



Sowing the Word

*"The sight of the
glory of the LORD
was like a consuming fire on the top of the
mountain in the eyes of the children of Israel."*

Exodus 24:17



Exodus 21-24 **August 27th-September 2nd, 2009**

So they read distinctly from the book, in the Law of God; and they gave the sense, and helped *them* to understand the reading.

(Nehemiah 8:8)

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Helpful Study Resource:

Explore the Book by J. Sidlow Baxter

Commentary:

The commentary used with permission throughout
this booklet is:

With the Word Bible Commentary

by Warren W. Wiersbe.

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Outline

Theme: God saves His people that they might be His and know His presence with them

I. Salvation: The Lord Delivers His People—1–18

"I am the Lord; I will bring you out ... I will rescue you ... I will redeem you." (Ex 6:6)

1. Israel's Bondage (1)
2. The Lord calls a leader (2-4)
3. The Lord's confronts Pharaoh (5-7)
4. The Lord Plagues Egypt [9 plagues] (7-10)
5. The Lord's Passover deliverance (11-12)
6. The Lord's Red Sea rescue (13-15)
7. The Lord Provides for His people (16-18).

II. Covenant: The Lord Claims His People—19–24

"I will take you as My people" (Ex 6:7)

1. Preparation for Revelation (19)
2. The Ten Commandments (20)
3. Laws governing living (21-23)
4. The Covenant Ratified – blood & God's glory (24)

III. Worship: The Lord Dwells with His People—25–40

"I will be your God. Then you shall know that I am the Lord your God." (Ex 6:7)

1. Instructions about the Tabernacle—(25-27)
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With the Word Bible Commentary

Exodus 21

Having stated His basic law, God then told Moses how to apply it to specific situations so that everybody would receive equal justice, which is the principle in verses 22–25. No person was to take the law into his or her own hands. When it comes to personal retaliation, we must obey Matthew 5:38–48.

God's law shows that He is concerned about everything: men, women, children, the unborn, property, and even animals. This is His creation, and He has the right to tell us how to manage it. The Law did not change people's hearts, but it did help to control their conduct and give order to the nation. Laws and government have been instituted by God, and we should respect them (Rom. 13).

Some penalties given here may seem harsh to us; but keep in mind that the nation was in its "childhood" (Gal. 4:1–7), and children learn best through rewards and punishments. Forty years later, when the new generation was on the scene, Moses emphasized love when he repeated the Law (Deut. 4:37; 6:4–6; 7:6–13). Love is the fulfilling of the Law (Rom. 13:8–10).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Ex 21:1). Nashville: Thomas Nelson.

With the Word Bible Commentary

Exodus 22

Property (1–15). God wants us to respect personal property, and the key idea here is restitution (vv. 3, 5, 6, 12). It is not enough to admit the crime and show sorrow over it. There must also be a readiness to make things right with those who have been hurt (Prov. 6:30–31; Luke 19:8). David knew verse 1 and could apply it to others (2 Sam. 12:1–6), but he did not apply Exodus 20:13–14 to himself.

Persons (16–27). These many laws reveal the holiness of God and His desire that we be a holy people (v. 31). When obeyed, these laws protected the people from violence, extortion, oppression, and affliction. God has compassion on widows and orphans, poor workers (James 5:1–4), and strangers. Do we?

Principles (28–31). Respect God and put Him first in everything. Jesus summarized it in Matthew 6:33. If we truly love God with all our hearts, we will have no desire to hurt others. But if God is not first, we will start exploiting people to get what we want.

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Ex 22:1). Nashville: Thomas Nelson.

With the Word Bible Commentary

Exodus 23

Consideration (1–9). Treating people justly would seem to be an easy thing to do, but the sinful human heart can lead us astray with rumors (2 Cor. 13:1), false witnesses, crowds, and money. The fact that a person is rich or poor, a friend or an enemy, must not blind us to the truth. Integrity must not be for sale.

Conservation (10–13). The Sabbath was God's special gift to Israel to mark the nation as His holy people (Exod. 31:13–17). It was also His gift to man and beast to provide needed rest. The Sabbatical Year showed His concern for the land and the poor. It is unfortunate that people today have forgotten these lessons and are destroying creation by their exploitation of resources.

Celebration (14–19). God wants His people to celebrate and rejoice in His goodness. If our celebration ignores the Lord, we are guilty of idolatry. (See 1 Tim. 6:17.)

Consecration (20–33). The nation would be entering enemy territory and would be tempted to compromise with the wicked people of the land. They must not even speak about the false gods (v. 13) lest they would be led to bow down and serve those gods (v. 24) and make covenants with them (v. 32). Do not talk yourself into disobeying God!

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Ex 23:1). Nashville: Thomas Nelson.

With the Word Bible Commentary

Exodus 24

There are degrees of nearness to God. The people remained at a distance because of their fear of the Lord. Moses, Joshua, Nadab, Abihu, Aaron, and seventy of the elders went up the mountain to meet God. Then Moses and Joshua went further, and finally Moses went into the glory cloud alone.

J. Oswald Sanders wisely commented, "We are at this moment as close to God as we really choose to be." God invites us to draw near (James 4:8), but often we are unwilling to do what is necessary to meet Him. The people below had the Book and the blood, and they made promises to obey God; but they did not have the vision of the glory of the Lord that Moses had on the mount.

You would think verse 11 would read, "So they saw God, and they fell down and prayed." But it says, "They ate and drank." The vision of God's glory should not make us careless or impractical. We can eat and drink to His glory (1 Cor. 10:31). But beware lest nearness to God lead to careless familiarity, for "our God is a consuming fire" (Heb. 12:28–29). Nadab and Abihu would find that out (Lev. 10:1ff.).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Ex 24:1). Nashville: Thomas Nelson.

“He shall make Restitution.”

Exodus 22:5

By: F B Meyer

Taken from: Our Daily Homily

This chapter is full of restitution, of which there is far too little in ordinary Christian life. We try to make amends for injury done to another by an extraordinary amount of civility; but we are reluctant in so many words to frankly confess that we have done wrong, and make proper reparation for the act or speech. We often excuse ourselves by the thought that we were fully justified in speaking or acting as we did, whereas we may behave ourselves wrongly in courses of conduct which are themselves legitimate.

Loosing a beast into another man's field (Exodus 22:5). — We may through our carelessness allow another to suffer detriment. The beast ought not to have been thus allowed to stray; and, as we let it loose, we should make amends for our carelessness in respect to our brother's interests. We wrong another not only by what we do, or permit to be done, but in what we carelessly fail to do.

Kindling a Fire (Exodus 22:6). — The tongue is a spark that kindles a great matter. If we drop firebrands and lighted matches in the inflammable material of a circle of gossip, we should make amends to the person whose character may have been thereby injured.

Borrowed goods (Exodus 22:14). — To return a house, a book, a horse, in the state in which we received it, fair wear and tear excepted, or to make good any injury, should be a commonplace of Christian morality. Trustees are responsible for not making due inquiry into risky investments. Each is his brother's keeper. If we remember at the prayer-hour that he has aught against us, let us seek him, and confess, and restore.

“But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.”

—Exodus 23:22

By: CH Spurgeon

Taken from: *Faith's Checkbook*

THE Lord Christ in the midst of His people is to be acknowledged and obeyed. He is the vice regent of God and speaks in the Father's name, and it is ours implicitly and immediately to do as He commands. We shall lose the promise if we disregard the precept.

To full obedience how large the blessing! The Lord enters into a league with His people, offensive and defensive. He will bless those who bless us, and curse those who curse us. God will go heart and soul with His people and enter in deepest sympathy into their position. What a protection this affords us! We need not concern ourselves about our adversaries when we are assured that they have become the adversaries of God. If Jehovah has taken up our quarrel, we may leave those foes in His hands.

So far as our own interest is concerned, we have no enemies; but for the cause of truth and righteousness, we take up arms and go forth to conflict. In this sacred war, we are allied with the eternal God; and if we carefully obey the law of our Lord Jesus, He is engaged to put forth all His power on our behalf. Wherefore we fear no man.

***“Ye shall serve the Lord your God, and He shall
bless thy bread, and thy water.”***

Exodus 23:25

By: CH Spurgeon

Taken from: *Faith's Checkbook*

WHAT a promise is this! To serve God is in itself a high delight. But what an added privilege to have the blessing of the Lord resting upon us in all things! Our commonest things become blessed when we ourselves are consecrated to the Lord. Our Lord Jesus took bread and blessed it; behold, we also eat of blessed bread. Jesus blessed water and made it wine: the water which we drink is far better to us than any of the wine with which men make merry; every drop has a benediction in it. The divine blessing is on the man of God in everything, and it shall abide with him at every time.

What if we have only bread and water! Yet it is blessed bread and water. Bread and water we shall have. That is implied, for it must be there for God to bless it. “Thy bread shall be given thee, and thy waters shall be sure.” With God at our table, we not only ask a blessing, but we have one. It is not only at the altar but at the table that he blesses us. He serves those well who serve Him well. This table blessing is not of debt, but of grace. Indeed, there is a trebled grace: He grants us grace to serve Him, by His grace He feeds us with bread, and then in His grace blesses it.