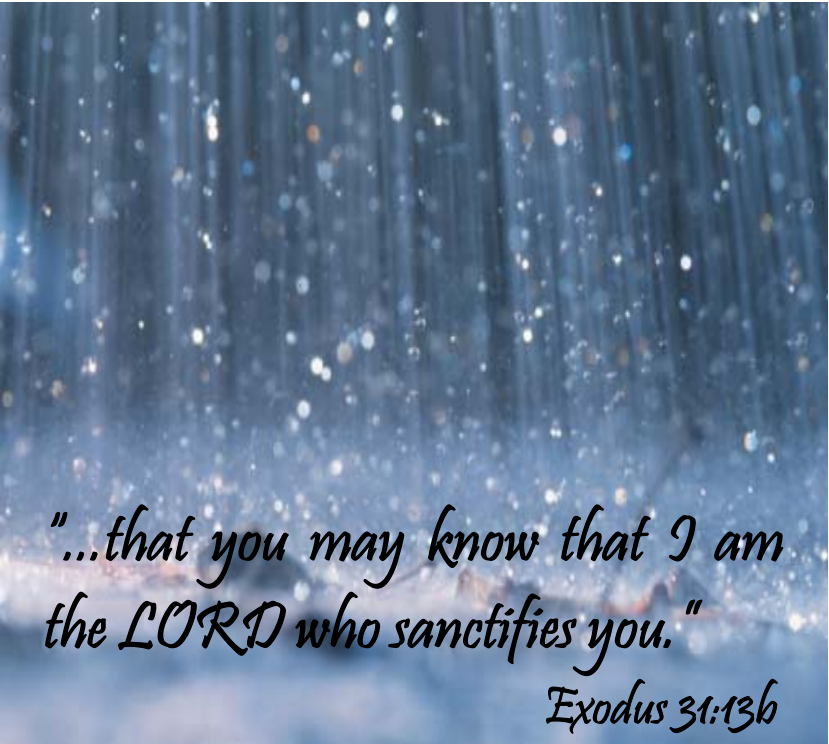




Sowing the Word



*"...that you may know that I am
the LORD who sanctifies you."*

Exodus 31:13b

Exodus 32-33
September 24th-30th, 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 32

Unbelief. Despite all that God had said and done, and all that Israel had promised to do (19:8), the nation did not know how to live by faith. Moses had been gone forty days (Deut. 9:11ff.), and the people had become impatient. They still had the fire and cloud to assure them of God's presence, but that was not enough. They wanted another visible representation of Jehovah to encourage them. It was unbelief: "Whoever believes will not act hastily" (Isa. 28:16).

Compromise. Aaron was supposed to be the spiritual leader in the absence of Moses, but instead he gave in and let the people have their way. When confronted with his sin, Aaron blamed the people, Moses, and the furnace (vv. 22–24), but he did not blame himself.

Intercession. Had Moses been a selfish man, he could have become the founder of a new nation, but he loved the people and prayed for their forgiveness. (See Luke 23:34; Rom. 9:1–3.) He reminded God of His covenant and of the glory He would lose if the nation were destroyed. When you pray, remind God of His promises and seek to magnify His glory.

Discipline. We all should heed the psalmist's wise words: "You who love the Lord, hate evil" (Ps. 97:10). God in His grace forgives the sinner, but in His government, He must punish the sin. This judgment may seem cruel to us, but the people had been warned against idolatry and had willfully disobeyed God. God had to teach them early not to act like the heathen nations around them. Israel had to remain a separated people, or God could not work out His great purposes through them.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Ex 32:1). Nashville: Thomas Nelson.

With the Word Bible Commentary

Exodus 33

God's friendship. The tabernacle had not yet been built, so the structure referred to here was probably a tent where Moses met with God and over which the cloud rested. God spoke to Moses as with a friend because Moses obeyed God (Deut. 34:10; John 15:14–16). God could not dwell with a rebellious people, but He could fellowship with Moses (2 Cor. 6:14–18).

God's presence. The Jews watched things happen, but Moses made things happen. He knew God's ways (Ps. 103:7) and prayed for God's presence to go with them. Moses could not pray on the basis of Israel's obedience to the Law, but he could plead the grace of God. Believers today are sure of God's presence because He has promised to stay with us (Heb. 13:5–6).

God's glory. Many believers pray, "Show me Your way," but not many pray, "Show me Your glory." No man can see God in His fullness and live, but God can reveal some of His glory. He did that for Moses "in the secret place of the Most High" (Ps. 91:1–4). Our experience of glory today is explained in 2 Corinthians 3:18.

God's Glory: The glory of God is the manifestation of all His attributes and character, all that He is and says and does. Everything about God is glorious, and the highest activity of man is to glorify God (Matt. 5:16; 1 Cor. 10:31). All who trust Christ share His glory today and will see His glory in heaven (John 17:22–24).

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Ex 33:1). Nashville: Thomas Nelson.

"In a Cleft of the Rock"

—Exodus 33:22

By: F B Meyer

Taken from: *Our Daily Homily*

That rock was Christ. In the Divine thought the position of Moses, first on the rock, and afterwards in its cleft, was a moving emblem of the position in which alone we can dare to look out on the sublime progress of God's glory.

God is always passing by. — In the great movements of history which evolve his plans, and are leading to Christ's advent; in the passage of the ages, which are his swift chariots; in storm and catastrophe, which break up old forces and forms of evil; in the goodness of his daily mercy; in the revelation of his character — we are always living in the very midst of God's presence and power.

In our condition of weakness and sinfulness we need a position of stability and shelter from which to look on God. — No man can see that face of awful holiness and love and live. Sir John Herschel says that when sweeping the heavens with his telescope the brilliant Sirius suddenly burst on his view, he nearly fainted. Who then could behold God! But in Jesus, we are stable, established in Him, accepted in the Beloved; and in Him we are covered. The full blaze of the Divine glory is tempered to our gaze; it comes to us through the medium of the pierced hand. We stand on the rock; we are hidden under the covering hand.

Our Rock was cleft. — How scarred are the great Alps! Their sides have been split by the action of tempest, avalanche, earthquake, frost, and glacier. Hence their clefts. But who shall enumerate all that has been borne by our dear Lord for us! What storms have pelted on Him, that we might have a safe hiding. On Calvary, a niche was hollowed to which a world of signers may take shelter!