.

II. For the 2nd time Moses is called to the Mt. to receive the law.
   A. 1st time he broke the stones. (Exo. 32)
      1. Moses delayed.
      2. Up - make us gods.
      4. Fashioned it after making golden calf.
      5. Altar - feast - rose early, sat down to eat & drink - rose up to play.
   7. Let me alone - stiffnecked people. Make of thee a great nation.
   8. Remember - repent.
   9. Descended - 2 tables - written on both sides - God wrote.
   11. Saw calf, dancing, waxed hot, broke tablets.
   12. Calf--burnt - ground to powder - strawed - drink

   B. Thus were events the day the law came.

II. Now it's time to do it all over again:
   Exo. 34:1-4 "And the Lord said unto Moses, Hew thee
A. Hew 2 Tables - Man rights his mistakes.
1. Moses broke 1st, so rightfully makes 2nd.
2. 2 separate tablets made of 2 stones.
B. Like the 1st - No change in the word.
1. Law is unalterable, Inspiration.
Matt. 5:17 "Think not that I am come to destroy the law but to fulfill it.
2. Now law to be reinstated.
3. When God offered a covenant, it was conditioned on man's obedience to it.
Exo. 24:3 "All the words which the Lord hath said will I do..."
4. To have the favor of God we must return to the moral law.
5. We learn what these words were:
Deut. 10:4 10 commandments
Exo. 34:28 Words of covenant & 10 Comm.
6. Holiest of Saints want more of God.
C. Be ready in the morning - Prompt us.
1. Take as little time as possible to make the stones.
   Be ready in the morning.
2. Who can delay when souls are at stake?
3. Present self - top of Mt.
D. No man - Some things you do alone.
1. Come.
   a.) Ascend alone.
   b.) No man accompany.
   c.) No man seen.
   d.) Elders went part, then Joshua all the way - Moses now alone.
2. No flocks or herds graze.
   a.) Nothing feeding on Mt. side.
E. He hewed 2 tables—Sin cheapens.

1. Sin always deprives us of a little, even when forgiven.
2. 1st tablets shaped by God.
3. These shaped by Moses.

III. Moses Reaction. – Obedience Blesses.

A. Did it exactly as commanded.
B. Did it early!
1. Don't loiter when man's life hangs in the balance.
2. Act now – family of 4 saw Va. Burton's purse stolen. Daddy said to 1 boy, "Chase him" & to other, "Call police" – Thief jumped in car, dumped purse, threw out billfold c $200.00 – cops there in 2 minutes – caught c/1 3 miles of robbery.
3. Seize the opportunity.

Isa. 62:1 "For Zion sake I will not hold my peace.

IV. Lessons learned.

A. Make right your own mistakes.
B. Do not alter God's word.
C. Promptness pays.
D. Some things you must do alone.
E. Sin cheapens.

F. Obedience Blesses.

West End 2-22-81
Starrling Graduate School Chapel, Memphis 3-3-81
GOD'S SELF DESCRIPTION
Exo. 34:5-7

1. It was quite an encounter!
   A. Covenant renewed.
      1. Moses to hew 2 tables.
         a.) Others he broke.
         b.) Others God chose.
         c.) Now you do what you destroyed.
      Exo. 32:19 "And it came to pass, as soon as he came
         d.) He didn't give his law to be broken in the 1st
         e.) This one he'd house in the ark of the cov. &
             God would be above it.
         f.) He's Lord of earth & all moral government.
         g.) God will do the writing; Moses replaces the
             stone.
   2. Says something also about Moses.
      a.) Prays for continuance of the Divine presence.
      Exo. 33:14 "And he said, My presence shall go with
      b.) Much is restored thru intercession
      c.) Zealous to have back the law.
   B. Go up in the morning.
      1. Alone.
      2. Top of Mt.
      3. No flocks or herds graze.
      4. No time to waste - come now!
   C. Moses obeyed exactly.
      1. God repeats the covenant.
      2. Man's task not to write it but know it & keep it.
II. God reveals Himself. He proclaimed His name (this summarizes all He does).
   A. 2nd time (Pitzer Clip).
   Exo. 3:14 "And God said unto Moses, I AM THAT I AM"
   B. Repeats identity & characteristics (88% Clip)
   Exo. 34:6-7 "And the Lord passed by before him, and

1. We see chief attributes.
2. Righteousness requires punishment of wrong doing
3. His love permits forgiveness.
4. Grace must not be perverted into ground of wantonness - justice will be there.
5. Mercy is mightier than wrath.
6. Forgive:
   a.) Iniquity = sin committed from an evil disposition
   b.) Transgression = rebelled against God.
   c.) Sin = miss mark.
7. Mercy so broad it reaches all.
8. Yet God does not forgive those who persist in their sin.
9. Commands are:
   a.) Permanent.
   b.) Benevolent.
   c.) Transcendent.

II. Of all that was said:
A. Merciful.
B. Gracious.
C. Long-suffering (Tilotta Card).
D. Abundant in goodness.
E. Abundant in Truth (Walker Card).
F. Keeping mercy.
G. Forgiving Iniq. Trans. Sin.
H. No means clear the guilty

We now major on --

"Abundant in goodness."

IV. True God is love - but also God is good!

Matt. 19:17 "None good but God"
Ps. 34:8 "O taste and see that the Lord is good: bless" Ps. 27:13 "I had fainted, unless I had believed to see"
Ps. 31:19 "great is thy goodness"
Ps. 52:1 "Why boastest thou thyself in mischief, O man"
Rom. 2:4 "Or despisest thou the riches of his goodness"
Rom. 11:22 "Behold therefore the goodness and severity"
Ps. 86:5 "For thou, Lord, art good, and ready to forg"
GLORIA PITZER: "I don't fully understand God, yet I refuse to grope in spiritual darkness because of that. Lord Kelvin, the British physicist, told us, "I do not know what electricity is, but I'm not going to sit in the dark until I understand its secret." 9-Q
Athens may produce 1 person who has been called from many amazed by using their philosophy. 120 Athens
found to related who is called an
Earth, calling things as vulgar.
W. Post wealke’s form.
88 PERCENT OF STUDENTS BELIEVE IN GOD

An overwhelming majority of high school student leaders believe in God, according to a recent survey.

A nationwide poll of 23,000 students selected for leadership or scholarship shows that 88 percent believe in God or a supreme being, and 82 percent feel that "religion is relevant in today's society," report the publishers of "Who's Who Among American High School Students."

Three-fourths of the students participate in an organized religious group, while 59 percent attend religious services regularly.—National Enquirer.
A Roman Catholic young lady in East Malaysia to whom we had sent the 20th Century Christian, wrote a note of thanks and closed with saying, "Mistakes are all under your tender care." That's a pretty good way to demonstrate the Grace of God, don't you think?

Add to these threats the power and progress of Communism. A Cuban refugee, who was in Mexico awaiting immigration papers into the USA during the "Great Exodus" from Cuba in 1966, expressed why she and her husband had no children. With her big, black, beautiful eyes blazing with anger and in broken English, Maria told how the teacher in Cuba would ask the little children to bow their heads and ask God (in a mocking tone) for some ice cream. When their heads were raised, she ridiculed God stating, "You have never seen your God! Now bow your heads and ask Castro for ice cream!" (as she placed a cup of ice cream at each place). Quickly, Maria said, "No, I no have childrens to give to Castro!"

"Give Them God's Way" - By Becky Tilotta - Page 5
The central fact of all life is God Himself. In religious thought every belief, every doctrine, rests on the reality of God. What we believe about God determines our convictions about man, about history, about the universe. Faith in God governs conduct. As Dostoevsky suggests, "Without God all things are lawful. God is the heart of everything. It follows that if God matters at all He must obviously matter most of all."

"God, the Disturber" - By Alan Walker - Page 69

I recall that Martin Luther, a man who had a lot of trouble with this problem himself, once said, "We depend on the unseen, unfelt, and unknown goodness of God."

"The Case of a Middle Class Christian" - By Charles Merrill Smith - Page 106
"What color is God?" asked the young man derisively. The minister hesitated and replied, "Tell me, young man, what color love is first. Or tell me the colors of peace, mercy, goodwill and justice. When you find out their colors, you will know the color of God."—Your Good Neighbor, 5-75.

Yet, in the maddening maze of things
And tossed by storm and flood,
To one fixed trust my spirit clings,
I know that God is good!

I long for household voices gone.
For vanished smiles I long,
But God hath led by dear ones on,
And He can do no wrong.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

---John Greenleaf Whittier
SO WE BUILT A HOUSE
Exo. 35:21-29

I. Something is very obvious:
   A. Here stands a lovely place of assembly.
   B. Today we burn a mortage as we signify it's paid for.
   C. Here we use a tool like nothing else we possess, so we ask:
      1. How was it paid for?
      2. How will we use what we have?

II. We are reminded of another place that was constructed--the Tabernacle.
   A. How was it paid for?
      1. It was built by the peoples of God.
      2. It had these principles we'll note.
   B. Principles of Construction
      1. It was by united effort of varying talents.
         a) It was a united effort.
         Exo. 35:21 "And they came Everyone"
         b) It was with genuine spirit.
         Exo. 35:21 "Everyone whose heart stirred him"
         "Everyone whom his spirit made willing and brought Jehovah's offerings"
         (1) They believed it was the will of God as prayers answered.
         (2) It could be a place of teaching & worship, unity and fellowship.
(3) They believed they, in worship, followed the divine pattern of worship—with songs, prayers, Bible study, communion and contributions.

(4) Here they'd avoid error.

Isa. 1:12 "Who has required your hand to trample my courts?"
Rom. 10:17 "Faith comes by hearing"
Exo. 25:9 "According to all that I show you"

(5) 5X according to the pattern
Exo. 25:40; 26:30; 27:8; 31:12

c) It was by gifts according to ability and a willing heart and for great purpose.

Matt. 25:31-46
Heb. 6:10 "For God is not unrighteous to forget your work & labor of love, which ye have showed toward his name, in that ye have ministered to the saints & do minister and we desire that every one of you do show the same deligence to the full assurance of hope unto the end."

d) "They came both men & women and brought Jehovah's offerings."

Exo. 35:22 & 24

e) Stress "willing hearts"—some gave so much needed restraining (Exo. 36:4-7).
2 Cor. 8:12 "For if there be first a willing mind it is accepted according to that a man hath"

1 Chron. 29:6 "The people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord.

Prov. 3:9 "Honor Jehovah with thy substance and with the first fruits of all thine increase"

Heb. 8:5 "See that ye make all things according to the pattern showed to thee"

f) Revelation is necessary.

Isa. 5:13 "Therefore my people have gone into captivity for lack of knowledge"

III. May this House ever be used to advance the Kingdom.

Lev. 10:9-10 "Make a distinction between the holy and the common; between the unclean and the clean"

Exo. 33:13 "Show me now thy way, that I may know thee; to the end and may find favor in thy sight so be it God--people said Amen"