

Exodus 5: 1

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The Plan of Salvation Through the Ages

SUBJECT: "Let My People Go"

(The Great Non-Compromise)

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## The Five Compromises Offered By Pharaoh

### I. STAY WHERE YOU ARE.

Pharaoh: 8:25 "Go ye, sacrifice to your God in the land"

Moses 8:26-27 "Not so... shall we sacrifice the abominations of the Egyptians? ...  
We go ... and sacrifice as he shall command us."

- This sacrifice and manner of serving not pleasing to the Egyptians. Opposit  
from them. Have to separate to serve.

Satan has a hot man kind up, says to him: "You are alright. Stay just <sup>as</sup> like you are. In the  
joint, on dance floor, in Sunday school, at ~~home~~ in domestic goals, and hell."

Satan has a child of God in bondage, says to him: "Stay just as you are. You can  
serve God and not leave your membership in the church. You can serve God and not  
go to church, prayer meeting. You can serve God, and spend your afternoons at the  
~~bridge~~ <sup>bridge</sup> tables, the evenings on the dance floor, the Sundays in the garden show, your money  
something. Do not the elite of Egypt do it? You do not want to be an  
abomination unto them."

If Moses could answer: "Not so. We have to come out. Our manner of serving God  
is different. We will not stay and remain in that bondage."  
And believe me, if you are a child of God you will come out!

### II. DO NOT GO VERY FAR.

Pharaoh 8:28 "ye shall not go very far away"

Moses 8:29,32 "let not Pharaoh deal deceitfully..." But he did. This way is always  
a deceit.

"Not very far" from Egypt, not very far ~~toward~~ <sup>toward</sup> Canaan. > Enough to get by, for respectability.

Not very far ~~from~~ <sup>from</sup> sin. Dress it up. Make it respectable. Do not renounce, denounce, it.  
Dance thing - oh! But commit the money into a trifle. Play for it. certainly not  
Drunkness - oh! But wash the glasses, paint the front, sweep off the floor.  
Bubbly dancing - oh! But supervise the ball. Some old maids along the sidewalk; a purification.

The most vicious sin is the respectable, socially-acceptable, respectable, sin.

(a) The dance at Brinkley, Arkansas. Little boys, girls - 10-12 years.

(b) ~~The~~ <sup>The</sup> ~~street~~.

The anteroom to all the filthy business - the decent dance, innocent cocktail bar;  
The suburbs to all the filthy business and adultery that follows - the movies, home.

Not too far toward God.

About church - enough to be respectable. *Easter Morning, Festival*  
 Navy become identified with the group who go, year, month. Might be called "festival".  
 Sunday morning. Best news & passion.

### III. SOME OF YOU GO

Pharaoh's servants 10:7 "Let the men go"  
 "himself 10:8, " "ye that are men serve the Lord."

Moses 10:9 "We will go with our young and our old, with our sons and  
 with our daughters."

Paul says these are types. But surely this does not happen. Nobody noticed by such  
 a comparison. Then began to look at the people in bondage - was this is true.

The devil hates family religion: the kind that sends dad and mother and  
 children to the house of the Lord.

- Let the men go. *So (1) Quidy is Baptist at West-... (2) ...*

- Let the women go. *She is the religion in our family.*

- Let the children go. *3:5 for them. Take them, dig them, put them up.*

### IV. LEAVE YOUR OFFERINGS BEHIND

Pharaoh 10:24 "So up, serve the Lord; let your little ones also go with you; only let  
 your flocks and your herds be stayed."

Moses 10:25-26 "Thou must give us also sacrifices and offerings..."

Satan: "Go ahead, then. You, your family, your children. But leave your possessions  
 behind. Take no offering with you. Go empty-handed. Nothing for God."  
 He knows this will utterly defeat the work.

- Come without a sacrificial offering. A needle, a dime, nothing. - Clothes, can travel, etc.  
 - The children. Money for candy, shoes, toy, trunk. A young, nothing before God.

If Moses could answer: "No, we will not leave behind in Egypt, world, our offerings. They too, for  
 David " " " " " " appear before God with that which cost us nothing.

(a) Aunt's Cereal. of the Hallway at... Bottom \$100,000 for...  
 (b) Mrs. Cooper and the \$5 gold piece.

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*Trust fund. not left  
 - Egypt still working  
 for the Lord.*

Eq. 7-10

THE GREAT NON-COMPROMISER

THE ANSWER IS NO  
to the four compromises of Pharos

Introduction

I Cor. 10:11 "Now all these things happened unto them for examples....." "TYPES"

{ God's people down in Egypt - away from the Canaan land where they belonged.  
Cruel bondage, taskmasters. 400 years.  
Unable to worship God.  
The Lord sends Moses to lead them out of the land of darkness and bondage, to show them  
a distinction between Israel and the Egyptians. Ex. 6:22:11-7

It is true that one may be a Christian, redeemed, in possession of eternal life, and still be dwelling in Egypt - place of bondage, the world. Saved from penalty of sin, but not its power.

A Christian in the world and of it, making some failures, some weakness, is of all men most miserable. No Egyptian taskmaster was ever more merciless and cruel than sin, and the case of no Israelite was ever more deplorable and hopeless. Moaning in bondage all the time there.

The Christian in Egypt is powerless, of the world. Unable to worship God. Their prayers like sounding brass, their testimony like a clanging cymbal. Because they continue to dwell in Egypt.

God calls to come out. Our Heavenly Father never intended that we, who are His children by regeneration, should live in the haunts and habits of sin. A distinction between us and the world. II Cor. 6:14-17

Exodus 3-10

"LET MY PEOPLE GO!"  
GETTING HIS PEOPLE OUT OF EGYPT.

3:7. For first time God calls Israel "my people."  
Revised 4:22, 23

5:1. God demands full submission on ground of their being his.  
"Let my people go" - as if, having so said, he proceeded to count  
them up, as to say, "there are more; there are more; there are many! And,  
that will not be left behind."

5:11. The demand for freedom only caused oppressors to bind captives with stronger  
people unable to deliver themselves. Could brick kilns of Egypt. Crucible. Solving gods.  
There, eight, but under study going of slavery.  
Struggle? a dehumanization of their beings. Without hope, help, strength.  
Deliverance must come from without.

6:6, 7. The help, submission of pharaoh.

2000 The plagues: the domains of each important for survival.  
① - The Nile = source of life, water, food. The day frequently prolonged  
is striking between two images of the god involved with water life.  
② - Destroy HEAT which had life = life.  
③ - destroyed whole system of Egyptian worship with its gods and  
and elaborate superstitions.

ORIGIN?  
MYTH?

POLYDEISM

4:2

In every plague either a preceding divinity attacked, or - then with  
Horus the god of magic, or a sphere involved (which some deity should  
have protected) until sun itself destroyed - the god god "RA" to  
whom their souls are dedicated, and whose name is incorporated  
in the title of his earthly representative Pharaoh, "RA-RA".  
A central doctrine from date on "RA" is "RA".  
The plagues a commentary on the text: "It is a terrible thing to fall into  
the hands of the living god."

8:15-27  
 I. First Compromise: "Stay where you are."  
 Stay in, identify, stand with the boundary of the world.

1. True, we may be a 40 in possession of eternal life, we still be dwelling in Egypt, the world. Saved from quality of sin, but refusing to join in the same.  
 But,
  - (1) Materially, a 40 in the world as of it. The Egyptian traditions were more valuable to most than sin. The case of no hostility was more dependent, deeper. Becoming a bondage.
  - (2) Character. Unwilling with that + more. Singing like something true. Testimony like changing covenant.

2. What will satisfy God?  
 Improvement in Egypt? Defilement of sin. Much it is really acceptable.  
 (a) Answer: The last witness "sitting", "corruptibility", then one more more with ought not to drink.  
 "The old fashioned bird" the old man's work? God's grace, what's left out.

The call to Lev. 5:17? Heavily faith more interested in the children by repentance, then in character to believe, sin. "The last with part + a person..."

Does it say, what is acceptable. Spiritually acceptable in Egypt is a...  
 possibly - edges, dead deep, ripples.  
 possibly - inside.  
 possibly - outward, participation, all about + true.

An addition to our concept of sin = subtraction from clean.

8:17-22  
 II. Second Compromise: "Do not go any far." "Not about get frustrated"

Not way far from Egypt - not way far toward Canaan.  
 " " " " " " " " " "

Just a little way - enough to be respectable.  
 "Every man must respect to him + church."  
 "All right to know, stand over a Sunday, I don't take matter by."  
 "All the time to please the people, but stand up, with Sunday - (1) of the way..."  
 But the Sunday to be also on Tues: what will the Lord do for us?"

10:17-21  
III. Third Compromise: "Some of you go."

but not the whole family.

Children, may be 3-5. Take leave, pick up. Or send.  
Wife to a wife. And me in a world.

The said that's family religion.

10:24-26  
IV. Fourth Compromise: "Leave your offerings behind."

On that, then: you, you for my, you children. And  
how you possessions in Egypt."

Coming before God - but business, work, interest, in the world.

" - empty, handed. Nothing for God.  
of David 2 Sam 24:24

Spending all on ourselves.  
of The 5:7, Michel, 12:10:10

The call - something dedicated to him.

- an offering for the Lord on money and houses.

10. 10:26:27:28

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Bottoms.

young people, numerous visitors (long). Let's see what to do last.  
see Bottoms - "Don't worry, just to be prepared. I can't keep them out after. Do  
that? No, no, no, that's the idea. We must be ready and expect  
them to do it."

Notes: 'I' really, don't see any suit. But in urgent. The amount! You  
yourself just to let if you can assist.

Call the painter. In one house, my head for (suit) <sup>100,000</sup> for (suit) <sup>100,000</sup> for (suit) <sup>100,000</sup> for (suit).

D. D. Gault  
12/79  
12/58



Baltimore.

young people, assuming various forms. Let's see what it has left."  
The Baltimore - "For many, that to begin with. I can't say that we have. Our  
state? We are not sure of the result. We must be ready and expect  
them to do it."

Notes: 's ready, but we are not. But we ought. The amount! You  
you will find it all if you are absent.

Called the printer. In our time, my head for that. 100,000. 50 for each one.  
100,000 - 50 - 5000.

D. O. Carter  
Dec 4/53  
12/53

#### THE DANGER OF THE DANCE

The round dance was started in a house of prostitution in Paris by a mistress of a King of France and was never danced outside of a house of prostitution, nor by anyone but prostitutes and rakes, for the first one hundred years after it had started. The waltz was originated by a French dancing master by the name of Gault. He was guillotined in 1632 for strangling to death his own sister in an attempt to ruin her. The most popular step used in ballrooms today originated with negro prostitutes of the Barbary Coast, San Francisco. The next most popular step originated with prostitutes on the Bowery, New York. T. A. Faulkner, a converted dance master, took careful census of two hundred prostitutes in Los Angeles, and found that one hundred and sixty-three attributed their fall to the dance and the ballroom; twenty to drink, given by their parents; ten to wilful choice; and seven to poverty and want. Bishop Spaulding of New York said that nineteen out of every twenty fallen women stated that their fall came through the dance. A great educator has said: "The dance hall is the nursery of the divorce court, the training shop of prostitutes, and the graduate school of infamy."