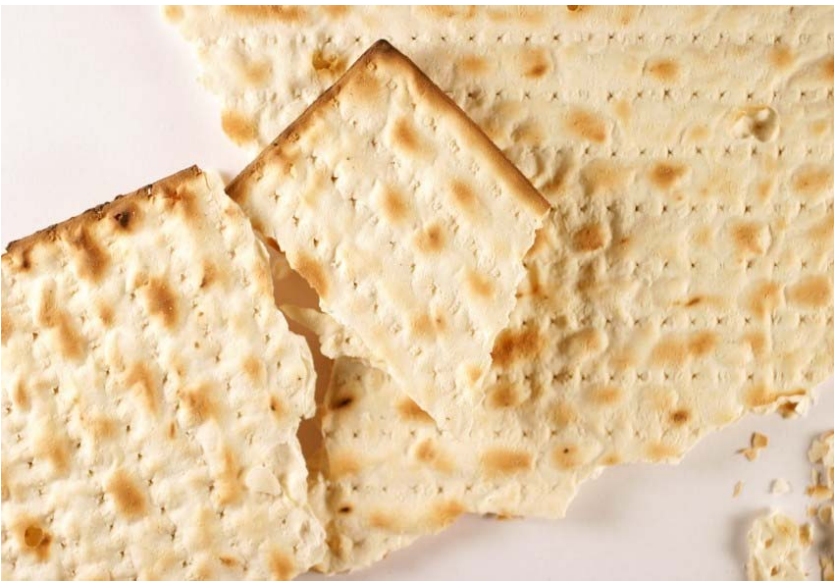




Sowing the Word



"You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread."

Exodus 12:20

Exodus 10-12

July 29th, 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.

ISBN 0-8407-9108-9

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)
2. The Priesthood (28-29)
3. More instructions for the Tabernacle (30-31)
4. The Golden Calf idolatry (32)
5. Moses intercession and intervention (33-34)
6. Construction of the tabernacle (35–39)
7. God's glory enters the tabernacle (40)

With the Word Bible Commentary

Exodus 9-10

All Moses wanted was Pharaoh's permission to take the people on a three-days' journey to a place where they could worship God. God had put a difference between His people and the people of Egypt, just as today He has put a difference between the people of God and the people of the world (2 Cor. 6:14–18).

But the world doesn't want believers to be too radical, so it offers various compromises: "Sacrifice in the land" (8:25); "Don't go too far away" (8:28); "Don't take your children" (10:8–11); and "Don't take your possessions to serve God" (10:24–26). Have you been tempted by any of these compromises lately?

God's judgments had practically ruined the land, yet Pharaoh would not give in. In so doing, Pharaoh thought he was showing great strength; actually, God was using him to display His own sovereignty (9:16; see also Rom. 9:17–18). God is greater than any ruler, so we need never fear (Dan. 4:34–37).

Pharaoh's "confession of sin" (9:27) was not sincere; he only wanted Moses to stop the plagues. True repentance involves a change of mind that leads to a change of life. Balaam (Num. 22:34), Saul (1 Sam. 15:24), and Judas (Matt. 27:4) were all guilty of insincere confession of sin.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Ex 9:1). Nashville: Thomas Nelson.

With the Word Bible Commentary

Exodus 11-12

Life. "One more plague!" The words sounded ominous, and they were, for the last plague was death to the firstborn. When you trust in the Lord, it means the difference between light and darkness (10:21–23) and life and death. God made this difference (11:7), and His people must maintain it (Rom. 12:1–2).

Lamb. Observe the sequence: "a lamb" (12:3), "the lamb" (12:4), "your lamb" (12:5). The Passover lamb is a picture of Jesus Christ who died for the sins of the world (John 1:29; 1 Cor. 5:6–7). Do you call Him "a Savior," "the Savior," or "my Savior" (Luke 1:47)?

Jesus is the Perfect Lamb (1 Pet. 1:18–19) who had to die to save us. We are saved not by admiring His example or by studying His teaching, but by applying His blood to our own hearts by faith. The lamb saved the Jews and it also sustained them for their journey. You "feed" on Jesus Christ when you meditate on His Word and make its truths a part of your inner person.

Leaven. Yeast is a picture of sin: it begins small but spreads quickly; it puffs up; and it works secretly. When you are saved by the blood of Christ, you want to have a life that is pure and free from known sin. The Jews were not saved by getting rid of the leaven; they got rid of the leaven because God had saved them (2 Cor. 7:1; 2 Tim. 2:19). Note how Paul applied these truths in 1 Corinthians 5.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Ex 11:1). Nashville: Thomas Nelson.

*All the Children of Israel had Light in
their dwellings.*

Exodus 10:23

By: F B Meyer

Taken From: Our Daily Homily

Without, darkness that might be felt; within, light. This should be the condition of each believing heart. The sun may have gone down, and the moon withdrawn herself in the firmament of the world; the darkness of perplexity and trouble may envelop Pharaoh and all his chosen counselors; all things may wear the aspect of approaching dissolution: but with the Lord as our everlasting Light we walk in the light of life.

Light is purity. — The soul which is exposed to the indwelling of God, purifies itself even as He is pure; and walks as Jesus did, with white and stainless robes. He that says he has fellowship with the Holy God, and walks in the darkness of his own lusts, lies. Where God is really hidden in the heart, the beams of his lovely purity must irradiate and beautify the life.

Light is knowledge. — There is a wisdom, an insight, an understanding of the Divine mysteries, which the mere intellect could never give, but are the product of the Divine indwelling in the holy soul. All around men may be groping aimlessly after truth, trying to discover the secret of the Universe, whilst to the loving, childlike soul, in which God has taken up his abode, these things, which are hidden from the wise and prudent, are unveiled.

Light is love. — It steals so gently over the world, blessing flowers and birds, little children and invalids. Everywhere it is the symbol of the beneficent work of its Creator. His eldest daughter! Thus amid the selfishness of the world, let Jesus dwell deep in thee, that thou mayest be rooted and grounded in the love of God, which shall illumine thy dwelling, and ray out to the world.

With bitter herbs.

Exodus 12:8

By: F B Meyer

Taken From: Our Daily Homily

The Paschal feast is the emblem of the Christian life. The Blood is ever speaking to God for us; though we see it not, God sees it, and hears its prevalent plea. We in the meanwhile are called upon to feed in faith daily, hourly, on the flesh of the Son of Man, according to his own command. In all Christian life, even in its hours of greatest rapture, there must be a touch of the bitter herb.

We can never forget the cost of our redemption. — Even in heaven, in the full realization of its bliss, whenever we catch sight of the print of the nails in his hand, we shall remember the agony and bloody sweat, the cross and passion, and eat the feast with the flavor of the bitter herb. How much more on earth, where we are so constantly requiring the efficacy of his precious death!

There will always be the memory of our sinner-ship. — We cannot forget our unworthiness and sin. He has forgiven; but we cannot forget. Ah, those years of rebellion and perverseness before we yielded to Him; and those years of self-will and pride since we knew his love! They will sometimes come back to us and give us to eat of the bitter herb.

Moreover, there must be the constant crucifixion of the self-life. — We can only properly feed on Jesus, the Lamb of God, when we are animated by the spirit of self-surrender and humiliation, of death to the world and to the will of the flesh, which were the characteristics of his cross. Deep down in our hearts, the drinking of his cup and being baptized with his baptism, will be the touch of the bitter herbs in the feast. But "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

“When I see the blood, I will pass over you”

Exodus 12:13

By: C H Spurgeon

Taken From: Faith's Checkbook

MY own sight of the precious blood is for my comfort, but it is the Lord's sight of it which secures my safety. Even when I am unable to behold it, the Lord looks at it, and passes over me because of it. If I am not so much at ease as I ought to be, because my faith is dim, yet I am equally safe, because the Lord's eye is not dim, and He sees the blood of the great Sacrifice with steady gaze. What a joy is this!

The Lord sees the deep inner meaning, the infinite fullness of all that is meant by the death of His dear Son. He sees it with restful memory of justice satisfied, and all His matchless attributes glorified. He beheld creation in its progress, and said, "It is very good;" but what does He say of redemption in its completeness? What does He say of the obedience even unto death of His Well-beloved Son? None can tell His delight in Jesus, His rest in the sweet savor which Jesus presented when He offered Himself without spot unto God.

Now rest we in calm security. We have God's Sacrifice and God's Word to create in us a sense of perfect security. He will, He must, pass over us, because He spared not our glorious Substitute. Justice joins hands with love to provide everlasting salvation for all the blood-besprinkled ones.